

The debilitating duo: shame and guilt in Psalm 32

by

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CHAPTER 1

INTRODUCTION

1.1 Introduction

A perusal of the literature pertaining to Psalm 32 reveals theologians and pastors alike focusing primarily on the theme of forgiveness and applying a form-critical analysis to this psalm (De Claissé-Walford et al 2014:304; Ross 2011:705; Kraus 1993:366; Dahood, 1966:193; Murphy 1963:156-167). As part of a larger corpus, Psalm 32 is one of the seven penitential psalms that comprise the liturgy of the nation of Israel and which are recited on the Day of Atonement (Segal 2013:146; Snaith 1965).¹ The varied thematic references to thanksgiving, wisdom, and penitence create a *Gattung* quandary for scholars,² who are then compelled to use stringent form-critical categories. Thus, many biblical scholars classify this psalm as a personal (private) Psalm of Thanksgiving (Mowinckel 2004:186). In both recent and past scholarship, scholars classify Psalm 32 as an individual Psalm of Thanksgiving (Potgieter 2014:1-6; Gerstenberger 1988:140; Bentzen 1958:161). Gerstenberger (1988:140) suggests the language and development of the psalm reveals the wisdom motif (vv. 1-2 and 8-11) and the late community organization (v. 6). The occasion for the thanksgiving psalm in this psalm is the LORD's deliverance of the writer from a distressing predicament. Additionally, Kraus (1993:368) suggested the *Sitz im Leben* is the temple or a place of worship. A worshipper offered sacrifice in the presence of invited

¹ Psalms 6, 32, 38, 51, 102, 130, and 143 were classified as the seven penitential psalms by the early church. These psalms were used extensively for liturgical purposes from the early Christian era and in the later Middle Ages. The penitential psalms were recited after the celebration of Lauds (its name derived from the imperative *laudate* meaning "praise ye..." in the Latin, found in Pss 148-150) on Fridays during Lent, the forty days of fasting before Easter. This recital occurred early in the morning, along with the rising of the sun, to symbolize the Risen Christ (Cross & Livingston 2005:1500). The Book of Common Prayer appoints these as Proper Psalms to recite for Ash Wednesday, the first day of Lent, six and half weeks before Easter when clergy and parishioners place ashes on their head as a symbol of mourning and penitence (Stevenson 1992:159-187). The seven psalms were also used in the British Coronation Service for the kings and queens of England. In 1603, James I revised the system; the penitential psalms were omitted and replaced with the Eucharist (Cross & Livingston 2005:1500).

² *Gattung* is a German term used by biblical scholars to mean a "class" or "species" in the classification of genres of literature. Gunkel provides three requirements for a psalm's inclusion in a genre (*Gattung*): First, an analogous life setting (i.e. *Sitz im Leben*), worship, and cultic setting. Second, each psalm must possess similar moods in theme or message. Third, a shared structure, style, and expression are required (Gunkel & Begrich 1998:16; Gunkel 1967:10; cf. Forti 2015:205-215).

relatives, friends, poor people, and the priest to celebrate divine intervention (Mowinkel 2004:31). Botha (2014:1-9) identifies the mixture of forms in Psalm 32 that include a song of thanksgiving and indications of wisdom influences. Botha substantiated the latter classification of wisdom on the strengthen of an intertextual connection between Psalm 32:5 and Proverbs 28:13, which leads to a homogeneous wisdom composition.³ Brown (2014:5) and Botha (2014:1-9) are outliers in attributing a wisdom classification to Psalm 32. Traditionally, interpreters regard Psalm 32 as a psalm of thanksgiving with elements of wisdom poetry intermingled. Forti (2015:205-215) identifies four factors that categorize select psalms to receive the wisdom category: 1) thematic and ideational features; 2) linguistic and stylistic aspects; 3) an aggregation of wisdom vocabulary; and 4) figurative elements. Traditional scholarship has noted wisdom psalms are characteristically molded into instructional and exhortative speech with a pastoral and counseling tone (Gerstenberger 1988:20-21). According to Craigie (1983:265), verses 1-2 and 9-10 contain wisdom language, which undermines the individual thanksgiving classification. Although commentators have failed to reach a consensus regarding classification, every interpreter nevertheless stresses the significance of forgiveness.

Unquestionably forgiveness is the central theme of this psalm, which depicts the triumph of the penitent person who has received gracious forgiveness of sin. Psalm 32 explains forgiveness is predicated on a genuine acknowledgment of iniquity (Ps 32:5a) and confession of transgressions (Ps 32:5b). A reluctance to concede a breach of God's moral code is indicative of an arrogant (32:2) and wicked individual (v. 10a). Rebellious persons incur the heavy hand of the Lord (v. 4) and forfeit the loving-kindness that is available in abundance (v. 10b). However, while acknowledging the apparent theme of forgiveness, consideration of the subtler underlying the topic of shame and guilt is warranted.

Scholars and pastors over the past decades have focused on the terminology of the psalms while overlooking subtle theological themes that emerge. Conservative Christians appear reluctant to deviate from the traditional exegetical and critical analyses of the text,

³ The inscription לְדָוִד מִשְׁכֵּל led Murphy (1963:161) to relegate Psalm 32 to the wisdom genre because of the language found in verses 1-2 and 9-10. He further substantiates his conclusion by describing several means of identifying wisdom psalms, which include rhetorical devices along with the following recurring themes: 1. Admonition; 2. Leader's address to sons; 3. Blessing formula; 4. "Better than" sayings; 5. Use of similes; 6. Alphabetic composition; 7. Numerical sayings; 8. The need for "fear of Yahweh"; 9. The wicked and the righteous; 10. The need to offer counsel; 11. The idea of retribution; 12. The concept of two ways.

which render a similar interpretation. Westermann (1981:20) notes the same pattern, as Mowinckel attributes about a third of all the psalms to the enthronement festival, while Bentzen categorizes the majority of the psalms as royal psalms. Furthermore, he ascribes fundamental significance to a cultic pattern covering the entire ancient East as well as the psalms of Israel. Weiser (1962:18) observes in his introduction to *The Psalms*, “that the cult of the covenant festival is to be assumed as the *Sitz-im-Leben* of the vast majority of the individual psalms and their categories.” Westermann (1981:21) asserts that scholars have collectively sought to explain many of the psalms by the “ideology” of a specific festival, by a cultic schema, or by the connection of an essential myth to a particular ritual. As a result of this approach, the last thirty years have produced meager growth in understanding of the Psalms. Gunkel (1900:60) expresses a similar sentiment “[If] I had a voice that could pierce the heart and conscience of theological researchers. I should cry out day and night nothing but this message: Never forget your sacred duty to your people! Write for the educated! Speak not so much of literary criticism, text criticism, archaeology, and all the other scholarly things, but speak of religion! Think of the main issue! Our people thirst for your words on religion and its history” (O’Neill 1991:230).⁴ Gunkel’s academic career suffered because of his stance of not forsaking the church and his view on biblical appropriation.

In an effort to quench the “thirst of the people” that Gunkel reference, it is appropriate to take individual liberties that do not violate the art and science of biblical interpretation. Nevertheless, the objective is to provide a depth of knowledge and understanding. A consistent biblical theology does not alter the hermeneutical principles that lead to sound biblical exegesis and doctrine. For this reason, it is appropriate to examine the text for biblical themes or concepts that the psalmist indirectly referenced.

Psalm 32 contains the themes of guilt and shame without indicating them explicitly. The psalmist cannot indulge in pernicious behavior and endure the anguish of the heavy hand of Yahweh and surreptitiously avoid the emotions of shame and guilt. Careful exegesis applied to the corpus of the Hebrew Bible often reveals indirect underlying themes from the biblical text. The extraction of subtle ideas is necessary to uncover dynamic and innovative perspectives from the biblical text, which further the academic pursuit, and

⁴ See Gunkel (1900:60); Klatt (1969:85).

provide parishioners with reliable insights. The approach taken in my analysis of Psalm 32 adheres to orthodox beliefs, while challenging the exegete to consider the full panoply of scripture.

1.2 Research problem

Initial consideration of the reality of guilt and shame in Psalm 32 is essential. The psalmist's unspecified impropriety has violated the statutes of the Torah, incurring guilt and shame both for the group and for the psalmist personally/internally (Ps 32:3; cf. Ps 119:80). This first category is considered personal guilt and shame. The author of Psalm 32 does not explicitly employ the word "shame" in Psalm 32. However, the psalmist has incurred guilt and shame that require a divine covering. Throughout the Psalms, there are repeated petitions to the Lord for deliverance from shame (Ps 119:6, 22, 31, 46, 80, 116). As previously stated, sin is generally accompanied by these two emotions, which suggests the psalmist incurs both after his offenses. Second, is social/societal guilt and shame. Guilt and shame, according to Psalm 32, serves as a threat to the social bonds that exist within the nation of Israel. The feelings of rejection or failure emanate from the emotions that are heightened by any self-consciousness of any kind (Scheff 2003:254-255). The social sciences view guilt and shame as sanctions for social control through the loss of status or reputation. Often the person sanctioned is not cognizant of the social norms that are reinforced through shame (Lynch 2010:499-517). Additionally, in a group-oriented society, an individual's identity emanates from the group, which allows that group to exert extreme pressure on individual behavior (Douglas 1973:77-92). Hence shame works as an effective mechanism within society. Shame is a component utilized in social control in the form of perceived or real external pressure by the community to maintain social order and cohesion (Carmichael 2012:1). Overt statements about the influence of the wider society never emerge in Psalm 32. Real or perceived pressure is manifest in the psalmist's experience. The forgiveness applied in Psalm 32 must thus include coverage of the guilt and shame incurred when the psalmist fails to preserve the divine standard.

Finally, guilt and shame can be viewed positively in terms of both the horizontal and vertical dimensions (i.e., the relation between the individual and God, and between the individual and the community). Bechtel (1991:47) notes a lack of research into the Old

Testament sanction of shaming, in spite of the numerous occasions where the terminology associated with shame surface. In the contemporary world, this debilitating duo conjures negative emotions. Middleton-Moz (1990:56) posits that shame is associated with “wrong being” or a feeling of inferiority and worthlessness. When a person incurs guilt and shamed, there is a wound to their being and self-esteem. Bradshaw (1988:10) concurs, but also acknowledges the positive aspects of shame. Toxic shame is an emotion that makes a person feel that he/she is defective as a human being and is an object worthy of contempt. A shame-ridden person resists exposing their inner self to others or themselves. A healthy shame, by contrast, is an emotion that defines a person’s limits. Human beings need structures and boundaries; guilt and shame is the emotional energy that limits conduct.

I shall avoid inserting the third sub-category of shame under the “sacred (theological)” grouping as classified by Wu (2018:205-206). Placing sacred or theological shame in a sub-category suggests that there are segments of humanity not governed under the rubric of God’s divine standard of judgment. All of creation resides under the providential rule and glory of Yahweh. He sovereignly dictates the standards for guilt and shame directly and indirectly (Pss 24:1-2; 97:9; Jr 32:27; Col 1:16-17). Shame, I will argue, is an innate emotion imparted to the psyche of the entirety of humanity that manifests universally without consideration of culture, ethnicity, and class. God created humanity, and established the concept of sin and shame; therefore most guilt or shame is first against God, and then against the personal or social moral statutes established in a society. Guilt and shame do not require well-defined categories in each sphere, because God sovereignly imposed these emotions upon the spirit or essence of every being He created. When God created the man and woman with vital organs that qualify them as living beings, He included guilt and shame to function in a parallel capacity in the spirit or soul of the person.

Simon Wiesenthal’s (1976) mesmerizing book entitled *The Sunflower* demonstrates the principle need for forgiveness of guilt and shame. With simple force yet bold force, Wiesenthal provides a graphic account of the atrocities he and millions of other Jews experienced during Adolf Hitler’s reign of terror in Nazi Germany. Prior to the systematic genocide by the Germans, Wiesenthal was a successful architect in Lemberg, Galicia. Once the war began, and fearing torture by the Gestapo, he unsuccessfully attempted suicide. He

subsequently endured the torment of more than a dozen concentration camps across Europe from Poland to Austria, where he gazed daily into the face of death.

During Wiesenthal's confinement in a concentration camp in Lemberg, the former Dean of Lemberg High School summon him to his room. The school now converted into a makeshift military hospital for wounded Nazi soldiers, and one of the wounded soldiers has requested the presence of a Jew from the death camp. Wiesenthal is selected and is ushered into the room to hear the confessions of a Nazi soldier named Karl, whose entire head is enveloped in bandages after a shell exploded at his side (Wiesenthal 1976:27).

Karl's confession is of callous acts of murder that include the killing of women, children, and older men. He described a gruesome occasion when they restricted an entire village to a single house, burned them alive, and shot those who attempted to escape. Now, Karl is confined to a gurney and horrified at the thought of dying without repenting of his vicious crimes and receiving complete forgiveness. He says to Wiesenthal, "I am resigned to dying soon, but before that, I want to talk about an experience which is torturing me. Otherwise, I cannot die in peace...The pains in my body are terrible, but worse still is my conscience...I am left here with my guilt" (Wiesenthal 1976:45-46). Karl's shame, though not directly mentioned, coupled with his guilt, consumes his visceral dynamics as he solicits absolution.

Every human being possesses at least a modicum of shame and guilt along with the desire for forgiveness and restoration, whether vertically or horizontally, i.e., with God or with others. The inception of this study originates with the necessity for forgiveness due to guilt and shame. My research examines how the presence of guilt and shame manifests within the spiritual and physical life of the psalmist as he seeks deliverance from the debilitating duo.

1.3 Aims and objectives

The aim and objective of my research is to establish the existence of guilt and shame in Psalm 32. Equally, I will parallel the debilitating emotions to the transgressions committed by the psalmist. As the psalmist poetically communicates his disposition, which reveals a person experiencing intense discipline from God, the salient facts emerge from the text as follows:

- 1) When I kept silent v. 3a
- 2) my body wasted away v. 3b
- 3) my groaning all day long v. 3c
- 4) Day and night Your hand was heavy upon me v. 4a
- 5) my vitality was drained away v. 4b
- 6) I acknowledged sin and my iniquity I did not hide & confessed my transgression v. 5a
- 7) You forgave the guilt of my iniquity v. 5b

The reactions outlined in the psalm are inevitable in a culture that does not make a distinction between the holy and profane spheres of life. Every aspect of Israelite society exists entirely under the rubric of the theocratic rule of Yahweh. Such internal societal mechanisms were not unique to the nation of Israel. Babylon, with its Code of Hammurabi, as well as other surrounding nations in Mesopotamia, replicate Israel's enlightened norms. The foreign inhabitants expressed their laws through idolatrous and sacrilegious forms. Next, the literary structure of the psalm highlights the presence of the two emotions, apart from a direct word from the author. The nature of poetic literature, which communicates through rhyme and meter, explains specific formal barriers preclude the explicit theological statements that are possible in narrative, prophetic, and epistolary writing. An essential key to Hebrew poetry is parallelism, which involves the "rhyming" of ideas through the careful arrangement of parallel thoughts.⁵ Acrostics and parallelism limit the authors' repertoire of possibilities, while simultaneously elevating and displaying their literary genius and theological astuteness. Thus the Psalmist articulates his guilt and shame with vivid poetical terms, simile, and metaphors that are memorable and impactful.

⁵ The initial understanding of biblical parallelism is generally attributed to Robert Lowth, although he was not the first to recognize parallelism (Kugel 1998:96-286). Lowth nevertheless brought parallelism to prominence in biblical studies (Berlin 1985:1). In the third of his *Lectures on the Sacred Poetry of the Hebrews*, 1753, Lowth (1847:39) observes a "certain conformation of the sentence," which frequently occurs in Hebrew poetry. Lowth (1825:14) defines the phenomenon precisely in his introduction to Isaiah, by stating, "The correspondence of Verse, or Line, with another I call Parallelism. When a proposition is delivered, and a second is subjoined to it, or drawn under it, equivalent, or contrasted with it, in Sense; or similar to it in the form of Grammatical Construction; these I call Parallel Lines; and the words or phrases answering one to another in the corresponding Lines Parallel Terms." Kugel divides Lowth's classification of parallelism into three types: synonymous, antithetical, and synthetic. However, this classification presented problems after further analysis. First, the categories or types limit the options for classifying the lines. Second, "synonymous" is essentially a restatement of line A, which suggests parallelism is "saying the same thing twice." The classification conceived of the two lines occurring simultaneously, not understanding that line B is the completion of line A. Third, "synthetic" became a catch-all category, thereby rendering the category ineffective.

It is important to note that since the entrance of sin into human experience in the Garden of Eden, every breach of God's divine directive requires the removal of guilt and shame. When an individual sin, the debilitating duo accompanies that sin. Genesis 2:25 emphasizes the innocence of Adam and Eve prior to their duplicitous behavior in the Garden of Eden: "They were naked and unashamed." Sin introduces the strange dynamic of guilt and shame, previously dormant, into the psyches of the pair and to those of their posterity. Disobedience arouses the strange emotions. God infuses humankind with these sentiments that they might maintain harmonious relationships both with God and with others. Therefore, when someone breaches a divine directive, guilt and shame are incurred, and apart from divine forgiveness, complete restoration (both horizontal and vertical) is not possible (cf. Is 53:6).

Forgiveness always includes the removal of the oppressive emotions of guilt and shame associated with the offense, as well as complete restoration of the offender. The following fundamental objectives are incorporated to substantiate the central argument of this study:

Chapter two explores the Genesis account of the primeval couple created in the image/likeness of God, their lack of guilt and shame, the *imago Dei* in extra-biblical literature and the Ancient Near East, an interpretation of the *imago Dei*, and the biblical meaning of the image and likeness in Genesis 1:26.

Chapter three delineates humanity receiving honor and dignity within their person as they dwell in biological, social, and judicial perfection. Specific incommunicable attributes are withheld from humanity but reside in God. The limitations reflect humankind's diminished status. Nevertheless, some innately conveyed communicable attributes bolster humanity's royal status and mirrors God, insofar as they replicate his glory in the temporal sphere. Genesis 1:26-28 and Psalm 8:4-9 use regal terminology for the honor and glory bestowed on human beings. Implicit expectations regarding the primeval couple's conduct exist. When the pair function beyond the scope of their regal design, they incur the wrath of God via the unveiling of guilt and shame.

Chapter four expands on the previous chapters by exploring the concept of shame and guilt in the Mosaic law, the prophetic writings, and the writings in general. Occasions for guilt and shame within and without the covenant community are noted. Precise

definitions and categories for these emotions magnify God's implementation of the feelings for governing the behavior of his subjects who dwell in the created order. An examination between the debilitating emotions and the terminology within and without the biblical text is necessary. Additionally, an outlined according to the varied utilization within the different genres of the Hebrew Bible will offer further insight.

Chapter five describes the origin of guilt and shame in the experience of the primordial beings and the decimation of their vertical and horizontal solidarity. Genesis 3:6-10 in the Hebrew Bible describes the origin of the debilitating duo that paralyzed the primeval couple. The integrity of the book of Genesis, the historical reality of Adam, the fall, and original sin merit discussion and defense as authentic occurrences. Rebellion by Adam and Eve unveiled the emotions of fear, guilt, and shame, which I label *strange emotions* because they are foreign sentiments in the majestic nature of humanity. God lovingly covers and restores the couple after their insubordination.

Chapter six analyzes scientific theories about the manifestation of guilt and shame within humanity. Certain parallels emerge from these studies monitoring the physical and non-physical features of a guilty or shamed individual. Similarities between the scientific studies and the Hebrew Bible provide insights and substantiate the belief of the presence of the emotions within Psalm 32. Posture, body gestures, and the desire to flee or conceal oneself are indicators of guilt and shame. Individual and collective expressions of these emotions may occur whether the offense is public or private.

Chapter seven is an in-depth examination of the terms and, theological concepts arising from an exegesis of Psalm 32, which results in the surfacing of the presence of guilt and shame. Guilt appears more directly in the text, while shame appeared indirectly through the poetic language and physical gestures of the psalmist when he declines to acknowledge his sin. Additionally, understanding the cultural context of the psalmist clarifies that any violation of God's word leads to feelings of guilt, shame, and fear. To sin against God is to incur guilt and shame.

Chapter eight is a synthesis of the research with an emphasis on terminology and orthography. The psalmist's writings do not appear in isolation. Instead, theological understanding and societal experiences provide the framework for his insights. Psalms are an aspect of the worship of the Lord and are the means the nation of Israel used to respond

in communion with God. Reflected in this poetic literature are elements of the intricate and dynamic relationship with the Lord. Without explicitly enunciating each feature, certain non-verbalized concepts materialize through inference. Furthermore, it is the purpose of this study to state the healthy and beneficial dimensions of the vertical (divine, proceeding from God) and horizontal (social, proceeding from humankind) relationships of guilt and shame. While negative attitudes persist towards guilt and shame, a holy God created these emotions to have positive effects, with both temporal and eternal ramifications.

1.4 Methodology

Three primary methodologies are employed in this study: form criticism, historical criticism, and theological analysis.

First, applying the *form-critical approach* answers essential formal questions about the psalm. What is the context of Psalm 32, and how did this poetic piece of writing impact the psalmist audience? A framework is fundamental for various aspects of this study. Ascertaining specific insights regarding the date of Psalm 32, the occasion for writing and the culture may potentially attribute to a particular context. Naturally, information about background and context will assist in classifying the psalm as a royal, wisdom, or thanksgiving psalm. The setting or meaning is important for details into the ancillary aspects of the psalm. Identifying the psalmist's situation or background, may, in turn, lead to ideas about the origin of the psalm. Furthermore, from an interpretive approach, the phenomena of shame and guilt are substantially different for monarchs than they are for citizens. There are numerous translations and interpretive implications from this distinction. A forgiven king may teach his subjects “with his eye upon them” unlike Yahweh or a sage (Ps 32:8).

While previous scholars have examined the *Sitz im Leben* of Psalm 32, it is unclear how shame and guilt relate to the judicial, political, and social setting. What is the relation between a theocratic society and the godless persons in that society? “In the Protestant understanding of Christian faith, there is no theologically relevant distinction between sacred and profane, religious and non-religious, holy and secular. . . . Rather, everything in the world is to be judged in the light of the decisive difference between God and world, creator, and creation. . . . No area of life and thought is intrinsically more

‘sacred’ or ‘religious’ than any other" (Dalferth 2010:338). Since every aspect of humanity exists under the canopy of God’s divine oversight, what are the implications for each person who encounters this psalm? I will evaluate the causes and effects of guilt and shame in light of these questions. An examination of the contemporary scientific theory of the biblical doctrine of guilt and shame by sociologists, anthropologists, and psychologists' expand the discussion. Theology does not occur in a vacuum and can entail taking a hybrid approach to certain issues.

Second, I consider *historical criticism* to analyze the contemporary literature of the culture to understand and interpret the importance of any aspects related to biblical interpretation. How did the ancient Near Eastern mind understand sin, forgiveness, guilt, and shame? Genesis details the origin of these phenomena in humankind, but their effect on successive generations invites scrutiny. What caused the emotions of guilt and shame beyond egregious violations of God's decrees? How were the debilitating emotions addressed in the relationships between human beings and God? An examination of the terminology used to indicate guilt and shame is crucial for understanding the nuances of the culture. Scholars have identified various terms in the Hebrew Bible that communicate different shades of guilt and shame. The law, writings, and the prophets present shame in a contextualized message that ultimately influences meaning. I note the use in each sphere to distill the essence for the various contexts. Potential duplication may occur since form criticism echoes aspects of the methods of historical criticism.

Third, I examine the theological *conceptions* underlying the text using biblical theology and exegesis. The Lord, seen and unseen, is the authoritative figure in the corpus of the Old Testament. His hallowed existence as the transcendent Lord, who is immanently involved in the details of human affairs, requires intense scrutiny. The metaphysical belief that Yahweh exists is essential for understanding the theological implications of forgiveness, guilt, and shame. If violations of prohibitions initiate feelings of guilt and shame, what happens when an individual or society seeks to eliminate these emotions? Psalm 32 presents the consequences for sin, but are these unique to the psalmist, or are they normative for ancient Near Eastern inhabitants in general? Questions regarding God’s interaction with primordial beings are, therefore, pertinent to this study. Forgiveness is non-essential if humankind exists autonomously and maintains its existence apart from the

divine directive of God.

1.5 Hypothesis

I maintain in my study that violating the divine law of God incurs the *strange emotions* of guilt and shame, whether the terminology for the emotions is explicit or implied (Ps 32:1-11). I conclude my hypothesis by drawing on the comprehensive imagery and meaning of the royal terminology that describe the creation and crowning of the primordial couple (Gn 1:26-28; Ps 8:4-10). Such is the case with Psalm 32, which includes a term for guilt but omits the words for shame or its cognates. When the psalmist poetically describe his desire for a blessed state (Ps 32:1-2), yet his silence (Ps 32:3a) leads to the feelings of being worn out (Ps 32:3b) and groaning (Ps 32:3c), he describes a person dwelling in the sphere of guilt and shame.

1.6 Chapter division

Chapter one provides an overview of Psalm 32 and indicates the presence of guilt and shame in the psalm. Forgiveness and thanksgiving are usually the overwhelming thematic foci for theologians when discussing Psalm 32. Still, this study notes the necessity for also tracing the origin of the themes of guilt and shame in the Hebrew Bible. Secondly, the chapter gives an overview of the primary observations that form the background to the proposed research. I note the aims and objectives of the study, the methodology that leads to the conclusion, the hypothesis from an initial review of the literature, and an outline of the forthcoming chapters.

Chapter two explores the Genesis account of primeval humankind and its created design as being free of guilt and shame. Genesis is the linchpin for the entire biblical corpus, describing man and woman as created in the image and likeness of God. Such a description postulates the authority of the Creator over the created while maintaining the significance of human beings possessing attributes of their Creator, and highlighting the need for people to cultivate these experientially. An analysis of the concept of the image of God in extra-biblical and Ancient Near Eastern literature offers a comparative approach. Scholars note the correlation between the *imago Dei* in the Hebrew Bible and similar

concepts in the Ancient Near East context. In conclusion, an examination of the term “image and likeness” is provided. The belief of image/likeness connects the devastating effects of sin with the introduction of guilt and shame to all humanity.

Chapter three delineates specific incommunicable attributes God possesses, which are absent from humanity, reflecting their diminished status and dependence on God for their efficacy. The wholly unveiled characteristics humans possess in their perfect condition reveal the glory, majesty, and holiness of God. Human bodies are naked, without shame and guilt, because they are created perfectly innocent and with dignity and splendor. Ultimately, chapter three describes the nakedness of humankind as God’s bestowal of divine majesty, perfection, and favor. God’s bestowal of glory exists unveiled biologically, socially, and within the spiritual dimensions of human existence. Chapter three seeks to emphasize the majesty of humanity and the bestowal of splendor on each person, according to Genesis 1 and Psalm 8.

Chapter four explores the terminology for and the distinctions between guilt and shame in the Hebrew Bible and ancient Near Eastern literature. Fullilove (2016:) notes the impact of Ugaritic discoveries on biblical studies has been immense, because Hebrew and Ugaritic have the cognate words and a substantial linguistic commonality. First, words that are rare in Hebrew are common in Ugaritic, which renders possible a sound definition of biblical concepts. The study of Ugaritic has occasionally clarified the meaning of difficult Hebrew words because they occur with more frequency and in various clear-cut contexts in Ugaritic. The multiple definitions offer several potential implications for consideration in the Hebrew text (Arnold and Beyer 1999:286). Studies in Ugaritic have often helped produce a better reading of specific Hebrew texts, exemplified in the shared terminology that includes “olive” (Ugaritic *zt*; Hebrew זַיִת, *zayith*), “lord, master” (Ugaritic *b’l*; Hebrew בַּעַל, *ba’al*), and knee (Ugaritic *brk*; Hebrew בִּרְכָה, *berekh*) (Fullilove 2016). Second, Hebrew and Ugaritic poetry have many similarities, including parallelism. Alter (1987:244) argues that Ugaritic texts antedate the earliest biblical psalms by three or four centuries, concluding the Hebrew poets borrowed images, phrases, or whole sequences of lines from the Syro-Palestinian pagan psalmodic tradition. These similarities suggest Israel used the poetic style typical to their cultural context.

Additionally, the chapter expands on previous chapters by exploring the concept of shame and guilt in the Mosaic law, the prophetic writings, and the general writings. After God expelled the primordial beings were expelled from the Garden of Eden, society, and culture underwent a metamorphosis. How this transformation reinforced or altered ideologies regarding shame and guilt requires consideration. The concepts of shame and guilt developed during Moses' formative years in the royal courts of Egypt and continued as he led the nation of former slaves through their wilderness wandering. Societal and cultural implications of shame and guilt are introduced because the nation of Israel exists collectively under the theocratic rule of Yahweh. Consideration of the monarchic, exilic, and post-exilic communities' interpretations of the terminology and concept of guilt and shame is crucial. The psalmist appears to reign over the nation as the king par excellence, establishing a standard by which successive monarchs instinctively are compared. The Davidic monarchy embodies the essential principles of the consequences of sin and its debilitating manifestation through guilt and shame. Finally, the understanding of guilt and shame in the poetic writings reinforces the Mosaic Law and the prophetic writings through the use of figures of speech and literary figures. Proverbs and Psalms thus restate the ideological propositions of the nation of Israel in a distinctive literary form.

Chapter five describes the origin of guilt and shame in the experience of the primordial beings and the decimation of their vertical and horizontal solidarity. The glory, perfection, and dignity imparted to the first created beings become defective after their act of defiance. The revelation of nakedness occurs concerning the couple's sin in the Garden of Eden. Prior to breaching the divine directives, the man and woman's intellects are veiled (naked and unashamed), and their anatomies exposed physically and mentally (no fig leaves for covering). Now their understanding is unveiled concerning their nudity, and this, in turn, compels them to veil their bodies. Animals and the created realm remain physically revealed because of their lesser status before the Lord. This chapter evaluates the enmity that characterizes the vertical and horizontal relationships post-fall, noting the arguments that identify the woman as the primary culprit in the demise of humanity. In conclusion, YHWH conceals the exposed couple through his divine provision that symbolically covers their guilt and shame, both individually and socially (Gn 3:21).

Chapter six identifies contemporary theories of shame and guilt from psychoanalysis and social anthropology to highlight the evolution of the emotions and their effect on individuals and societies. Emphasis on the scientific studies of the physical expression of the emotions provide a point of comparison with their manifestation in Psalm 32. Since Psalm 32 graphically describes the experience of the psalmist, the language alludes to features of a guilty or shamed individual. Furthermore, the chapter introduces scientific theories about guilt and shame in the current postmodern context and the influence these theories have had on theological interpretations. The understanding of guilt and shame has changed drastically since the context of the Ancient Near East. Advancement within the application of words affects the exegesis of contemporary scholars.

Chapter seven is an in-depth examination of the forgiveness and resulting freedom from guilt and shame found in Psalm 32. The psalm culminates in gladness, which is the result of divine restoration. Considerable exegetical analysis of Psalm 32 is essential to comprehend the presence of shame. A form-critical outline distinguishes the theological themes. The outline identifies the psalm is rhythmical arrangement of Psalm 32 in six series with the themes of blessings (vv. 1-2) and gladness (v. 11) serving as bookends. In conclusion, a synthesis of the discoveries from both theological and practical perspectives is presented. The far-reaching implications of the first sin receive scrutiny to uncover their varied effects on humankind. In human experience those effects require divine covering and restoration, which in turn eradicates the vertical and horizontal relational impediments caused by sin. Exegetical analysis of the selected texts divulges the divine, social, and cultural outworking of sin in the monarchy of the nation of Israel. Equally, precepts and principles are discernable for practical application in the modern context. Applying the aforementioned approach allows an interpretation of the text within its historical context. The truths are transferable to a contemporary reader's experience.

Chapter eight serves as a synthesis of the research by identifying the orthography for the study of the Old Testament and Hebrew Scriptures and the terminology that is significant to a proper understanding and interpretation of the material.

1.7 Orthography and Terminology

1.7.1 Orthography

Reference or citing sources utilized in research is an essential feature of academic writing. This study follows the Harvard in-text referencing system, which is known as the author-date referencing style. Brackets are placed around the author(s) and date of the publication.

Scripture references are taken from the Hebrew Bible originate with the *Biblia Hebraica Stuttgartensia* (BHS) edited by K. Ellinger and W. Rudolph with the Deutsche Bibelgesellschaft in Stuttgart, Germany in 1983. The BHS includes noteworthy textual variants as well as proposals for correction in the critical apparatus. Rudolf Kittel was the editor of the *Biblia Hebraica*, the predecessor of the BHS, based on the Codex Leningradensis (L) from Cairo, Egypt, with pointing and Masorah from around 1008-1010 C. E. (Würthwein and Fischer 2014:254). Codex Leningradensis is the only medieval manuscript that preserves the entire biblical text (Würthwein and Fischer 2014:254). The Hebrew Bible originally circulated in Hebrew, Aramaic, then Greek, with the Greek translation on a par authoritatively with the Hebrew and Aramaic (Evans and Tov 2008:15). Later the Aramaic paraphrase of scripture emerged, known as Targum, and they were equally authoritative.

Selected passages from the Old Greek, which is commonly known as the Septuagint (LXX), edited by Alfred Rahlfs and revised by Robert Hanhart in 2006, are utilized sparingly. The number LXX comes from the Latin *seutuaginta*, “*seventy*” derived from the pseudepigraphical *Letter of Aristeas* that claimed King Ptolemy II Philadelphus (285-247 B.C.E.) commissioned seventy-two Palestinian scribes to translate the Hebrew Pentateuch into Greek for the royal library. Allegedly, the scholars completed the task in seventy-two days, and this version included the Apocrypha, although excluded from the Hebrew Bible (Evans and Tov 2008:18).⁶

The Vulgate is the authorized Latin version of the Bible, and the name derived from the Latin word *vulgus* meaning “common” language. In the late fourth century, Jerome was commissioned by Pope Damasus to bring order to the existing Latin versions and the interpretations of the LXX. The commission resulted in what is known as the Latin

⁶ See Josephus *Jewish Antiquities* (1999:309-315)12.11-118 and Philo *On the Life of Moses* 2.37).

Vulgate or Jerome's Latin Vulgate (Achtemeier 1985:1115). Harrison (2004:240) states the translation was far from uniform, and although Jerome adhered to the Hebrew text, his translation was declared heretical. Caution is necessary when using the Vulgate for textual criticism.⁷

The Masoretic Text (MT) (מסורה) is the name given to the Hebrew text because of the significant contribution of the Masoretes from A.D. 500-900. These were Jewish scholars and scribes who improved the text with word divisions, added vowel points, signs, punctuation marks, and verse divisions to the Hebrew Old Testament. Additionally, marginal notes by the Masoretes assist with the correct reading of words and verses (Hill and Walton 2009:485).

American Standard Version (ASV) is copyright 1901. Edited by the American Revision Committee

The Net Bible, New English Translation (NET) is copyright 1996-2003 by the Biblical Studies Press.

The King James Version (KJV) was the product of pressure from the Puritans and Protestants who desired significant reforms from the English church with its liturgy, hierarchical structures, and the divine rights of kings (Dewey 2004:126-127). As a result, both groups petitioned King James I, who convened a conference at Hampton Court in January 1604. Six panels of scholars met in 1607 (two at Oxford, two at Cambridge, and two at Westminster) two on the New Testament, three on the Old Testament, and one on the Apocrypha, in 1610 the project was completed (Dewey 2004:126-128).

The New Revised Standard Version of the Bible (NRSV) is the Anglicized edition. Copyright 1989 and 1995 by the Division of Christian Education of the National Council of the Church of Christ in the USA.

The New American Standard Bible (NASB) 1995, published by the Lockman Foundation is the source for English biblical references in this study unless otherwise stated. Each biblical source noted above occurs in Accordance Bible software version

⁷ Jerome also followed the LXX, Aquila, Symmachus, and Theodotion with his translation, but Rufinus (A. D. 410) declared his translation heretical while Gregory the Great (A. D. 604) sanctioned Jerome's translation which created suspicion and required successive revisions (Harrison 2004:240).

12.2.8. New American Standard Bible copyright 1960, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman Foundation.

1.7.2 Terminology

This study utilizes select words frequently reference within and without Old Testament and Hebrew Scriptures study. The following list comprises select terminologies referenced in the study:

Akkadian is written in cuneiform script, borrowed from Sumerian and became the official language under the leadership of Sargon of Agade during the first dominant Mesopotamian empire. Akkadian continued through the subsequent Assyrian and Babylonian empires. It was replaced by Aramaic between the eighth and sixth centuries B.C.. Each realm that adopted Akkadian used the language distinctively. Three divisions of categories exist: 1) Old Akkadian; 2) Assyrian; 3) Babylonian (Werse 2016).

Ancient Near East (ANE) is a phrase used to describe the region of the world roughly corresponding to the modern Middle East. Including Mesopotamia, ancient Egypt, Persia, Syria, Israel, Jordan, and Asia Minor. The Ancient Near East was the historical and cultural world of the Bible (Mangum 2014). The ANE stretches from the Zagros Mountains in the east to the Mediterranean Sea in the west, then to the Caspian and Black Seas on the northern boundaries and the Arabian desert with the Persian Gulf and the Red Sea in the south (Arnold and Beyer 2002:36-37). Additionally, Mesopotamia, Syria-Palestine, and Egypt, were three geographical sub-regions of the ANE that were joined by an arc of rich soil known as the Fertile Crescent.

Apocrypha means “hidden” and the word has two connotations when it is applied to the collection of Jewish writings dating from the intertestamental period: 1) books that are “hidden away” because of their esoteric nature; 2) books that are “hidden away” because they deserve to be, given they were never recognized as canon by the Hebrews (Hill and Walton 2009:492). Fifteen books composed by pious Jewish writers in Hebrew, Greek, and Aramaic between 200 B.C. and A.D. 100 comprise the Apocrypha. These books are preserved in Greek, Latin, Ethiopic, Coptic, Arabic, Syriac, and Armenian with six different genres or literary types:

Didactic: 1) The Wisdom of Solomon (30 BC)

- 2) Ecclesiasticus (Sirach) (132 BC)
- Religious: 3) Tobit (c. 200 BC)
- Romance: 4) Judith (c. 150 BC)
- Historic: 5) 1 Esdras (c. 150-100 BC)
- 6) 1 Maccabees (c. 110 BC)
- 7) 2 Maccabees (c. 110-70 BC)
- Prophetic: 8) Baruch (c. 150-50 BC)
- 9) The Letter of Jeremiah (c. 300-100 BC)
- 10) 2 Esdras (c. AD 100)
- Legendary: 11) Additions to Esther (140-130 BC)
- 12) The Prayer of Azariah (2nd or 1st century BC)(Song of Three Young Men)
- 13) Susanna (2nd or 1st century BC)
- 14) Bel and the Dragon (c. 100 BC)
- 15) The Prayer of Manasseh (2nd or 1st century BC) (Hill and Walton 2009:493-494). Many of the documents are considered valuable because they mirror with considerable accuracy the religious, political, and social conditions in Judea after the close of the Old Testament period proper (Harrison 2004:1175). The Apocrypha is accepted as canonical for the Roman Catholic church, but is non-canonical by the Protestant Church.

Chaoskampf refers to the tradition of the deity who goes out to battle against the forces of chaos and struggles against the chaotic sea (Crouch 2016:2).

Cosmogony is a description of the origins of, or how the world came into existence.

Creation ex nihilo is a Christian belief that teaches God exists alone in the universe in the beginning, and created the world out of nothing.

Debilitating duo describes the effect of the emotions of guilt and shame within the spiritual and physical experience of humanity after the breach of YHWH's prohibition. Guilt and shame had their origin in the experience of Adam and Eve as a result of their joint disobedience to the command of God in the Garden of Eden.

Enuma Elish (EE) is a title that means “When on high. . .” and is the Akkadian title for the most complete Mesopotamian creation account. The work describes a cosmic conflict between the principal deities. Marduk kills Tiamat (mother goddess that personifies the primeval ocean or waters of the sea) and divides her carcass to create heaven and earth, while Tiamat’s blood is the source for creating humankind to do the labor of the universe (Arnold and Beyer 1999:78). Babylon, the great capital city, is built for Marduk by the gods out of gratitude that he has slain the monstrous Tiamat; At the conclusion of the epic, Marduk receives glory from the gods as they pronounce his fifty names (Sparks 2005: 314-316; Pritchard 1958:31).

Feminism has been defined differently through the decades, but in a broad sense, it is the view women are to be understood as fully human and entitled to equal rights and privileges. Additionally, in no way can women be considered inferior or subordinate to men (Fuch 2008:46; Bellis 1994:6).

Femme fatale is a beautiful woman that leads men into dangerous situations or cause their ultimate destruction through mysterious or seductive means that are manipulative (<https://dictionary.cambridge.org/us/dictionary/english/femme-fatale>).

Gilgamesh Epic (GE) - written in Akkadian chronicles the pursuit of immortality and the exploits of Gilgamesh and Enkidu. The poems tell the tales of the legendary king Gilgamesh of Uruk (2800-2500 B.C.) who is tyrannical, brutal, and creates deep resentment among his subjects due to his iron rule. Gilgamesh is two-thirds god and one-third human, but his licentious and vicious rule compels the citizens of Uruk to solicit the gods to intervene. The gods selected the goddess Aruru, who creates Enkidu to challenge Gilgamesh. However, Gilgamesh sends a temple prostitute to entertain Enkidu, who engages in wanton sexual behavior for a week, although at the conclusion, Enkidu behaves in a civilized and humane manner (Hamilton 2005:64). Now Gilgamesh and Enkidu battle without a victor, and Gilgamesh pursues immortality through the underworld and encounters Utnapishtim. Gilgamesh fails and returns Uruk with a sense of quiet resignation (Sparks 2005:275-277; Hamilton 2005:64-65; Myers 2000:418; Pritchard 1958:40)

Imago Dei is a Latin phrase that means created in the image of God ((Cross and Livingstone 2005:826).

Mesopotamia means between the rivers and refers to the land between the Euphrates and Tigris Rivers that extends to the mouth of the Persian Gulf northwestward along the Euphrates reaching eastward to the Tigris at the foot of the Zagros Mountains (Arnold and Beyer 1999:37). The entirety of modern Iraq, parts of Iran, Syria, and Lebanon comprise the area known as Mesopotamia (Arnold and Beyer 1999:37).

Ontology- is what it means for something to exist (Walton 2004:88).

Primeval history describes how the universe began through the earliest events (Arnold and Beyer 1999:78).

Pseudepigrapha was used in the late second century by Serapion to mean “with false superscription,” and the Old Testament pseudepigrapha etymologically denotes writings falsely attributed to ideal figures featured in the Old Testament (Charlesworth 2011:XXV). Eighteen books by pious Jewish writers between 200 B.C. and A.D. 200 originally in Hebrew, Aramaic, and Greek comprise the Pseudepigrapha. The books are preserved in Greek, Syrian, Ethiopic, Coptic, and Armenian. The books of the Pseudepigrapha are considered non-canonical in both Judaism and Christianity. However, they were widely circulated and read in the early Christian church and are quoted in Jude 14-15 (cf. 1 Enoch alludes to the Assumption of Moses in verse 9) (Hill and Walton 2009:497).

Theogony- is the origin of the gods or how they came into existence. Egyptian literature commonly thinks of the earlier gods coming into life through bodily fluids (the creator god spitting, sneezing, sweating, or masturbating). Yet later deities are simply born from a previous generation (Walton 2004:88).

Talmud (תלמוד) means “study” or “learning” and refers to Jewish commentaries that offer the opinions and teaching of the rabbinic Jews concerning the development of oral legal teachings (*halakah*). The Talmud allows the previous generation of rabbinic Jews to disseminate their insight into successive generations. Often in Judaism, the Talmud refers to the digest of commentary on the Mishnah (Humphries-Brooks 2003:1555). Talmud, written in the vernacular of the time, Aramaic, although the Babylonian Talmud contains a significant number of words in Hebrew. In contrast, the Jerusalem Talmud includes words from the Greek dialect, which was prevalent in Syria and the Land of Israel (Eisenberg 2004:503).

The Mishnah (משנה) as comprised by Judah the Prince (known as “Rabbi”) in the third century after he had edited, evaluated, and sifted through large numbers of legal opinions that were written over the centuries by academics in the Land of Israel. He completed the project around A.D. 220, and the Mishnah became the earliest major rabbinical book with independent text written in Hebrew in a compact and precise style and internal logic. Initially, taught orally due to the prohibition against writing down the oral law, the Mishnah divided into six orders (1. Seeds; 2. Festivals; 3. Damages 4. Women; 5. Holy things; and 6. Purities;), and provides a uniform and recognized starting point for subsequent deliberations of scholars and commentators (Eisenberg 2004:499-500). The Mishnah was vital because it is a codification of oral legal teachings on the written law of Moses, which the rabbinic schools in Palestine and Babylonia amplified and applied for their Jewish communities. The Jerusalem Talmud and the Babylonian Talmud incorporated a large portions of the Mishnah’s teachings (Humphries-Brooks 2003:1555).

Targum- (תרגום, targūm) The Aramaic word means “translation” in a general sense. The name targum became associated with the translation of the Hebrew Scriptures into the vernacular of Aramaic (Chaldaic) for the Jews who did not understand their native language of Hebrew (Thomson 1915:2910). Aramaic was the *lingua franca* of the exilic period when the Israelites were in subjection to the Assyrians and Babylonians (Fitzmyer 1974:206). In an effort to maintain the identity of the Jew, the Hebrew Scriptures were translated in the rabbinic tradition known as the targum. Within the Jewish synagogue, the targum were the rabbi’s interpretation of the Hebrew Scriptures.

Ugaritic- is a northwestern Semitic language that contributes to biblical interpretation because of its linguistic affinities with biblical Hebrew, and its shared Canaanite literary traditions. Ugarit is a port city that was discovered in 1929 at Tell Ras Shamra on the northwestern Syrian coast along with nearly 1,000 tablets dating from the 15th-12th centuries BC. These tablets reveal a variety of topics: administrative, epic, poetic, and religious etc. Ugaritic is written in a linear alphabetic cuneiform script rather than a syllabic cuneiform script, and the tablets provides significant insights into Ugaritic administration and also mythological texts on the culture of the ancients. The discovery of Ugaritic assists with textual information on the Baal cult. Equally, the Ugaritic find

provides insights into comparative and contrasting research in grammar, poetry, philology, and cultic ritual studies (Barker 2016; Werse 2016).

Sitz im Leben means “situation in life” and reflects an attempts to decipher the historical kernel for each literary genre, an approach established by Hermann Gunkel. Gunkel receive credit for the development of form criticism (Gignilliat 2012:79).

The Syriac Bible is the oldest version after the LXX. It has been used and described by the Syriac Church since the ninth century as *Peshitta*, which means “simple.” The Syriac version is the most significant rendering of the Hebrew Scriptures into another language after the LXX. (Harrison 2004:240).

YHWH represents the four letters known as the tetragrammaton. In the Latin, script the letters appear as YHWH and יהוה in the Hebrew language. The original pronunciation is Yahweh, and the four letters are the personal name of the God of Israel (Archer 1994:71).

Elohim was a generic term for a deity and is used to describe the God of Israel in Jonah 4:6; “the Lord God” (Yahweh Elohim) (Hill and Walton 2009:633).

CHAPTER 2

CREATED IN THE LIKENESS OF GOD

2.1 Introduction

An understanding of the Divine Image in human beings is essential for recognizing the presence of guilt and shame in Psalm 32. Genesis 3 explicitly records the man and woman's attempt to conceal themselves after sin opened their closed perception (Gn 3:7a). In Genesis 3, the first man and woman veiled their once unveiled genitalia with fig leaves (3:7) and hid from their creator among the trees in the garden (Gn 3:8). Human beings hide from the gaze of one another and from the presence of the Lord God. How did these new emotions of guilt and shame emerge into their public and private *personae*? The Scriptures do not offer a detailed description beyond the breach of the divine command (Gn 3:7). The radical transformation of their mental and emotional faculties suggests a departure from the original condition of being: עָרֹמִים וְלֹא יָתִבְשָׁשׁוּ “naked and not ashamed” (Gn 2:25).

The objective of this chapter is not to provide a definitive answer for the incessant debates encompassing the image of God in humanity, a topic which many scholars continue to discuss in both theological and Old Testament studies (Cortez 2016:20-22; Lint 2015: 31-42; Möller 2011:3-29; Barthélemy 2007:91-119; Ernst 2001:41-54; Nipkow 2001:29-40; Hart 1995:317-324; Hoekema 1994:1-101). Alternatively, this chapter presents a brief analysis of two essential themes that highlight the presence of guilt and shame in Psalm 32. First, a glance at opposition to the biblical accounts of creation and the history of Israel is warranted, due to the plethora of interpretations of this doctrine and history. Interpreters approach the biblical narrative with a set of presuppositions that are reflected in their analyses (Lamoureux 2011:79-96; Børresen, 1995:1-4; Byrd 1995:5-28). Second, a brief analysis of the doctrine of the image of God is essential for understanding the presence of guilt and shame in humanity. The original created design of man and woman thus provides insight into theological anthropology. The focus of this examination is the author of the words in Genesis': “Let us make man in Our image according to Our Likeness” (Gn. 1:26).

The creation account provides insight into what is imparted to humankind by God's divine fiat. Understanding the disposition and acumen of man and woman is essential for

comprehending “image and likeness.” Furthermore, the impact of extra-biblical sources on the interpretation of the creation account is considered. Interpretations of the creation of humankind in Old Testament studies have been greatly impacted by the inclusion of the social sciences in biblical scholarship (Sneed 2008:287-300; Jobling 1997:34-42; Osiek 1989:260-278; Herion 1986:3-33). References to selected findings will aid in the discussion of the human emotions. Finally, the chapter questions the immediate impact of the man and woman’s transgression on their image and likeness before God. Equally, the ramification of the pair’s choices on successive generations is considered. An appropriate response to the fall of humanity is necessary for understanding the primordial ancestors’ actions as recorded in the Garden of Eden. Unless interpreters comprehend the salient features of the creation and fall narratives, they will encounter difficulties extrapolating ways the original character of humanity has been altered.

2.2 Image and likeness of God (Gn 1:26) - critical voices

The French Enlightenment philosopher, writer, and historian, Voltaire, made the following barbed comment: “God made man in his own image, and man has returned the compliment” (Chafer 1947:184). Views like Voltaire’s have had profound influence on the study of the image of God in humankind. When considering the doctrine of the image of God, a brief statement regarding other disciplines and their view of the Bible is helpful, since exegetical analysis does not occur in isolation, but is influenced by the ideologies of the interpreter’s culture.

Biblical scholars have expanded their exploration of human interaction with the divine because of evolving interpretations and the influence of sociologists and archaeologists (cf. Snearly 2016:76). Snearly (2016:76) notes that applying sociological theories and discoveries to the study of the biblical world is an evolving pattern within biblical studies. Applying sociological theories to biblical studies is a practice that acknowledges the ideologies of humanism and rationalism that originated during the Enlightenment. The appropriation of scientific theories affirms cross-disciplinary insights. Incorporating non-biblical perspectives allows scholars to seek alternative sources when elements within the academic community cast doubt on the validity of the Bible. Bertrand Russell (2007:309) refutes the authentic nature of the Hebrew Bible and suggests it is

impossible to know which portions of the Old Testament are purely legendary, since the history of the Israelites cannot be confirmed from sources outside the Old Testament. He emphasizes extra-biblical sources above the holy writ. Dawkins (2006:253) forcefully argues, “Adam, the supposed perpetrator of the original sin, never existed in the first place: an awkward fact—excusably unknown to Paul but presumably known to an omniscient God...the story of Adam and Eve was only ever symbolic.” Collingwood (1946:17) dismisses the entire corpus of biblical material as “theocratic history and myth.” Others are equally dismissive of the validity of biblical authority when writing of the creation account (cf. Gunkel 1997:vii-xxiii; Morgenstern 1920:169-212). Further questions concerning the Bible’s validity arise when McDowell (2015:117) , for example, compares the Genesis creation account to the Mesopotamian mouth-washing and mouth-opening ceremonies and the Egyptian Opening of the Mouth ritual, suggesting, “the Eden author may have been familiar with the *mis pi pit pi* and perhaps the *wpt-r*, or at least the concepts expressed therein, and . . . incorporated select features of those traditions into his account of human creation in order to (re) define the divine-human relationship.” Further analysis of the Egyptian ceremonies and rituals are forthcoming when I examine the creation account.

Gunkel (2006:3,78) challenges the validity of the Genesis narratives by suggesting a “true scholarly discussion of the origin of Genesis 1” has not yet taken place and offers several alternative options for the origin of Genesis. He then argues the Hebrews took up the “creation myth” from the Babylonians to establish their own Babylonian-Israelite creation myth. Genesis 1 is thus a Jewish adaptation of a much older and more mythological narrative with polytheistic origins, i.e., an astral religion with Phoenician, Greek and Indian thematic parallels (Gunkel 2006:3, 78). Lambert (1965:287) provided Gunkel with insight through his study of the cuneiform tablets from Ashurbanipal’s library in Nineveh, which were dug up for the British Museum in the 1850s. Equally, the publishing of details of the Babylonian flood in a paper read to the *Society of Biblical Archaeology*, December 3, 1872 and a Babylonian creation account in a letter to the *Daily Telegraph* of March 4, 1875 by George Smith significantly emboldened those skeptical of the Genesis narratives. In recent years, Knauf and Guillaume (2016:1) have continued speculation about the validity of the Hebrew Bible by proposing Israel had its inception in the stele erected by Pharaoh Merneptah in 1208 B.C. The stele of Pharaoh Merneptah records the Pharaoh’s victories

in Canaan over the cities of Ashkelon, Gezer, Yanoam, and Israel, which is the first extra-biblical source that mentions Israel as a people.⁸

In summary, there is evidence for the historical presence of Israel in both biblical and extra-biblical resources. Yet what is apparent in the way certain interpreters applying the social sciences to the study of the Old Testament, is the subtle desire to discredit the authority of the Hebrew Bible and the reality of the Israelite's historical existence. Provan et al (2016:5-6) notes two trends concerning the debate about the historical Israel: First, there is increasing marginalization of the biblical text, with greater emphasis placed on archaeological evidence, and anthropological or sociological theories. Second, another recent trend is to characterize previous scholarship as ideologically skewed. Here the argument is that interpreters who consider the biblical narratives factual reach their conclusions out of theological motivations and religious sentiments. Their conclusions are distorted through over dependence on the biblical text and insufficient critical scholarship. Therefore, it is impossible to construct a credible history of Israel.

2.3 Challenges to the historical existence of Israel

Over the last half-century many scholars and commentators have continued to repudiate the biblical account of the origin of the Israelites.⁹ Weber (1952:3) argues, “Sociologically speaking the Jews were a pariah people, which means as we know from India, that they were a guest people who were ritually separated, formally or de facto, from their social surroundings. All the essential traits of Jewry's attitude toward the environment can be deduced from this pariah existence—especially its voluntary ghetto, long anteceding compulsory internment, and the dualistic nature of its in-group and out-group morality.” Weber (1952:3) and Mendenhall (1973:ix) propose Israel's social existence was that of a tribal nation emerging from a peasant revolt in Canaan, which led to the Israelites' new identity, after enduring oppression and tyranny under Egyptian bondage.¹⁰ Noth (1960:146) concurs, describing the conquest as a “fundamentally peaceful process of

⁸ For further insight see Pritchard, J. B. (1969) *Ancient near eastern texts: relating to the Old Testament*. 3d ed. with suppl. Princeton, N.J.: Princeton University Press, 376-378.

⁹ Also see Gottwald (1979) *The tribes of Yahweh: a sociology of the religion of liberated Israel 1250-1050 B.C.B.*

¹⁰ See Mendenhall (1962:66-87) *The hebrew conquest of Palestine*.

mutual assimilation” with “co-existence between Judeans and Canaanites” including “connubial and other friendly relationships.” Recent studies continue the onslaught against the historical origin of the Jewish nation by dismantling the reliability of the account of the Bible. Scholars seeking to avoid an anti-Semitist label, deny the supernatural distinctiveness of Scripture by using evolutionary science to discredit the validity of the book of Genesis. Hence the observation of Harlow (2010:179-195), who denies Genesis 1-3 is a factual account of human origins, because of the inability of molecular biologists, primatologists, sociobiologists, and phylogeneticists say it is impossible to trace the species *homo sapiens* back to a single pair of individuals. Harlow also argues (2010:179-195) suggest the earliest humans did not appear in anything like a paradisaical physical or moral condition, and that Adam and Eve are strictly literary figures in a divinely inspired story about an imagined past that tends to teach theological, not historical, truths about God, creation, and humanity.¹¹ Equally, Schneider (2010:196-212) recommends reformulating the fabric of Protestant theology, especially classical Protestant teachings on the Fall, in an effort to adhere instead to evolutionary science, particularly recent results in genomic science. Yet the reconstruction of Genesis 1-3 means a reconstruction of the primary theme of Scripture (forgiveness through the redemptive means of atonement), as well as the nation of (Israel being) divinely selected as the purveyor of God’s redemptive plan. Furthermore, although many now embrace such a reconstruction of Israel’s history, the results remain pure conjecture.

Middleton (2005:93) articulates the difficulties in reconstructing the historical context of the text in Old Testament studies as follows: First, any reconstruction of a text’s historical context is largely a matter of hypothesis and plausibility. Second, reconstructing the historical context of Genesis 1 is extremely challenging, because of a lack of dependable information authenticating its date and provenance. Third, the meaning of the image of God cannot be made to depend on something as tenuous as a particular historical reconstruction. Finally, knowledge of the historical context of the text is not a requirement for understanding the *imago Dei*. That being said, Middleton recognizes exploration of the possible historical background and social context of the text may well augment our

¹¹ See also, Lemche (1988:67-73) who denies the validity of the biblical account of the history of Israel and celebrates the incorporation of sociological approaches into the critical study of ancient Israel.

understanding of the *imago Dei*, since other potential options exist to explain how we arrived at the current definition of the image of God in humankind.

Incorporating the social sciences in Old Testament scholarship alters the traditional interpretation of Scripture. Thus, expanding the study of the history of Israel through sociological studies can offer insights, but at the same time can adversely impact the anthropology of the Old Testament. For example, the usage of similar terminology and imagery in the Ancient Near East has influenced scholars' interpretations of the *imago Dei*. This Fergusson (2013:449), acknowledges the insightful wisdom of God in positioning the concept (Imago Dei) at the inauguration of His record of divine acts in the Bible. He further states, "This enables us to develop some important aspects of Biblical anthropology that may prove significant in a dialogue with theories of human evolution...In some sense, human existence must always be understood as a religious existence, a theme taken up later in the Hebrew Bible where people other than Israel are positively related to God's providential action" (Fergusson 2013:449). By contrast, if one construes Israelite history as a myth or a compilation of borrowed stories from their Ancient Near Eastern neighbors, the *imago Dei* becomes just another myth in the pantheon of religions.

Interpreting the bible as myth has catastrophic consequences since a myth is something that many assert as fact, but that can be shown through scientific analysis to be false (Mercantante and Dow 2004:x). Our English word "*myth*", descends from the Greek *mythos*, which is rendered "speech" or "story." And the study of myths or of collections of myths is termed mythology according to Leeming (2015:2). These stories stem from traditional oral roots, and address the questions faced by all of humanity: Who are we? Where do we come from? Why are things the way they are? Why do we do the things as we do? Basically, myths are stories that seek to answer questions from the perspective of the people who tell them (Fee 2011:xvi). Leeming (2015:1-2) has written extensively about myths and the collections of mythology. His studies provide a sophisticated understanding of myths and their function: First, myths are stories about gods and heroes that are embraced as true by some groups and untrue by others. These stories do not have a particular origin with any individual, but they are often held as sacred by family, clan, tribe, religion or nation.

Second, myths are attempts to explain natural phenomena. Often myths report mystical or supernatural episodes that clarify events that occur naturally. Therefore, a myth may address the primordial period, with the origin of humanity magnified to include humans possessing phenomenal abilities, and deities engaged in fierce battles. Often included within myths are religious rituals or beliefs that include supernatural episodes, creation accounts of the world, humanity and gods, and the origin of life and death.

Third, myths are true stories that represent a people's sense of their relationship with nature, the world, and the unknown, a view which does not allow us to ignore their importance and power or deem them as false. Myths are distinct from epics, since the latter are traditional stories with a hero, deity or deities as the principal characters who evolve over time. These the stories are thus flexible with varying versions and interpretations (Philip 2004:24). Epics often have a misty, gilded past with heroic overtones, where the hero (protagonist) possesses superhuman abilities who is the scion of the gods (Fee 2011:xix). A hero in an epic endures significant journeys to fight monumental battles, manifest overtly supernatural qualities or powers, while achieving a fantastic quest as a savior of sorts or manifest traits of a culture hero (Fee 2011:xix). The generally held understanding of myths and epics is that they are not true, but fanciful ways of explaining reality (Leeming 2005:xi). Mercantante and Dow (2004:xi-x) deviate from the consensus view on myths and suggest it is distinctly possible myths were never really intended to explain anything, but are instead poetic devices that give concrete images to unexplainable phenomena, both natural and social. In the final analysis, the definitions of myths by the various authors tend to invalidate the narratives in the Scriptures, if the biblical narratives are seen as myths, since the word myth denotes a fictitious or fanciful account not based in historical fact. Thus to label the biblical accounts myths is unsettling.

Oswalt (2009:31) notes the basis for the previous prevailing views is a sweeping shift among many scholars, who suggest that biblical thought is not unique in its origin or formulation, and who now describe biblical religion myth. He clarifies his comments by stating, "It must be said that there have been no major new discoveries either in the realm of myth or in the Ancient Near East that have caused this shift. To be sure, there continues to be an appeal to the Ancient Near East date we have, and there has been a great broadening of the definition of the term *myth* to make it possible to include the Bible in the

category, but it is a change of assumption that accounts for the shift, not new discoveries.” In conclusion, the objections to the revelation of the Bible by some stems from the belief a realm exist that transcends the senses of the world and is beyond human control. Therefore, the historical and theological claims of the Bible are merged together in an inseparable bond.

2.4 Support for the historical existence of Israel

There are vigorous ongoing discussions about the historical existence of the Israelites. Nevertheless, various archaeological discoveries substantiated Israel’s presence in the Ancient Near East. Finkelstein (2007:74) contends that accounts in the book of Judges are myths or tales that provides little historical value for establishing the rise of early Israel, and therefore one must seek extra-biblical sources and archaeology, because they provide real time testimony to the early days of ancient Israel.” I fact, numerous extra-biblical resources do account for the existence of Israel as a nation in the Ancient Near East.¹² It is not the scope of this study to analyze each of these sources, except to mention the Amarna Letters, because of their connection with the inception of Israel during the conquest of Canaan.

The Amarna Letters are comprised of several hundred clay tablets written in Babylonian cuneiform, which was the *lingua franca* of the entire Ancient Near East during the second millennium BC, from the fourteenth century BC, and which contain correspondence to the Egyptian pharaohs of the Eighteenth Dynasty of Amenophis IV (Fant and Reddish 2008:37-47). Letters from kings of major powers, such as Babylonia, Assyria, and Hatti, and vassals in city-states such as Jerusalem, Damacus, Shechem, Ashkelon, Meggido, Gezer, Lachish, Tyre, Byblos, and Akko provide a fine source for

¹² See Pritchard (1973:188-210) for the archaeological discoveries of monuments and inscriptions that reference the existence of the Israelites: 1) Stele of Shalmaneser III provides an account of his fight against the Aramean coalition; 2) Moabite Stone/Mesha Inscription offers details of Moab’s subjection to Omri of Israel, but they regained their territory from Israel during the of Ahab or Ahaziah. Additional information regarding items under the בָּנָה (ban or devoted) are include that parallel the activity of Joshua during the conquest of Canaan (cf. Joshua 6:17-19); 3) Sennacherib’s Prism offers a first person account of the siege of Jerusalem by the Assyrian king; 4) The Cyrus Cylinder does not specifically reference the Israelites. A royal decree is written on the clay cylinder that offers an account of the various people granted permission by Cyrus to return to their homeland (cf. Hill and Walton 2009:364-369; Harrison 2004:673-674)

understanding the relationship between these rulers (Coogan 2013:117). Equally, the letters contain references to a socioeconomic group on the fringe of society, known as the *Habiru*, that was a source of consternation to the rulers of the city-states of the Levant in that they rebelled against the Egyptian authority (Connelly 2008:20-21). The connection of the Hebrews with the *habiru* (which is comprised of a larger Bedouin group of people who appear in Ugaritic, Akkadian, and Egyptian text in the 3rd and 2nd millennia BC) is because the latter are described as a people group that served as a work-force for the Egyptian building project (Childs 2004:20). Some scholars argue references to the *hab/piru* are not connected with the Hebrew people of the Bible, given the date of the letter (1370-1335 BC), which places the Israelites into Canaan too early. Additionally, Benjamin (2010:100-101) argues from a lexical perspective that the Akkadian word *hab/piru* does not refer to a particular people, but is a derogatory term applied to a particular social class, and the common bond between Habiru is not ethnic but social (cf. Oppenheim et al 1956:84). Because *hab/piru* denotes a social class, the description is not limited to identification with Israel. Greenberg (1955:9) notes the social class designation of the *hab/piru* does not exclude the term from referencing an uprooted people that could maintain themselves in a highly family-centered Mesopotamian economy by self-enslavement (as at Nuzi), by banding as soldiers of fortune on the periphery of civilized areas, or by being employed by the state. He suggests the discovery of legal and economic documents concerning *hab/piru* at Nuzi that classify men, women, and families who bind themselves into slavery as an inferior in a dependent people is unique. However, a variety of instances referencing *hab/piru* from both non-Semitic and Semitic linguistic backgrounds have been found. It was as a result of the Nuzi discovery that the ethnic classification of *hab/piru* was discredited, and scholars sought a new direction in ascertaining the nature of this group's social status. The reference to the *hab/piru* at Nuzi furnishes merit to the notion of a nomadic people in Canaan that are comparable to the Hebrews and known by the Egyptians.

Harrison (2004:673) notes that archaeological evidence the destruction of selected cities (Bethel, Lachish, Kiriath-sepher, Hazor, and others) in Canaan during the second half of the thirteenth century B.C., substantiating the general picture of the conquest in the Joshua narrative. Equally, excavations have revealed a definitive cessation of the culture

and alterations in construction designs in the thirteenth-century B.C. The Canaanites buildings were superior to the subsequent buildings constructed by the Hebrews, which were comprised of an inferior design and quality (Harrison 2004:673; Albright 1935:101).

At the core of the story of the Israelites origins is the account given in the book of Joshua. Walzer (2012:34) affirms, “For the modern reader, the conquest of Canaan, with all its attendant slaughter, is the most problematic moment in the history of ancient Israel.” The systematic destruction of the Canaanites appears brutal and reprehensible. Davies (2000:26) suggests, “The Book of Joshua describes (the conquest) as a kind of blitzkrieg, one Canaanite city after another falling to the Israelite attack.” The method employed by Israel to conquer Canaan is not the essential point here; the focal point is, the historical reality of the presence and occupation of the Israelites. Butler (1983:xxxviii) explains it well: Archaeological research leaves confusion and unanswered questions for the present generation, but this does not suggest we should abandon archaeological research....We must acknowledge our deep appreciation for the detailed work archaeologists have accomplished. Great difficulties stand in the way if we seek to utilize archaeological discoveries for historical reconstruction. In addition to his comments that affirms the necessity of archaeological discoveries, Butler identifies the following challenges to archaeology:

1. Archaeology can rarely name sites.
2. The work of archaeology does not determine precisely who destroyed a site.
3. Excavations of an historical area do not reveal who occupied a particular site.
4. Dates for the existence of a site are relatively accurate.
5. The entire terrain of the sites that are excavated is limited.
6. Securing all the evidence of an excavation site is rare.

Although archaeology has its limitations “we must not be too quick to identify every destruction layer with the Israelite conquest...nor can we too rapidly set aside the tradition that Israel was involved in military conquest” (Butler 1983:xxxviii).

In conclusion, arguments both from within and without the theological field that categorize the Bible as myth and denying the historical reality of Israel often stem from a desire to disparage the validity of the biblical text. This denial of the foundations of the biblical account directly affect the interpretation of the image of God in humanity, as well

as undermine the remaining truths claims by Scripture. If an interpreter eviscerates the validity of the historical existence of the Hebrews, doubt is casted on the recorded words of the Bible as divinely inspired from God. This would suggest the biblical account of creation is not unique from other Ancient Near Eastern creation accounts and the doctrine of the image of God in humankind vanquish. This important, since the interpretation of the image of God in human beings essentially impacts how one views humankind. The understand of image of God in human beings has significant ramifications for all.

2.5 Genesis 1:26-28: Image of God in humanity

In my translation of Genesis 1:26-28 the evidence of God’s intention to create man and woman distinct from the various other aspects of the created order is obvious. Furthermore, the primordial couple is superior, and are expected to have dominion over the creation just as God exercises ultimate sovereignty over the universe.

Gn 1:26 וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרַדּוּ בְרִגְתֵּי הַשָּׁמַיִם׃
 וּבְבְהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הַרְמֹשׁ הַרְמֹשׁ עַל־הָאָרֶץ׃
 Gn 1:27 וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃
 Gn 1:28 וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּהָ וַיְרַדּוּ בְרִגְתֵּי הַשָּׁמַיִם וּבְכָל־חַיֵּה־הָרֶמֶשׂ עַל־הָאָרֶץ׃

Gn 1:26 Let us make (cohortative) man in our image, likeness, let them (יְרַדּוּ) rule/have dominion over the fish of the sea, birds of the sky, the livestock, and over all the earth, and over all creeping things creep upon the earth.

Gn 1:27 Then God created the man in his image, in the image of God he created him, male and female He created them.

Gn 1:28 Then God blessed them and said God to them, “Be fruitful and multiply, and fill the earth and subdue, rule over the fish of the sea, the birds of the sky, over every living thing that moves on the earth.”

Genesis 1 describes humankind as created in the “image” and “likeness” of God (1:26; cf. 5:2; 9:6). This Christian anthropological doctrine is essential for an understanding of the innate character of humankind. Like a shadow, the human reflects aspects of the image; however, certain distinct features, qualities, and compositions remain absent. Deciphering which elements of God’s being are incorporated, and which He withheld from humankind is the challenge. An initial observation suggests God’s creation is not ordered according to importance, because the human is the final created being. Rather

God creates human beings last so He can fashion creatures capable of mastering every nuance of the universe. Nothing else possesses the posture, grandeur, intellect, and capacity of human beings. Clearly the biblical presentation of anthropology is inconsistent with Vainio's (2014:126-127) comments regarding the uniqueness of humankind; "Our decision-making is very much like that of other animals. Human reasoning is to a large extent subconscious and not under our direct voluntary control. Therefore, the majority of our choices and actions are "irrational" or "a-rational." Clines (1968:53) writes, "Genesis affirms the dignity and worth of man, and elevates all men—not just kings or nobles—to the highest status conceivable, short of complete divinization." Reiss (2011:181) explains the "nature" of man is not understood merely as "the most highly developed of the animals with which he shares the earth, nor is it perceived if he is seen as an infinitesimal being dwarfed by the enormous magnitude of the universe. By the doctrine of the image of God, Genesis affirms the dignity and worth of man, and elevates all men to the highest status conceivable, short of complete divinization." Only man and woman receive the collective effort of the heavenly host in the creative process. More importantly, the primordial parents are the only entities created in the image and likeness of God. According to Lint (2015:32) "whatever else the *imago Dei* might mean, there can be little doubt that it stands as paradigmatic of all creation in its calling to reflect or mirror God." In the final analysis Jewish and Christian exegetes concur the *homo imago Dei* is an emphatic affirmation of humanity's dignity and pre-eminence over the entire creation and Psalm 8:5-9 eloquently affirm the supreme honor bestowed on humankind in poetic terms (Altmann 1968:235).

2.6 *Imago Dei* in extra-biblical literature

Only three references to the *imago Dei* (image of God)—a term derived from the translation of Genesis 1:27 in Jerome's Latin Vulgate—occur in the Old Testament (Gn 1:26; 5:3; 9:6). Psalm 8 and Isaiah 44:6 are linked to the *imago Dei* because of thematic references. Genesis 1:26 employs the verb רדה, while Ps 8:6 (MT 8:7) utilizes קִשַׁל to reference humankind's "rule" over creation. Psalm 8 lacks a direct reference to the terms, however the correlation is evident through the psalmist's description of the creation account. These minimal occurrences lead some to question the importance of the topic within the particular context. The Greek version of the Old Testament (LXX) provides little

assistance in defining the *imago Dei*, because of Symmachus' modification of the anthropomorphic expressions of the Hebrew text (Cross & Livingstone 2005:1577). Brief references appear in the Apocrypha and Pseudepigrapha, but they provide little insight into the image of God (Wisd of Sol 2:23; 2 Esd 8:44; Sir 17:3; 2 En 65:2). Charles (1977:525-527) describes the Wisdom of Solomon as containing Alexandrine theology with a combination of Jewish religion and Greek philosophy. Therefore, the author sheds light on humanity's immortal design by God, "an image of his own eternity," that the devil envied and human beings do not retain (Wisd of Sol 2:23-24). The author of 2 Esdras 8:44 stresses the human is created by the "hands" of God and for the "sake" of God (cf. 2 Esd 3:5). Ben-Sira seeks to prove sovereign creative power of God and that "all the works of the Lord are very good" (Sir 39:16). While emphasizing God is the creator of all things, he notes God "created man out of dust" (Sir 17:1) and "made them according to His own image" (Sir 17:3). Second, Enoch 65:2 outlines the distinctive features God ascribes to man in his image, "And after all that he created man according to his image, and put in him eyes to see, ears to hear, heart to think, and reason to argue."

The Dead Sea Scrolls offer no substantial insight into the doctrine of the *imago Dei*, according to Jervell (1960:17), who suggests:

Es ist wichtig zu betonen, daß die Texte vom Toten Meer zum spätjüdische Verständnis der Göttebenbildlichkeit nicht beibringen. Sie vermeiden offenbar die Aussage von der Schöpfung des Menschen zum Abbild Gottes. Wenn man von der Schöpfung des Menschen spricht—was oftens geschieht— wird immer Gen 2,7 herbeigezogen: Der Mensch ist aus Staub geschaffen.¹³

Additionally, Hooker (1961:83-85) states the Dead Sea Scrolls discuss Genesis 1:26 mostly in apocalyptic writings. Although the doctrine of the *imago Dei* appears in the intertestamental literature (items such as the Apocrypha and Pseudepigrapha) the precise connotation outside the Old Testament is ambiguous (McFarland 2005:1). Only Genesis 5:1 and 9:6 reference the phrase in the Hebrew Bible, after the initial introduction in Genesis 1:26. McFarland (2005:1) argues, "such a sporadic pattern of use would seem to

¹³ The translation of Jervell- has the following comment: "It is important to emphasize that the texts from the Dead Sea contribute nothing to the late Jewish understanding of the image of God. They obviously avoid the statement about the creation of man according to the image of God. When they speak of the creation of man—and they often do—they always refer to Genesis 2:7: the man was created out of dust."

suggest caution in according it excessive anthropological weight.” The lack of references to the image of God in the Hebrew Bible influenced McFarland’s interpretation of the image of God, which is discussed in a later section.

2.6.1 Image of God - Ancient Near East

The nation of Israel, with its anthropological theology, is not the sole proprietor of the concept of the *homo imago Dei*. The concept extends beyond that culture to those of their surrounding Ancient Near Eastern neighbors. The material, social, and religious configurations of the Sumerian, Egyptian, Babylonian, Hurrian, Assyrian, Canaanite, Hittite, and Aramean societies can be delineated to an increasingly complete degree. It is now possible to see the entire Ancient Near East (ANE) from a thoroughly new perspective (Orlinsky 1972:8). Numerous Ancient Near Eastern myths used similar terminology and have thematic resemblances to the creation account of Genesis. Yet, according to Walton, (1989:19) Mesopotamian literature possesses no extant literature that systematically chronicles the details of creation. Nor is there a comprehensive and systematic explanation of the world emanating from Mesopotamian wisdom that espouses the fundamental proposition that God created the universe as a mirror of His existence and humankind as his image (Parpola 1993:161-208).

Numerous texts from Mesopotamian literature referencing cosmogony describe people in the image of deities. Most introductory books on the Old Testament discuss the parallels between the biblical account and ANE. The account of creation and the flood in Mesopotamian literature are categorized as myths or epics. A Mesopotamian document possessing similarities with the biblical account is the Atrahasis Epic, which is the Babylonian/Akkadian account of the creation and flood. The epic is named for its hero, Atrahasis, which means “exceedingly wise” (Coogan 2013:45) In the epic's reference to animals in the ark, the landing of the ark on the mountain, and birds sent to analyze the water level, there are combined plot elements from the Enuma Elish and the Gilgamesh epic. Other Ancient Near Eastern accounts that potentially parallel the biblical creation account are the Babylonian Enuma Elish creation myth; the Sumerian King List, the Gilgamesh epic, the Creation Myth from Sippar (The myth is incomplete and preserved in Sumerian and Akkadian, this myth identifies Marduk as the deity responsible for creation),

and a creation myth from Ashur (Written in Sumerian and Akkadian and found in the Assyrian library of king Tiglath-Pileser I) (r. ca. 1111-1076 BCE) (Beaulieu 2018:34-38; Coogan 2013:15; Lambert 1965:287-300; Curtis 1984:53-103; Pritchard 1969:40-75; Grimal 1965:56-95). Due to the lack of substantive themes within the literature paralleling the biblical narratives, only selected accounts are mentioned for extensive discussion.

2.6.2 Gilgamesh Epic

The Gilgamesh epic is the longest literary composition written in cuneiform Akkadian (Dalley 2008:39) and included the Babylonian account of the creation of man.. It is the most popular Ancient Near Eastern work of literature and is named for its hero, Gilgamesh, the legendary king of the city of Uruk in southern Mesopotamia (Coogan 2013:39). Beaulieu (2018:36) compares the Gilgamesh epic to the Homeric epics and suggests it embodies for Babylonia memories of the heroic age, which gave rise to the longest and richest period of Babylonian literature. The epic provides the Babylonian account of the creation of man.

Gilgamesh experiences a cataclysmic transformation after his failed pursuit of immortality upon the death of Enkidu. Ultimately it is the story of civilizing the uninhibited man. Gilgamesh “learns to rule himself, and therefore his people, and to act with temperance, wisdom, and piety” (Mitchell 2004:7). After the death of Enkidu, his great friend, called the “hero, offspring of silence, knit strong by Ninurta,” Gilgamesh seeks immortality (George 2003:5). For the first time Gilgamesh confronts the reality of his eventual demise and ask the question: “Must I die too? Must I be as lifeless as Enkidu? How can I bear this sorrow that gnaws at my belly, this fear of death that restlessly drives me onward? If only I could find the one man whom the gods made immortal, I would ask him how to overcome death” (Mitchell 2004:159). After relinquishing his royal garments for animals’ skins, he delves into the world of the gods seeking the Mesopotamian Noah. Utnapishtim, who, after surviving the flood, receives eternal life from the gods, which is Gilgamesh's desire also. After enduring several arduous adventures, Gilgamesh encounters Utnapishtim, who presents Gilgamesh two options to gain eternal life: First, Gilgamesh must stay awake for a week. Immediately Gilgamesh fails. Second, Utnapishtim tells Gilgamesh of a plant that offers eternal life, but he must find it. Gilgamesh finds the plant,

while he is bathing in a cool pool a “snake caught scent, came up [in silence], and bore the plant off” (George 2003:99). Defeated, Gilgamesh returns home empty-handed, but he is reconciled with the reality of his mortality. He experiences a metamorphosis within himself after returning to Uruk. He transcends the grief and despair of mortality and appreciates the splendor and beauty of Uruk:

This is the wall of Uruk, which no city on earth can equal. See how its ramparts gleam like copper in the sun. Climb the stone staircase, more ancient than the mind can imagine, approach the Eanna Temple, sacred to Ishtar, a temple that no king has equaled in size or beauty, walk on the wall of Uruk, follow its course around the city, inspect its mighty foundations, examine its brickwork, how masterfully it is built, observe the land it encloses: the palm trees the gardens, the orchards, the glorious palaces and temples, the shops and marketplaces, the houses, the public squares (Mitchell 2004:198-199).

Although eternal life was not achieved by Gilgamesh as an individual, he accepts that humankind will live forever. Dalley (2008:39) admits the new information on the Gilgamesh epic has made it impossible to use its fragments to reconstruct and edit it with variants such as the Hebrew texts, because the new fragments complicate rather than clarify an old problem. She concludes, “the more text fragments come to light, the harder it becomes to produce one coherent edition” (Dalley 2008:39). Heidel (1946:1-16) affirms the date of the “first edition” of the Gilgamesh epic cannot be affirmed with certainty; however, his writings offer insight into the similarities between the Genesis and Babylonian cosmogonies. The creation of man by the goddess occurs due to Gilgamesh’s savagery and incessant lust. The inhabitants lament and Anu creates Enkidu, the reviler of Gilgamesh:

So the goddess conceived an **image** in her mind,
and it was of the stuff of Anu of the firmament.
She dipped her hands in water and pinched off clay,
she let it fall in the wilderness, and noble Enkidu was created.
There was virtue in him of the god of war, of Ninurta himself.
His body was rough, he had long hair like a woman's;
it waved like the hair of Nisaba, the goddess of corn.
His body was covered with matted hair like Samugan's, the god of cattle.
He was innocent of mankind; he knew nothing of the cultivated land
(Sanders, n d, <http://www.aina.org/books/eog/eog.pdf>)

This Babylonian reference to an aspect of cosmogony in the epic notes the “image” and the creation of man from “clay” which may suggest similarities with the creation account.

A perfunctory reading reveals a difference in the reason for creating man in the Hebrew Bible and Mesopotamian literature. In Genesis 1:26-28, Adam and Eve are created with inherent values as they reflect in their person the image of God. Second, they possess the capacity to commune with God in His very presence in the Garden of Eden (Gn 2:15). Third, the pair dwell in a pristine environment void of darkness. In Mesopotamian accounts, humans are created to serve the gods, and human worth or value is measured according to the service rendered to the gods (Walton 2013:20-21; 1989:19-44). The creation of humankind serves the gods' interest in relieving them of the arduous tasks they previously performed for themselves (Grimal 1965:62). The newly created “functional gods” complete the responsibilities of the gods, so that the latter can enjoy eternal life completely, which distinguish them from human beings (Grimal 1965:62).

In Mesopotamia, only on rare occasions does a text indicate a king or outstanding figure as created in a divine image, and such cases a god sires that person (Hess 1995:145). When Gilgamesh desires to enter the “twelve leagues of darkness where there is no light” he is hindered by the Scorpion-man. However, the Scorpion-man’s wife intervenes by informing her husband of Gilgamesh’s unique status: “two-thirds of him is god, one-third of him is human” (Kovacs 1989:4). An elevated status in the epic does not equal the image of God given the primordial pair in the Genesis narrative, however. Furthermore, Anu “pinched off clay” and “she let it fall in the wilderness,” which is distinct from the God who בָּנָה “constructs” man from the עָפָר “dust” (cf. Gn 1:26; 2:7). The word translated from the Hebrew text for creating man suggests the level of precision required for the construction of a building or structure. An exceptional level of expertise, forethought, and prudence is necessary for a quality construction. An escalation appears in God’s creative work as He takes a portion from the side of the man to בָּנָה “build” the woman who will serve as a עֲזָרָה “helper.” A new level of specificity and design occurs with the building of the woman, further distinguishing the creative process and image of God in the Hebrew Bible from Mesopotamian literature.

2.6.3 Enuma Elish

Likewise, the Mesopotamian creation myth can be found in the Enuma Elish, which translated means “When on High,” (Grimal 1965:64). The myth was recited in Babylon

during the annual New Year festival and retold in a variant form for a chief deity of Assyria, Ashur (Coogan 2013:9). Probably composed ca. 1100 B.C. in Babylon, the Neo-Assyrian copies provide insight into Babylon's claim to political hegemony over all Mesopotamia (Batto 2013:32). It is known as *The Seven Tablets of Creation* because it contains stories of the creation of the universe, human beings and the birth of the gods. The biblical narrative of creation in Genesis 1:2 states, וְהָאֲרֶץ תֵּהוֹמָה וְחָשְׁךְ עַל־פְּנֵי תְהוֹם, "And the earth was formless and void and darkness was on the face of the deep." Here the earth is pictured as an empty mass without identity or purpose. Similar beliefs exist in the Egyptian cosmology, which begins with a level of chaos due to the lack of names, darkness, water, forms, and any other material aspects (Hornung 1996:175-177). Hermann Gunkel popularized the chaos and combat motif found in Ancient Near Eastern literature through a comparison with the creation narrative in Genesis 1 in his book *Schöpfung und Chaos in Urzeit und Endzeit* published in 1895. The Enuma Elish is the primary model Gunkel provides for his concept, with the battle between Marduk and Tiamat serving as the example of the *Chaoskampf* (i.e., German for "struggle against chaos). Tsumura (2005:143) discards the correlation between *Chaoskampf* and the Genesis 1 account, however, noting the background of the Genesis creation story has nothing to do with the so-called *Chaoskampf* myth of the Mesopotamian type, as preserved in the Babylonian "creation" myth of Enuma Elish.

The pre-creation state is described by Monad—Atum as follows: "When I (Atum) was alone with the Waters" in a lifeless state, "in inertness... "I am floating, very weary, the natives inert. Life...will enliven my heart when he has drawn together these very weary limbs of mine (Allen 1988:24)." The Egyptians considered the condition prior to creation as "allusive and difficult" because it contained "limitless water," which is personified as Nun, "the primeval flood, and total darkness" (Clifford 1994:101). Resemblances between the Hebrew Bible and Egyptian cosmology are found in the analogous story in the Enuma Elish:

When in the height heaven was not named,
And the earth beneath did not yet bear a name,
And the primeval Apsu, who begat them,
And chaos, Tiamut, the mother of them both
Their waters were mingled together,
And no field was formed, no marsh was to be seen;

When of the gods none had been called into being,
And none bore a name, and no destinies were ordained;
Then were created the gods in the midst of heaven,
Lahmu and Lahamu were called into being... (King 1902 Tablet 1 Lines 1-10, <http://www.sacred-texts.com/ane/enuma.htm>).

Furthermore, in Tablet 6, the first eight lines describe the creation of man as a result of a conversation between the gods:

When Marduk heard the word of the gods,
His heart prompted him and he devised a cunning plan.
He opened his mouth and unto Ea he spake
That which he had conceived in his heart he imparted unto him:
“My blood will I take and bone will I fashion
I will make man, that man may
I will create man who shall inhabit the earth,
That the service of the gods may be established,
and that their shrines may be built. . . (King 1902 Tablet 6 Lines 1-8).

The two narratives offer a glimpse of Marduk, who elevates through the ranks of deities to become the patron deity of Babylon. Both Tiamat, whose name is associated with the Hebrew word for “deep” (*tehom*), the goddess of salt water and Apsu, the god of fresh water, produce generations of gods, but decide to exterminate the younger gods (Coogan 2013:9). Marduk defeats the chaos monster Tiamat, using half of its body to create heaven and the other half to create earth and the underworld (Batto 2013:36). Tiamat’s consort, Qingu, is killed and Marduk uses the mixture of his blood and clay to create humankind, who are to accomplish the work of the gods.

Enuma Elish focuses on the combative context of the gods more than on the image of humanity. Humanity is created from the blood of a slain carcass’, which seems reprehensible as an occasion for creating beings in the image of a deity. Faint correspondences between Genesis 1-2 may find consideration in general terms and themes, but divergences abound. One term for consideration is the use of תְּהוֹם, previously mentioned, which is etymologically related to the Akkadian divine name Tiamat, since both refer to a huge amount of water (Tsumura 2005:143). However, there is no hint of God struggling or battling against the *tehom*-water in Genesis 1 (Tsumura 2005:61, 143). The creation of man and woman in the Hebrew Bible serve as authentic symbols of God’s glory that reflect His character in the earth.

2.6.4 Egyptian creation account

The Egyptian text, *Instruction of Merikare* from the second-millennium, the image of god to people (Walton 2006:212). Egyptian texts provide more frequent references to humanity in the image of God since there are eight words translated as “image”; the king is the focus of those descriptions, with six of the eight words ascribed to him (Curtis 1984:80, 96). Kings, as the image of gods in the Ancient Near East, are depicted in the *Letters from Exorcists*, where an Assyrian official advises the king:

The king, my lord, is the chosen one of the great god; the shadow of the king, my lord, is pleasant for everything. Let them come up and run around in the sweet and pleasant shadow of the king, my lord. May the king, my lord, see them prosper, and many their grandchildren in like manner run around in the presence of the king, my lord! The well-known proverb says: ‘Man is a shadow of god’ [But] is man a shadow of man too? The king is the perfect likeness of the god (Parpola 1993:166).

Curtis (1984:81-83, 97) further explains the dichotomy in the understanding of images of deities between the Ancient Near East generally and the Hebrew prophets. Egyptians and Mesopotamians perceive their deities as living, feeling beings. The spirit of the deity is depicted by a statue or idol, which creates a unity between the god and the image, as it represents the actual presence of the deity residing in the statue. Regarding the image of god in Egypt, Bonnet (1952:118-119) writes, “There is a close relationship between the image and the original. . . An independent importance was given to the image. It was not just a copy; it carried life in itself. . . The image bore the reality that it described.” The idol or image literally possessed the image of the deity (Teeter 2011:4-113). The images were considered more than effigies or simulacra, but were a constitutive principle of their being, inhabiting Egypt (Dunand & Coche 2004:71). Support for Bonnet’s argument comes from the stela erected by Amenhotep II commemorating his battle at the first Syrian war. According to the Global Egyptian Museum,¹⁴ the elongated rectangular stela details the belief that Amenhotep II is a deity in the spirit of the Egyptian god Re:

(In year 3, in the third month of Shemu, day) 14 under the majesty (of Horus Strong bull, great in might, of the Two) Ladies (Rich in power), who appears in Thebes, Goldent Horus, who conquers in every land with his might, the King of Upper Egypt and Lower Egypt (Aa-kheperu-re, the bodily son of Re), whom he loves, the lord of all foreign countries, a ruler who has emerged out of (the

¹⁴ Retrieved from www.globalegyptianmuseum.org 10 June 2018

maternal body, being already powerful), image of Horus on the throne of his father; one who is great in strength, who has no equal and for whom one cannot find a second; he is a king (with a very mighty arm), there is none who can draw (his bow, neither among his soldiers nor among the rulers of the foreign countries), the monarchs of Syria, because his strength is so much greater than that of any previous king.

Additionally, Murnane (1979:15) references an inscription found from the reign of Amenhotep III in his article titled “The Bark of Amun on the Third Pylon at Karnak” that identifies the deification of Amenhotep III: “Between Amenhotep III's shoulder... (pl. Via, b) are three lines of an original inscription that mentions “[Amu]n-Re, Lord of the Thrones of the Two Lands . . . Thebes . . . given life like Re.” Amenhotep III was not just a king, but a king of kings, with titles repeatedly referring to him as “the good god.” Thus statues portray Amenhotep III as the representation of Amun (Kozloff 2012:120-121). Amun (aka. Amon, Ammon, Amen) means “Hidden One” and he is the mysterious creator god that combines with Ra, the creator sun god, so that Amon-Ra is worshipped as the king of the gods and creator of the world and its inhabitants (Pinch 2004:100). According to Assmann (2008:87), in the Egyptian context of worship the king acts as the representative of the creator installed on earth “for ever and ever” in order to establish “Ma’at” (true order and justice) and to expel disorder. The king depends on god, whom he imitates and represents, and god depends on the king for maintaining the order of the creation and earth among the living. God created the king in his image, and “image of god” is one of the most common royal epithets. Amenhotep III considered himself the creator and a conqueror worthy of worship because the gods elevated him as the supreme ruler of the realm.

After conquering territories, kings of the Ancient Near East occasionally erected images or statues of themselves in the conquered region to symbolically reflect their authority and rule in their absence (cf. Assmann 2008:86-87). According to Dunand and Coche (2004:13-14), the gods, figures of the imagination gave concrete expression to the powers loose in the world. They could be represented, in that they are persons, and only via representation could humankind address them.

Often stelae bearing the likeness of the king or divine symbols were erected, not only in settled areas, although occasionally they were discovered on sea shores or engraved in rocks on far-off mountain passes (Cogan 1974:58). Stelae were monuments of might

and majesty for the king, as they contained and achieved several objectives: first, they were pictorial representations of the king; second the steles chronicled his triumphant achievements, third, the stele inscriptions embodied his religious and political records, because passers-by were expected to do obeisance to the stele. This obligation continued into the political realm, where refusal to render the proper adulation was considered an act of rebellion (Gadd 1934:16). The stele of Ashurnasirpal II from the portal of the Ninurta temple at Nimrud possessed an altar at its base, and it is inferred the Assyrian kings exacted from their citizens or from conquered foreigners worship of themselves as god (Gadd 1934:16).

One can discern the expectation of worship because the stelae depict the king in an act of worship: he holds out his right arm, making a peculiar gesture with his fingers toward a number of divine symbols (the Greeks thought the gesture was the snapping of the fingers). One viewing such a stele would know the object itself is not intended to be worshipped; instead it is a visible symbol of the sovereignty of the king, and when objects were placed in local or foreign temples, the statues were associated with the king in every act of worship performed there, since the king was considered the earthly representation of the gods (Assmann 2008:86-89).

Humans are thus considered physical representations of deities. Westermann (1984:151) attributes Hehn's (1915:36-52) studies of "the meaning of images among the Babylonians as the starting point for an image that stands in the place of the god and can be divinized."¹⁵ This is the beginning of the person as a representative of God on earth. In particular cases, images were not an exact depiction of the deities, but a physical expression of their strength, character, and dominion (cf. Hallo 1983:1-18). Winter (1997:372) questions whether the terminology utilized by the Assyrians, as well as cultural appropriations, are parallel to the contemporary understanding of image and likeness. He makes the following comment on the word "likeness" as it relates to the Assyrian portraiture: "Fundamental is whether even terms such as 'likeness' or 'appearance' should be expected to correspond literally to the physiognomy of the intended natural referent. For all we know, to the Assyrian, appearance may have also included attributes that we think

¹⁵ Hehn (1915:36-52) establishes the concept of kingship ideology. For further investigation of the topic: Garr (2003:117-176); Herring (2013: 111-127).

of as external to the person—headgear, clothing, accouterments—but could to the ancient have been so inseparable from office or identity that recognition was immediate” (Winter 1997:372). Furthermore, for Winter the royal and divine images lack the idiosyncratic physical features that constituted the kings’ “appearance” and signified their identity. The sentiments by Winters are in reference to Adad-narari II of Assyria (911-891 B.C.) who said:

Great gods, who take firm decisions, who decree destinies, they properly created me, Adad-narari, attentive prince [. . .], they altered my statue to lordly stature, they rightly made perfect my features and filled my lordly body with wisdom. After the great gods had decreed (my destiny, after) they had entrusted to me the scepter for the shepherding of the people, (after) they had raised me above crowned kings (and placed on my head the royal splendor; they made my almighty name greater than (that of) all lords, the important name Adad-narari, king of Assyria, they called me (Grayson 1991:147 lines 5-9).

Equally, Winter (1997:380) regards the divine physical formation as parallel to royal assertions of the divine fixing of destiny, for on this regard, Assurbanipal claimed the great gods “gave me a splendid figure and made my strength great.”

2.6.5 Image (likeness) - vice-regents or symbols

The previous sections provide a glimpse into the Ancient Near Eastern view of how humans reflect the image of their deity. Without question, like so many seminal topics impacting humanity, the concept of the *imago Dei* has created a quandary for researchers. How did the inhabitants of Mesopotamia’s understanding of God and creation impact, if at all, the understanding of the image (likeness) of humanity for the nation of Israel? Or, how did Israel’s creation account augment the creation myths or epics of their neighbors? The terminology for image (likeness) is an essential component that offers rich and critical insights for grasping how the general population in the Ancient Near East understood the image/likeness in their context. Although the interpretive options are numerous, only selected interpretations merit mention in this study.

Numerous authors have written of humans serving as the representatives or vice-regents of deities. Klassen (2004:3) postulates human beings operated in the image of God as vice-regents over the creation, a role that carries the connotation of one appointed to act in the place of a ruler, as opposed to a vice-regent who is a deputy or assistant to the ruler.

Niskanen (2009:430) identified the image of God in humanity with the function of ruling. An example is found in the Canaanite deity, Baal, who is depicted as a bull in the Ugaritic mythological text of myths and epics. The image is not a corporeal depiction of Baal, but a symbolic rendering of his power, fertility, and supremacy (Pritchard 1958:92). An image from Ras Shamra of “Baal of Lightning” shows an individual with a lightning bolt and club. Arslan Tash also depicts a person riding a bull with lightning bolts in his hand (Pritchard 1958:image136). Here Baal’s majesty is reflected in the bull and one should not interpret the symbol as suggesting Baal is a bull (Pritchard 1958: image140). Konkel (1992:2-3) offers figures 136 and 140 from *The Ancient Near East* in support of the symbolism associated with the deity. Bernhardt (1956:31) underscores the primary function of an image is to express, not to depict, stating:

Aber nicht alle Gegner der Bilderverehrung denken daran, den Geistbesitz des Götterbilde grundsätzlich zu leugnen. Dafür ist der Glaube an die mancherelei Wundertaten der vom göttlichen Fluidum bewohnten Statuen in den Menschen des Altertums viel zu tief verwurzelt. So sind für die altkirchlichen Apologeten die Bilder, zwar nicht von Göttern, aber doch von unreinen Geistern, von Dämonen, bewohnt, die Orakel austeilten, Krankheiten heilen und andere Wunder tun...denn bei einem ‚Bilde‘ denken wir modernen Menschen doch immer zunächst an eine Darstellung, deren Zweck es ist, dem Betrachter einen Vorgang, eine Person oder einen Gegenstand in naturgetreuer Wiedergabe zu veranschaulichen. Diese Aufgabe aber ist dem Götterbild des Altertums fremd. Das Kultbild im Tempel ist immer ein Körper, häufig aber kein ‚Bild‘ im Sinne einer Darstellung. Das Götterbild im Alten Orient—und darüber hinaus im Altertum überhaupt - ist ein Körper, den das Fluidum des betreffenden Gottes beseelt, wobei die künstlerische Gestaltung dieses Körpers zu einem ‚Bilde‘ eine untergeordnete Rolle spielt.¹⁶

Ancient Near Eastern cultures appear to have collectively embraced a similar understanding of the representative nature of images. Images embodied the god in some capacity, serving as the god’s direct representative or servant. Throughout the ancient

¹⁶ Translation of Bernhardt (1956:31); “But not all opponents of the worship of images think of fundamentally denying the spiritual possession of the image of the gods. On the other hand, the belief in the mysterious miracles of the statues inhabited by the divine fluidum is far too deeply rooted in the ancients. Thus, for the early church apologists, the images are not inhabited by gods, but by unclean spirits, by demons, who distribute oracles, heal diseases and do other miracles. . .For in an ‘image’ we always think of modern humans as first of all a representation whose purpose is to illustrate to the viewer a process, a person or an object in lifelike reproduction. But this task is alien to the divine image of antiquity. The cult image in the temple is always a body, but often not a ‘picture’ in the sense of a representation. The divine image in the ancient Orient—and beyond it in ancient times—is a body animated by the fluidity of the god in question, whereby the artistic organization of this body plays a subordinate role in a ‘picture.’”

world, the work of a deity is completed by a physical image of the god established in a particular location, which is distinct from people in the Hebrew Bible who are created in the image of their God, embody His qualities, and accomplish His work (Walton 2006:212).

Walton (2006:180) identifies an expanded view of what constitutes existence in the ancient view. He notes in the ancient world something comes into existence 1) when it is separated out as a distinct entity, 2) given a function, and 3) given a name. This approach Walton termed a “function-oriented” ontology. Parallel to a functional ontology is “substance-oriented ontology” which is concerned with the structure or substance of something along with its properties. In the Ancient Near Eastern understanding, something does not exist simply because it occupies space (Walton 2006:180). Although Walton applies the concept of function and substance ontology to cosmology, both function and substance ontology align with humankind’s existence in the image of God.

In Genesis 1:1, 27 God בָּרָא (“created”) the heavens and earth and in Genesis 1:27 אֱלֹהִים בָּרָא אֶת־הָאָדָם | אֱלֹהִים אֱלֹהִים “God created the man.” Creation of the man represents “substance ontology,” since the man originates from the dust or substance of the ground. The Hebrew verb בָּרָא conveys the same functional meaning as other Ancient Near Eastern verbs for “create.” The Akkadian verb *basamu* and its varied forms means “to fashion, form, build to design, to lay out, to create” (Gelb et al 1965: B.137-39). The verb describes the “palace, which Nabopolassar built of sundried bricks and in which he used to live” (Gelb et al 1965: B.137). The two most important common Egyptian verbs for creation are *iry* and *km*, which are usually translated “to make” or “to create” (Bergman 2011:242-244). They often stand side by side, e.g., Ptah is described as “the one who made (*iry*) that which is, the one who created (*km*) that which exists” (Bergman 2011: 242-244).

Lexical analysis demonstrates that בָּרָא in Genesis 1:1 emphasizes the visible manifestation of the heavens and earth as well as the operation through organization and assignment of roles and functions, which are conditions for existence in the ancient world. Theologically בָּרָא does not seek to teach God created matter for the cosmos from nothing, although the Scriptures affirm this fact. Instead the author’s concern is aligned with those in the Ancient Near East whose interest is not the manufacturing of matter, but the fixing of destinies (Walton 2006:212).

From a lexical understanding, the author of Genesis employs three different verbs to describe the creative process of God. First, בָּרָא in Genesis 1:1 and 1:27 delineate God creating material, or as Walton describes it, the “ontological substance” for creation and man (cf. Pss 74:17; 95:5; 104:26; Jr 33:2; 51:19; Am 4:13). Second, Genesis 2:7-8 examines greater depths of God’s creative genius as He יָצַר (יָצַר) “shapes” the material He created. Köhler et al (1994:2.428) understands יָצַר to describe, “shape, form, create, devise, and plan.” “It is an artistic, inventive activity that requires skill and planning” (Wenham 1998:60). Now the “function-oriented ontology” surfaces with greater clarity in Genesis 2:7b as God, וַיִּפַּח בְּאַפָּיו נְשָׁמַת חַיִּים וַיִּתֵּן הָאָדָם לְנֶפֶשׁ חַיָּה (breathed into his [man’s] nose the breath of life; Then man became a living being). The particular function of the material created in Genesis 1:27 is manifest in Genesis 2:7b. Verbs of creation and appointment often govern two accusatives, which potentially are things made plus materials as in Genesis 2:7 (Walke and O’Connor 1990:174). Although the author proclaims God created male and female in Genesis 1:27 and receives dominion and rule over the creations, the inchoate function of humanity is absent. The modus operandi necessary is “breath of life” and existing as a “living being.” Now they possess the functional capacity to rule. Humanity retains a preeminent level of sophistication and innovation in their design because of the creative shaping and molding of God.

Hooks (1999:421) observes the roots of the noun יָצַר which occurs in Ugaritic and Phoenician literature and means “potter.” God is metaphorically described as a יָצַר “potter” with clay humanity in His hands that He shapes for His divine purpose (Is 64:8; cf. Pss 33:15; 94:9; 103:14; Is 29:16; Zch 12:1). Negatively, Isaiah 44:9 utilizes יָצַר when the prophet castigates those whom he calls “nothing” due to their idolatry, and who use their hands to יָצַר-פְּסֶלֶל “shape or form an idol.” Third, the woman is taken from the man so God וַיִּבְנֶה (בָּנָה) “rebuilds” her from existing material that has been formed, so as to provide a complement for the man (Gn 2:22). The verb בָּנָה means “to build, establish, or rebuild” and occurs in several instances in the Hebrew Bible with God as the builder: God “builds” or “establishes” nations, particularly Israel and Judah (Jr 31:4; 33:7; 42:10), dynasties for Zadok (1 Sa 2:35) and David (2 Sa. 7:5-16), homes and families (Ps 127:1), and secure walls for vulnerable inhabitants of cities (Ps 51:18) (Fouts 1999:665).—Although it is a

somber occasion, Jeremiah 31 is particularly fitting as it foretells of the restoration of the covenant people of Yahweh. The prophet describes God as taking a portion of the material remaining from the post-exilic nations, Israel and Judah, and rebuilding or restoring them as a nation at the consummation of their divine discipline.

The lexical analysis in each phase of the creating, forming, and rebuilding work by God introduces a unique sense of the implementation of God's design. Gradually the Hebrew Bible reveals God's prodigious details for the function of His creation. Many parallel the ANE culture. In the final analysis, the Israelites or the people who serve Yahweh are the symbolic presence of God, functioning as His representatives. Three salient points identify the image of God in humanity: 1) Cultural comprehension, of the image in the ANE; 2) Theological or biblical comprehension especially in the Old and New Testaments; 3) Lexical comprehension from the Hebrew Bible.

2.7 Interpretation of the *Imago Dei*

2.7.1 Corporeal likeness

During every era, various commentators attempt to elucidate the concept of the image of God, each manifesting his or her interpretive bias and none achieving a consensus on meaning.¹⁷ Genesis 1:26 generates a tremendous amount of dialogue among scholars. Various commentators provide a comprehensive study of the interpretation of Genesis 1:26 that has evolved over the years, for example, Simago (2012:638-656), Jónsson (1988:211), Westermann (1984:147-160), Hoekema (1994:11-19), Miller (1972:289-304), Clines (1968:53-103), and Barth (1956:195-206). The scope of this study does not permit an analysis of every interpretation of the image of God. Only those considered more plausible are discussed. For example, Neusner (2008:49) argues the image of God means "God is both male and female, that is to say androgynous." Neusner (1985:73) finds support from a quote by Rabbi Jeremiah bar Eleazar, who suggests Adam was androgynous as part of his creation in the image of God: "When the Holy One blessed be he, came to create the first man, he made him androgynous, as it is said, 'Male and female created he them and

¹⁷ For a comprehensive explanation of each view, these sources reference the historical and contemporary interpretations of the image of God extensively.

called their name man” (Gn 5:2). God articulates his masculinity through the masculine use of words that describe Him as a father who is spirit (cf. Jn 4:24).

The initial interpretations of the *Imago Dei* reflect divisions according to the interpreters’ beliefs and culture. The doctrine of humanity can never be studied without our own context coming to the forefront (Sherlock 1996:21). Thus Irenaeus (2004:531-536) suggests a dichotomy between the non-believer (natural) and the believer (supernatural), created by the Son and Holy Spirit who comprise the “us” in Genesis 1:26. Non-believers possess a body and soul, while believers have body, soul, and spirit. Irenaeus explains, “the soul and spirit are certainly a part of the man, but certainly not the man; for the perfect man consists in the commingling and the union of the soul receiving the spirit of the Father, and the admixture of that fleshly nature which was molded after the image of God (Irenaeus 2004:531).” Irenaeus’ distinction has lost influence in Protestant theology, however (Westermann 1994:148). Next, in *Church Dogmatics*, writing from the perspective of a systematic theologian, Karl Barth (1956:182-184) expresses support for the idea of a person created in “partnership” with God and who can stand up before God. Barth (1956:184) notes, “For an understanding of the general biblical use of this concept, it is advisable to keep as close as possible to the simple sense of ‘God-likeness’ given in this passage. It is not a quality of man. For Barth it is futile to ask the question, “What are the peculiar attributes and attitudes of man? The attributes do not consist in anything that man is or does. Man consists as the creature of God and he would not be a man if he were not created in the image of God, since man is in the image of God that makes him a man” (Barth 1956:184). Beginning with the Greek and Latin church fathers, commentators from theological and philosophical disciplines have proposed a wide range of interpretations for Genesis 1:26, without reaching a definitive opinion (cf. Keil and Delitzsch 1996:63; Skinner 1930:31; Dillman 1897:80-83; Westermann 1987:157-158; Von Rad 1972:58). The doctrine of man created in the image of God is the foundation of patristic anthropology and is the verse of the Old Testament most written on by the fathers (Louth et al 2001:27). Both Greek and Latin fathers make a distinction between εἰκών (*imago*), which represents the physical or corporeal aspects of God and ὁμοίωσις (*similitudo*), reflecting the ethical and moral dimensions of God. Stamm (1956:88) writes, “Since 1940 there is substantial agreement among the great majority of exegetes that what is proper to the Imago is best

described by the external likeness.” Miller (1972:291) recognizes the image of God referred to man’s physical appearance as early as 1897, beginning with Noldeke (1897:183-187), and then Gunkel (1997:113). Furthermore Miller (1972:293) argues that in 1940, when Humbert published *Études sur le récit du paradis et de la chute dans la genèse*, scholars broadly embraced this view, which is why J. J. Stamm (1956:88) observes the question does not pertain to the image of God in humanity, but to the broader and deeper meaning intended by the priestly writer.

2.7.2 Spiritual likeness

Although many scholars argue for a corporeal likeness, the primary interpretation coalesces toward the likeness reflecting a spiritual capacity of God. Philo (1993:5, 61, 247), a Hellenistic Jew who was influenced by the Greek philosopher, Plato, interprets the image of God without considering the biblical reference, suggesting the human is created “after” or “according to” the image. He employs an allegorical interpretation. Augustine, who has significantly influenced contemporary theological views, deviates from this by expounding the image from a trinitarian position, interpreting the image as the soul. Man’s soul is composed of memory, understanding, and will, which was lost in the Garden and restored through redemption (Augustine 1988:142). Calvin (2001:26) defines the image as the “perfection of the whole nature... endowed with a right judgment, had affections in harmony with reason, had all his senses sound and well regulated, and excelled in everything good.”

Keil and Delitzsch (1951:63) propose seminal support for the spiritual likeness as well by initially rejecting the concept of a bodily form for humanity, whose upright position and commanding posture consist of a substance that originated from the dust of the ground. Man’s dominion of over nature is incontestably ascribed to him simply as the result or effluence of his likeness to God, but man is the image of God by virtue of his spiritual nature, of the breath of God by which the being, formed from the dust of the earth, became a living soul.

Additionally, Clark’s (1969:215-216) criticism of the corporeal view is substantiated by two primary arguments: first, God is spirit or mind and possesses no spiritual body. Clark borrows from several New Testament passages to validate his position (cf. 1 Cor 11:7; Col 3:10; Ja 3:9; He 2:6-8; Ps 8). Further support from the New Testament

revelation against a physical image is explained by Leupold (1942:89): “But yet we have not defined what the term ‘the image of God’ implies. Those who would rule out the clear passages of the New Testament and construe a picture only by the help of what this chapters offer, fail to discern the true unity of the scriptural revelations and are bound to arrive at a misleading conception.” (cf. Eph 4:24; Col 3:10).

Second, possession of a body does not constitute likeness: animals possess bodies, but are not created in the image of God. Clearly Genesis distinguishes humans from the animals by the image and not by any physiological structure. Hence, Van Huyssteen (2006:155) is correct in noting an aspect of “the image of God is found in men and women who are embodied beings, with deeply ambivalent natures, even as they exercise dominion as they multiply and spread over the earth.” Skinner (1930:32) rejects the divine image as consisting in dominion over creatures. Rather, he views the image as qualifying the human for dominion, while creating a distinction between him and the animals. The Jewish Rabbi, Menahem Kasher (1953:60), similarly observes the spiritual likeness of God in the human, which is unique, since human beings are endowed with gifts superior to other living creatures, such as moral freedom and will, just like the Creator possesses. The Rabbi explains the human is capable of knowing and loving God, and of holding spiritual communion with Him; and the human alone can guide his actions in accordance with Reason. “Because man is endowed with Reason, he can subdue his impulses in the service of moral and religious ideals, and is born to bear rule over Nature” (cf. Psalm 8).

Support for the spiritual view progressed over the years, yet divisions continued. Vriezen (1943:99) seeks to unite both positions when he argues for a unity between the spiritual and corporeal likeness: “It looks to the totality of the human being embracing not only its corporeal but also its spiritual capacities.” Chafer (1947:181-184) restricts the likeness of God in the human being to the “immaterial part,” referencing John 4:24, “God is spirit, and those who worship Him must worship in spirit and truth.” He concludes, “It is therefore to be concluded that the personality of God is to be studied in the light of man’s own being and consciousness.”

Likewise, Von Rad (1961:56) adjusts his support for the corporeal likeness when he suggests, “Therefore, one will do well to split the physical from the spiritual as little as possible: the whole person is created in God’s image.”

Clearly the *Imago Dei* has presented a quandary for interpreters for many centuries, leading to varied explanations. Feinberg (1972:236-237), writing in the 1970s, calls the doctrine of the *imago Dei* an “interminable battle of complex and at times abstruse factors,” impacting every biblical doctrine except bibliology and ecclesiology. Henry (1976:125) affirms, “the Bible does not define the precise content of the imago of God.” Berkouwer (1962:69) concedes the term reveals a likeness between Creator and humankind in Genesis 1:26-27, while asserting the Bible is silent “with no explanation given as to exactly what this likeness consists of or implies.”

Although a definitive view of the text is not established, the human condition remains consistent with that of the primordial ancestors. Men and women are inclined toward rebellion against the divine decrees. Nearly a half-century ago, Miller (1972:290) noted the image of God has been so thoroughly explored by biblical scholars one may question whether any significant observations remain possible. Whether legitimate observations remain is debatable, but that does not deter interpreters from theorizing. McFarland (2005:51, 57) offers a perspective of the image of God that incorporates the identity of Jesus as pivotal to understanding humanity’s image. He affirms, “the image of God is Jesus Christ” and “because Jesus is the image of God in his flesh-and-blood existence, his particularity cannot be interpreted as a fortuitous pointer to a God whose transcendence allows no image.” For McFarland, God can be known because He has an image and Jesus can be known since He possesses an image; however, human beings only indirectly reflect the divine image of God insofar as their lives are understood to be constituted and sustained by relation to the head. In essence, apart from relating to the head Jesus Christ, the image of God in humanity is unattainable according to McFarland. Few theologians would deny that Jesus is central to an adequate understanding of the *imago Dei*. Cortez (2016:20-22), another contemporary author insists that the New Testament declares, “Jesus alone is the image of God (2 Cor 4:4; Col 1:15) and all other humans only participate in the image insofar as they are restored to the likeness of Jesus (Rm 8:29; 1 Cor 15:49).” Scripture affirms McFarland and Cortez’s identification of Jesus as the image of God and humanity’s likeness. Without question, this substantiated the argument by Hroboň (2014:11) of the *imago Dei* constituting the process of sanctification of humans beings with a twofold purpose: 1) to have fellowship with God, the creator of all things and

2) to reflect His glory in time. Hroboň's (2014:11) position points to the ultimate spiritual dimension of the *imago Dei*.

In conclusion, Genesis articulates the historical origin of earth and its inhabitants. However, the author does not synthesize the message in a Christological manner that is on par with the New Testament writers. Ancient Near Eastern culture progressively understood the image of God in humanity differently. Through the centuries, various authors sought to establish a Christological basis for the creative work of God, as God revealed more of His redemptive plan to humanity.

2.7.3 *Şelem* and *d'mût* in Genesis 1:26

2.7.3.1 *Şelem* in Genesis 1:26

The “צֶלֶם” (*image*) figuratively describes human life as a reflection of God's spiritual nature, that is, human life has the communicated attributes that came with the inbreathing (Gn 2:7). The etymology of *selem* is derived from Jewish Aramaic, Palmyrene, and Syriac, with the root *slm* meaning “add images” (Köhler et al 1999:1028). Rabbinic literature translates *selem* as “shadow,” “picture” and “image” (Jastrow 1982:1284). The Old Testament defines it as “shade” or “shadow” from the Akkadian *salamu* (Price 1997:3.807). Brown et al. (1996:383) employ “image” and “likeness,” since the shadow is made of the object that casts it. Towner (2001:26) argues “image” in the Old Testament is a three-dimensional object fabricated to resemble something else, like a statue or an amulet (cf. 1 Sm. 6:5; 2 Ki 11:18; Ezk 16:17), but in Modern Hebrew it means photograph, or something concrete and physical. Von Rad (1961:56) proposes that only in Psalm 39:6 does *selem* mean a duplicate in a diminished sense of a semblance of the original object. Consequently, humans have spiritual life, ethical and moral sensitivities, conscience, and the capacity to represent God (Ross 2002:112).

Intriguing usages of *şelem* occur in the Hebrew Bible. The term describes physical images of false deities and molten images that were forbidden for the nation of Israel. Moses commanded those preparing for life in the promised land of Canaan to “drive out all the inhabitants of the land” and to “destroy all the figures and all the molten images” (ואבדתםם את כל־משפחתם ואת־כל־צלמני מסכהם) (cf. Ezk 7:20; Am 5:26). Uses in the Torah and Prophets have negative connotations

loanword because of its presence in Aramaic dialects and in Middle Hebrew (Wellhausen 1957:389; cf. Preuss 1997:3.257). A discovery of דְמוּתָה was made on a stele from Tell Fakhariyah—a bilingual inscription in Aramaic and Akkadian that can be dated to the latter half of the ninth century and line 1 reads, “The statue of Hadd-yith’i which he set up before Hadad of Sikan” and line 15 “he made this image more splendid than before.” (Gropp & Lewis, 45-46, Aramaic lines 1, 15). The LXX renders *d^emût* as *homoïoma*, “likeness” (Gn 5:1), appearance, aspect, form (Gn 5:3) and the Latin Vulgate translates it as similitude, “likeness” (Preuss 1997:3.257). Hamilton (1980:1.191) makes three salient observations about *d^emût*: First, “image” is the more important of the two words, but *d^emût* is used to avoid the implication the human is a precise copy of God. *D^emût* is less specific and more abstract; it defines and limits the meaning of *selem*. Second, the two words are interchangeable; no distinction is discoverable between them. Third, both words are included in Genesis 1:26. However, only *selem* is used in Genesis 1:27, but the omission of *d^emût* does not diminish the meaning. Preuss, noting the occurrence and semantic field of the verb and noun forms for דְמוּתָה defines it as a “copy,” “reproduction” or “image” (Preuss 1997:3.259). The eighth century prophet Isaiah warns the nation of Israel not to pursue תְּפִלָּס “the idol” (Is 40:19), since וְאֵל־מִי תִדְמֶנּוּן אֵל וְמַה־דְמוּתָה תִשְׁרֹכּוּ לָּו “to whom will you liken God? Or what likeness will you compare with Him?” (Is 40:18). Idols, which are creations of human hands, lack the “likeness” of the divine creator. Isaiah’s comparison is not applicable to the human, who is created in the “image...likeness” of God. The context of Isaiah 40 expresses comfort for God’s people (40:1), whose Lord has measured the waters in the hollow of His hand (40:12), sits enthroned above the circle of the earth (Is 40:22), and is the Everlasting God, Creator of the ends of the earth who does not grow weary or tired (40:28b). Idols do not compare.

Feinberg (1972:236) notes the difference between *selem*, which refers to human essence, and *d^emût* as the aspect of the person that changes. Both concepts evolve from the Greek and Latin father’s distinction between *selem*, as the physical condition of the human, and *d^emût* which refers to the ethical expression of the divine image emanating from God. Although distinctions between image and likeness are noted, Kidner (2008:55) deduces that the words reinforce one another in Genesis 1:26, since the conjunction is absent

between the terms and they lack distinct technical expressions in the Scriptures. Equally, Preuss argues the varied occurrence of כְּדַמוֹתָיו before and after בְּצַלְמֵנוּ in Genesis 1:26 and 5:3, then alone in Genesis 5:1, suggests very little distinction can be made between the two words. The juxtaposition of *šelem* and *d^emût* in Genesis 1:26 suggests the writer is making a statement about the dignity of man, which he intensifies by combining similar concepts (Preuss 1997:259). Authors of poetic literature utilize parallelism to accomplish a similar effect. The second line restates, yet emphatically reinforces the initial line, by employing a similar word or concept for rhythmic and memorable tone. This effect can be expected, since of the total of 1,574 printed pages occurring in the standard edition of the Hebrew Bible, 585 pages, which represent 37 percent, contain poetry (Fokkelman 2001:1).

2.8 Conclusion

Out of the numerous interpretations of “image” and “likeness” one dominant view emerges as the most plausible biblical perspective. The image and likeness is a spiritual characteristic referencing the intellect, industry, and morality of the human being, coupled with the capacity for comprehension. Kidner (2008:55) argues that the Hebrew Bible defines the human as a unity, acting, thinking and feeling with his whole being. The human reflects the image and likeness of God in every aspect, including physical form. In the *Institutes*, Calvin (2011:188) writes, “And although the primary seat of the divine image was in the mind and heart, or in the soul and its powers, yet there was no part of man, not even the body itself, in which some sparks did not glow.” At the conclusion of his study, Clines (1968:101) perceptively distills the doctrine of the *Imago Dei* with precision and cogency: the human as God’s image means that he or she is the visible corporeal representative of the invisible, bodiless God; representative rather than representation, since the idea of portrayal is secondary in the significance of the image. However, the term “likeness” is an assurance that the human is an adequate and faithful representative of God on earth. Scripture explains that God does not possess a physical image, so humanity is not created in God’s physical image, but God’s image is experienced in the capacity humanity serves and the character humanity reflects as God resides transcendent to His world. Every aspect of the human body is in the image of God, including the spirit and corporeal body that is subject to decay. “All mankind, without distinction, are the image of God....

Mankind does not cease to be the image of God so long as they remain men; to be human and to be the image of God are not separable” (Clines 1968:101).

Genesis 9:6 confirms or reinforces the likeness of God’s image in man when God decrees a punishment for shedding man’s דם “blood.” The Lord requires the אֶת־נַפְשׁוֹ “the life” of man that takes another נַפְשׁ life. The *ki* clause functions as a result in verse six: the verse may be translated, בְּכִי בְּצַלְמֵם אֱלֹהִים עָשָׂה אֶת־הָאָדָם, “as a result of man” being “created in the image of God.” By using both “blood,” which is symbolically employed for being alive, and “life,” which is representative of the soul of man, the author emphasizes the essence of the human being like God. Psalm 8:5 affirms וַתַּחַסְרַהוּ מְעַט מֵאֱלֹהִים “You made man a little lower than God” as well as “[You] crowned him with glory and majesty.” God bestows the crown of his creative prowess, exceptionality, and matchlessness, which is exclusive to the primordial beings. Nothing within the human is exempt from experiencing and expressing the likeness of God.

CHAPTER 3

HONOR AND DIGNITY IN GENESIS 2:25 AND PSALM 8:5-10

3.1 Introduction

The intention of Chapter 3 is to show the biblical anthropological reality of humanity and the honor and dignity the primordial couple received from God according to Genesis 1-2 and Psalm 8:5-10. Being human is to reflect the character of God in time by subduing, ruling, and reproducing (Gn 1:26-28). Dominion is an essential trait of God that is inherent in humanity, given at creation, but tarnished after the fall of humanity (Gn 3:1-24). As a result of humanity's history of exploitation and abuse after the fall, coupled with technological advance, contemporary scholarship proposes that a post humanist era has emerged (cf. Kraftchick 2015:115-125; Blackford 2011:176-177; Badmington 2010:374). Unfortunately, the compulsive desire of contemporary thinkers to relinquish the dominion of God over the universe blinds them to humanity's replication of God through technological advances. To be innovative, industrial, and creative is to be human, which is the image and likeness of God. Exploitation and abuse is the result of humanity seeking to function apart from the glory and honor that surrounded the couple at creation.

Both the man and woman are socially perfect, innocent in every respect, without shame, and bestowed with glory and honor in Eden. Genesis 1-2 reveals humankind dwelling in a perpetual state of nobility that demands adherence to the divine mandates. The concept of the regal nature of humanity initiated in Genesis 1:26-28 is reinforced in Psalm 8:5, which describes humanity in poetic fashion with regal language: first humanity possesses a social status slightly beneath divinity because humans are created a little lower than God; second, humanity is crowned with glory and honor. Both depictions characterize humanity possessing a monarchical status that is befitting a king or queen. A willful transgression will blemish their regal existence and usher in fears that are alien to God's original design. Sin is beneath the dignity of individuals created in the image and likeness of God. Engaging in sin will lead to the strange emotions of guilt and shame, hence, the observation "they were naked and not ashamed" (Gn 2:25). Analysis of this royal

condition, especially in Psalm 8:5, illuminates why sin is a deplorable decision for the primordial beings.

3.2 Social perfection and dignity

After humanity is created in perfect innocence, the biblical account of the image of God in humanity pivots when the author informs his audience that the man and woman were “naked and unashamed.” The man and woman live in moral innocence in the presence of God (Collins 2006:139). Now the reader will encounter the entrance of sin into the human experience as well as the need for redemption for their transgression. Genesis 2:25 forms a transition to the next section in the narrative by means of a play on עָרֹמִים (naked), which creates an expectation of what will occur in Genesis 3:7 (Sarna 1989:23). Until this moment in the creation account, no reference to בוֹשׁ (shame) has appeared. Adam and Eve’s lack of shame is attributed to “their Edenic state of innocence” and “to their childlike innocence,” but shame of public nudity will emerge as a nearly universal trait among adults after expulsion from Eden (Coleson 2012:112). The secondary concept of shame subtly surfaces at the conclusion of the creation narrative, informing the reader of the psychological state of man and woman. Although “man” possesses the perspicuity to name the animals, he is not aware of the nature of modesty, or of the distinction between good and bad, since the drive toward evil has not manifested itself in his experience (Zlotowitz & Scherman 1986:30).

In their ideal state of perfection in the garden of Eden, the man and woman view their person and sexuality with wholeness and thus feel no shame in their nakedness. Here their nakedness is an image of openness and trust (Waltke 2001:91). It is certain “apart from God, dignity is precarious, hovering in an order of obligation untethered to an order of being. . . Human dignity has its basis in the loving act of God the creator who summons creatures into being and bestows life upon them, ordering their nature and determining their destiny by calling them to enact their being in fellowship with himself (Webster 2007:19-22).” The crown of God’s creation possess attitudes and personalities devoid of insidious intentions, while endowed with the intelligence to rule and establish dominion. Every behavior or motivation emanates from a pure mind, commensurate with the dignity of being created in the blessed condition of perfection.

The regal nature of the man and woman is intuitively delineated by two facts present in the language of the creation narrative: 1) the language of Genesis 1 is derived from the royal imagery of the Ancient Near East, and 2) the scope of the creation account includes all humanity (Callender 2000:24). Attached to the grammatical basis for a royal association to the anthropology of the created beings is the geographical ramification, which could serve as a third reason for their majestic deportment. Callender (2000:40-41) identifies geographical reasons for the dignity of primordial beings when he affirms “the location of the primal humans is of central importance to the narrative and to the conception of the primal human” because “Eden signifies a locus for divine activity” and “Eden corresponds to and provides an archetype for the temple as the place where human and divine meet.” Furthermore, Callender (2000:39-54) explains that the location of the humans within the context of a garden with trees and subterranean water sources (*nahar*, in v.6 נָחַר / נָחַר) which water the garden, suggests a divine location, because a comparison with Ancient Near Eastern literature indicates both features are intimately related to the notion of divinity and figure prominently in descriptions of places deities are to be found (Callender 2000:42-43).

The most profound source for the royal language occurs in Genesis 1:26. According to Mays (2005:89) when God uses the collective plural, “Let us make humanity in our image...” this almost certainly indicates the notion that the divine royal court of other *elohim*, in which God exercises sovereignty in the human world, is principally assumed by the text. In a homily on Genesis, Chrysostom (1999:207) describes the pair as “existing in a blessed condition that is transcendent, superior to all bodily concerns as they lived on earth as if they were in heaven. . . Possessing a body they did not feel the limitations of their bodies, nor did they require shelter, habitation, clothing or anything of that kind. The absence of sin allowed a blissful, harmonious existence in God’s presence to fulfill the command to ‘be fruitful and multiply’ without embarrassment.”

Recognizing the lack of shame characterizing pre-fall nudity suggests an association exists between the two. Sexual reproductive organs will become inseparable from the concept of shame. Von Rad (1972:85) intimates, “Shame is one of the most puzzling phenomena of our humanity. It can be judged from a great many aspects, but it always has to be seen as the signal of the loss of an inner unity, an insurmountable

contradiction at the basis of our existence. That is not to deny it can also appear as a noble protection.” Shame is absent in the Garden of Eden, so the aforementioned “noble protection” is unnecessary within the divine sphere. The primordial pair maintains a dignified state of social perfection as they dwell in the splendor and glory of God.

3.3 Biological, judicial and spiritual innocence

ערוּמִים וְלֹא־תִבְשָׁשׁוּ

(“naked and not ashamed”; Gn 2:25).

נִתְּנוּ שְׁנֵיהֶם הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ:

(“Now the two of them, the man and woman were naked and not ashamed;” Gn 2:25).

The author stresses the mental condition of שְׁנֵיהֶם הָאָדָם וְאִשְׁתּוֹ (the two, man and woman) who are ערוּמִים (naked) yet existing לֹא־תִבְשָׁשׁוּ (without shame). Davidson (1912:65-67) indicates the imperfect לֹא־תִבְשָׁשׁוּ is used as a frequentative imperfect, that is an expression of social and other customs that are particularly associated with actions pertaining to moral character. Additionally, it is used to describe the behavior of the man and woman existing “naked” and “not ashamed” as a “customary” or “general” action of their existence. To feel any sense of shame or embarrassment would be completely unnatural in their perfect condition (Morris 1976:104). The direct antithesis is the condition after the fall. Intimacy is troubled after the fall because human rebellion disrupts the precious gift of intimacy (Longman 2016:77). Procksch (1924:29) makes an astute observation regarding the nakedness of the couple: “[V]erse 25 is significant, because it is said how far away from the fellowship of man and woman lies the consciousness of the sensuousness. Both are intended for marriage, but the essence of marriage is not sensuous.” Sexual relationships are necessary for the reproductive process, however, nothing imprudent is present. Bennett (1904:102) likens humankind’s perfect condition to that of children, especially those in Eastern cultures, where they habitually go naked without any sense of shame. Zimmerli (1976:147) similarly asserts,

Das Nacktgehen ohne ein Empfinden der Scham ist der Zustand der vollen Unbefangenheit, den wir noch beim Kinde kennen. Es ist der Zustand der vollen, vertrauenden Auggeschlossenheit Gott und Menschen gegenüber, der hier gezeichnet werden soll, jener Zustand, auf den Jesus hinweist, wenn er sagt: wenn ihr nicht ins Reich der Himmel kommen (Mt 18:3). Der Jahwist bezeugt: Der Mensch, von dem bisher die Rede war, lebte in dieser seligen Kindschaft vor Gott.¹⁸

The state of innocence the couple perpetually enjoys, has three aspects: the biological, the judicial, and the spiritual. First, biologically, their anatomy does not create intrigue, nor does it arouse sensual desires that proceed from impure motives. Rabbi Obadiah Sforno (https://www.sefaria.org/Sforno_on_Genesis.2.25) states it well: “They used their limbs solely for the service of their Maker, not the pursuit of base pleasures. Therefore, they consider marital relations no different than eating and drinking and their reproductive organs no different than their mouth or hands.” A complete lack of self-consciousness permeates their vertical and horizontal relationships. Second, prior to the fall they are exempt from the judicial aspects. Sin, without question, is a violation of the moral and ethical laws of God through external behavior or an internal disposition. God blesses the primordial humans with complete access to Himself and the contents of His creation. However, laws are in place that requires a judicious response from the man and woman, as the next chapter delineates (Gn 3:1-5). They are outside of the judgment that accompanies ethical breaches of a law, since they exist in a state of innocence.

Finally, the man and woman are relationally unveiled in the presence of the glory, majesty, and splendor of their creator. Nothing exists between the couple and God, which Genesis 2:25 emphasizes. The *wayyiqtol* form (וַיִּקְרָא) provides dual insights, by explaining the condition or state of the primordial ancestors (naked), while simultaneously summarizing the crowning event of creation. Man and woman are perfectly related to a holy God, created without the taint of indignity, although they are physically unveiled. Augustine (2009:420) notes, “Not that their nakedness was unknown to them, but because nakedness was not yet shameful, because not yet did lust move those members without the will’s consent; not yet did the flesh by its disobedience testify against the disobedience of

¹⁸ My translation of Zimmerli: “Naked walking without a sense of shame is the state of full innocence that we still know in the child. It is the state of full, trusting, open-mindedness of God and man to be drawn here, the state that Jesus refers to when he says, ‘If you do not change and become like little children. . . .’ (Mt 18:3). The Yahwist testifies that the man mentioned so far lived before God in this blessed childhood.”

man.... For they had no consciousness of their members warring against their will.” In the course of church history attempts have been made to re-create this shameless state during baptism. Chrysostom (1963:170) explains in *Baptismal Instructions* the reason for the priest “stripping you of your robe...reminds you of your former nakedness, when you were in Paradise and you were not ashamed.” Only in children does one find a semblance of the pre-fall state of humankind in the post-fallen context.

3.4 Shame (בוֹשׁ)

Shame is a universal experience that is manifest in humanity in various way within every culture. Westermann (1994:236) quotes a definition of shame given by Delitzsch: “Shame is the overpowering sense of a disordered inner harmony and peace within oneself. They were not ashamed of their nakedness, and why not? Shame is the co-relative of sin and guilt.” However, Westermann disagrees with this definition in two primary respects. Initially he argues that shame is not something that occurs in the individual, but only in relationship with others. Second, to limit shame to a “co-relative of sin and guilt is disastrous. Being ashamed is rather a reaction to being discovered unmasked.” Westermann’s observation is problematic. When does one act or exist outside of a relationship? Man is in relationship with God, albeit unparalleled, prior to the creation of the woman. Humankind individually and collectively exists in a perpetual relationship with God. There is a constant harmonious or antagonistic association between God and humankind, and this is reflected in the corpus of the biblical text(s). Secondly, shame is a co-relative of sin and guilt. Human beings enter a state of guilt after their transgression, and shame occurs due to their exposure or unmasking. Although the unmasking occurs experientially between the man and woman, a similar state of guilt transpires between them and their Creator.

Shame primarily denotes adverse emotions or experiences one has after not meeting expectations or after violating perceived codes of honor or conduct, status etc. (Nel 1997:611). Seebass (1977:50-60) understands בוֹשׁ as expressing the idea that someone, or an entity (i.e. a person, a city, people, professional organization) undergoes an experience in which their former respected position and importance are overthrown. The dismantling occurs through risking or undertaking a daring venture in relation to a god, person, or

country, where the individual or group must then endure the consequences of the risk. The individual or the entity must suffer dishonor, which is the opposite of what is sought. Additionally, Seebass postulates that בֹּשָׁה has a passive connotation even in its causative forms: a person endures it. Nel (1997:612-615) opposes Seebass’s attempts to exclude the subjective aspects of *bosh*, arguing “the metonymic use of nonhuman entities, such as a city for its inhabitants, in connection with shame also does not exclude the subjective connotation” (Seebass 1977:50-60). Neither the subjective nor the objective aspects of shame infiltrate the man and woman’s consciences. Cultural or societal shame, which groups apply in relation to acceptable forms of conduct or perceptions of moral behavior, are not initially present in the Garden of Eden. The splendor of God radiates upon their nude forms because everything has glory, honor, and righteousness in Eden.

3.5 Bestowal of divine favor on humankind: Psalm 8:4 [5]-9[10]

Inherent in Psalm 8 is the recognition of the grandeur of God and the splendor humanity received from God. The psalmist acknowledges in the prologue and epilogue the majestic nature of the name of God. Encapsulated between splendor of God and the name recognition for humanity is 1) the strength derived from babies, 2) a comparison of humanity to the created order, 3) the providential oversight of God over humanity, and 4) the providential oversight of humanity over the works of God’s hands. Bestowing divine favor on humankind empowered humans to exercise rule over the creations that brings glory to the Lord. The bestowal of favor in Psalm 8 is the focus of this section.

- Ps 8:5 מִתְּאֲנוּשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי תִפְקְדֵנוּ :
 Ps 8:6 וְתַחֲפָרְהוּ מִעַט מֵאֱלֹהִים וְכָבוֹד וְהַדָּר תִּשְׁמָרְהוּ :
 Ps 8:7 תִּמְשִׁילֵהוּ בְּמַעְשָׂי יְהוָה כֹּל שֶׁתָּה תַחַת־רַגְלָיו :
 Ps 8:8 זָנְחָה וְאֱלֹפִים כָּלָם וְנָם בְּהַמּוֹת שָׂרֵי :
 Ps 8:9 אֶפְסוֹר שָׁמַיִם וְדַגֵּי הַיָּם לַעֲבֹר אֲרָחוֹת וַיִּמְיָם :
 Ps 8:10 וְהַנֶּגֶף אֲדַגֵּינִי מִתְּאֲדִיר אֲשַׁמְךָ בְּכָל־הָאָרֶץ :

Ps 8:5 What is man that you remember him or the son of man that you appoint him.

Ps 8:6 And You (Lord) made him a little lower than God, and crowned him with glory and majesty/honor.

Ps 8:7 You make him to rule over the works of Your hands, You place all things under his feet.

Ps 8:8 All sheep and oxen, and also the beast of the field.

Ps 8:9 The birds of the heaven and the fish in the sea, whatever pass through the path of the sea.

Ps 8:10 O Lord our Lord, How majestic is your name in all the earth.

3.5.1 Classification of Psalm 8

The poetical books focus on the experiences of people seeking to live their lives in the presence of God as they experience joy and sorrow, struggles for justice and resistance to oppression, enduring suffering with lament and praise, while attempting to petition and offering thanksgiving (Hossfeld et al 2005:1). Whybray (1996:11) describe the psalms as a source of spiritual refreshment and private devotion, equally part of public, collective worship, by both Jewish and Christian believers throughout the centuries. Psalms reflect the internal disposition of a people seeking to serve a holy God. Hebrew psalms are intricately rooted in an Ancient Near Eastern world dating back to the late Bronze Age (1600-1200 B.C.) and in certain respects are alien to modern readers (Kugel 2007). In spite of the historical gap, they remain a treasury of faith to be drawn on for the varied encounters in life, offering expressions of every disposition of the believer from near despair to the serenity that finds its outlet in praise and thanksgiving (Prothero 1903:1-3).

Psalms comprise words expressing the intimate lines of communication between the creator and the creature. The poetic texts of the psalms are distinct from the narrative literature of the Torah and historical books, which delineate the origin and evolution of the nation of Israel. Instead psalms delve into what Qohelet refers to as “life under the sun” (Ec 1:9). Prothero (1903:1-2) characterizes the Psalms not as the innocent conversation of man with God in the Garden of Eden, because the book would then lose its value, due to the fallen nature of humanity. “Rather, painted in the Psalms, for all time, in fresh unfading colours, is a picture of the moral warfare of man, often baffled, yet never wholly defeated, struggling upwards to all that is best and highest in his nature, always aware how short of the aim falls the attempt, how great is the gulf that severs the wish from its fulfillment” (Prothero 1903:1-2). He continues providing three vivid descriptions of the psalms: first, the psalms are the revelation of a soul deeply conscious of sin, seeking in broken accents of shame, penitence, and hope to renew personal communion with God, heart to heart,

thought to thought, and face to face. Second, the transparency and authentic nature of the psalms give them their eternal truth and make them at once the breviary and viaticum of humanity. Third, the psalms are pregnant statements of principles of religion, condensed maxims of spiritual life, a summary of devotion, and a manual of prayer and praise. Psalms are clothed in language that is rich poetic literature that is rich in poetic beauty as it is universal and enduring in poetic truth (Prothero 1903:1-2).

These poetic truths were so vital, that in *Tamid* 7:4 of the Mishnah, it is written that the Levites would recite a psalm on every day of the week: Sunday is Psalm 24, Monday Psalm 48, Tuesday Psalm 82, Wednesday Psalm 94, Thursday Psalm 81, Friday Psalm 93, and on Saturday Psalm 92.¹⁹ The indispensable nature of the psalms suggest they were essential for communicating theological precepts, doctrinal affirmations, and core biblical truths. Equally, psalms reveal the Hebrews' worship and comprehension of their God.

The classification of Psalm 8 indirectly contributes to its interpretation. Westermann says it follows the group in the Psalter known as the "Psalms of Praise" with a segment known as Creation Psalms, which include Psalms 8, 19, 29, 104, 139, and 148. He argues each is distinctive, with a single motif expanded to form the whole psalm (Westermann 1981:139). Likewise, Craigie (1983:106) applies the same categorization of a hymn of praise, but with reservations, because of the difficulty in labeling the precise form and substance of the psalm. The exhortation in verse 1 and the conclusion in verse 10 serve as bookends around the psalm. Coupled with the themes of the majesty and splendor of the Lord (8:1), the features of a hymn of praise are present. In Psalm 8 the poet stands on the earth and looks toward the heavens which remind him of his nothingness in comparison to creation and God (De Claissé-Walford et al 2014:120). The fact humans are

¹⁹ [These are] the songs that the Levites would say in the temple: On Sunday they would say, "To Hashem is the world and that which fills it, the inhabited land and its inhabitants." (**Psalm 24**) On Monday they would say, "Great is Hashem and very praised, in the city of G-d, His Mountain of Holiness." (**Psalm 48**) On Tuesday they would say, "G-d stands in the divine, in the midst of the judges He judges." (**Psalm 82**) On Wednesday they would say, "G-d of vengeance, Hashem G-d of vengeance appear." (**Psalm 94**) On Thursday they would say, "Sing for joy to G-d our strength, shout out loud to the G-d of Yaakov." (**Psalm 81**) On Friday they would say, "Hashem has reigned, he wears his splendor etc." On Shabbat they would say (**Psalm 92**), "A Psalm, a Song for the sabbath day." (**Psalm 93**) [The latter song] is a psalm for the future, for the day that is completely Shabbat [tranquil] for all eternity (https://www.sefaria.org/Mishnah_Tamid.7.4?lang=en), 2018-3-17.

nothing in comparison to God may have led to Mowinckel (2004:81) classifying Psalm 8 as a “hymn or song of praise.”

Goldingay (2006:154) describes Psalm 8 as the first actual praise song of the Psalter, although the form and subject are untypical. However, Limburg (2000:24) distinctively describes it as a “psalm for stargazers” having the structure of the standard pattern of a hymn that is framed with statements of praise.

Although general consensus exists about its classification, nothing is further from the case among scholars when it comes to the *Sitz im Leben*. Identifying a specific cultic occasion, worship experience, mode of prayer, or festival is not possible given the diverse themes of the psalm. This does not hinder Anderson (1972:100) from recommending the Feast of Tabernacles as a potential cultic occasion. One must remember a general proclamation of the majestic nature of the Lord may occur in various contexts. It may come in the form of a song or prayer in the congregation of worshippers, or it may happen under the light of the moon, as the psalmist cares for his sheep. Isolating the occasion for the hymn does not diminish the message and poetic genius of the psalm.

3.5.2 Royal bestowal in the Ancient Near East

3.5.2.1 Parallels in Hebrew Bible and Mesopotamia

Commentators have written extensively on the creation narrative of Genesis and the royal imagery of selected terms used in Genesis 1:26-28 and Psalm 8:5-6 as mentioned in the previous chapter. Both passages describe a divine bestowal upon humankind comparable to the bestowal of authority, honor, and dominion granted to a monarch in the Ancient Near East. Everyone knows the values and norms discovered in the Old Testament are not themselves the proprium of Hebrew ethics, because they have been discovered in other ancient cultures like the Egyptian, Mesopotamian, and Greek; additionally, most concepts of Ancient Near Eastern ethics were thoroughly related to anthropology and any ancient anthropology to religion (Otto 2007:26-27). The psalms and their mythological background garner considerable importance in meaning when taking into account the anthropological and theological characteristics of Hebrew ethics in legitimizing its values and norms (Otto 2007:26-27).

It has been posited in recent scholarship that a correlation exists between God granting humanity the right to govern the created order and the rituals of consecrating divine images in Mesopotamia. McDowell (2015:117) argues when the author of Genesis wrote the creation account of humankind he incorporated selected features from the *mīs pī pīt pī* ritual of Mesopotamia and perhaps the *wpt-r* rituals of Egypt to redefine the divine-human relationship. Primary emphasis in establishing the correlation is on the setting of the garden, which the humans are to cultivate, the opening of the eyes, and the language of the narrative (McDowell 2015:143). Only a brief statement regarding the Egyptian mouth washing ritual is presented here because the process of consecrating divine images is not germane to the study of the self-conscious emotions.

The creation narratives of Genesis have God imparting the נְשָׁמַת הַחַיִּים “breath of life” (Gn 2:7) into humankind, coupled with their responsibility to וַיִּכְבְּשׁוּהָ וַיִּרְדּוּ (“subdue and rule”) (Gn 1:28) the Garden of Eden and the contents of the earth. Eminence, glory, and supreme status among the created order are distinctions of humankind. Genesis 1:28 utilizes royal language and imagery that humanity should וַיִּכְבְּשׁוּהָ וַיִּרְדּוּ (“subdue and rule”) as it references humankind’s role in creation. Equally, Psalm 8:5-6 explains that God עָטַר (crown[s] or surround[s]) man and gives him the right to יִשַׁל (rule) or have “dominion” over creation. (Further insights are presented in the following section.) This language is the basis for finding similarities with the Mesopotamian ritual of washing the mouths of divine images to consecrate them for services.

3.5.2.2 Mesopotamian mouth washing and mouth opening ritual²⁰

It is worth mentioning the Egyptian *wpt-r* ritual does not warrant discussion, since this ritual occurs “in funerary context where it was applied to statues of the deceased and mummies as a means of rebirth, reanimating the dead so that they could receive sustenance in the afterlife” (McDowell 2015:87). The creation narratives depict individuals created from dust who receive life. One cannot obtain a direct correlation between Egyptian rites and other Mesopotamian accounts.

Mouth-washing and mouth-opening rituals were performed for divine images (or divine symbols) and other objects or persons (Berlejung 1997:45). In *A Nimrud Manuscript*

²⁰ For further insights see Schiaparelli (1882) and Budge (1909).

of the Fourth Tablet of the Series "*mīs pī*", "CTN" IV 170, 188, and a "*Kiutu*" Incantation to the Sun God. Iraq, 70, Shibata (2008:190) describes the process of the ritual: The ritual began in the workshop, where the cult image was made, sometime before sunset. The cult image was then taken in procession to the riverbank. During the ritual the sun set. At midnight, the cult image was taken to the garden, where more rituals took place, beginning at night-time, before dawn, and apparently continuing until the next sunset. At sunset the cult image is taken to its cella in the temple. Such a ritual programme can be divided into three phases: first, the preparation with cleansing; second, the actual induction, i.e. enabling the cult image to "eat," drink," and "hear," inducting the cult image into the society of the gods, and investing it with regalia; and third, the enthronement in the temple.

Walker and Dick (2001:69-82) reference the two types of text documenting the *mīs pīpīt pī* ritual as the "Nineveh Ritual (Tablet)" and the "Babylonian Ritual (Text)." Berlejung (1997:45) notes the distinct features involved with the Mesopotamian practice. First, the only distinction between the divine and the non-deity object is the duration, expenditure and complexity of the rite. Second, mouth-washing occurred subsequent to the construction of the divine image, to establish perfect purity and enable the contact between the earthly and the divine worlds. Third, the mouth-washing rituals of divine images comprise several mouth-washings (Babylonian *mīs pī*), each combined with mouth-opening rites (Babylonian *pīt pī*). Both procedures include manipulations at the mouth of the statue. Walker and Dick (2001:77-82) note six categorical locations for the ritual: 1) in the house of the craftsman; 2) in a procession from the house of the craftsman to the river bank; 3) from the river bank to the garden in the circle of the reed huts and reed standards; 4) in a procession from the garden to the temple gate; 5) in a procession from the temple gate to the cella; 6) and in a procession to the Quay of the Apsu. Each phase requires the craftsman to "take the hand of the god and lead" it (Walker and Dick 2001:77 Section (B) line 5).

Strict adherence to the procedure is delineated for the observance, combined with recitation of incantations before the god in the ritual. Berlejung identifies salient features associated with the ritual for the image: first, the ritual itself was based on belief in the supernatural origin of the divine statue or symbol created by "inspiration and co-operation" between the gods and mortals; second, the ritual released the image from the human aspect

of its origin, enabling it to become a pure and perfect god; third, a cultic statue was never solely a religious picture, but was always an image imbued with a god; it possessed the character of both earthly reality and divine presence. Although nobody ever doubted the supernatural way of birth of such an image, it needed to undergo the mouth-washing ritual before being able to assume its obligations in the day-to-day practices of the cult and its feast; fourth, the efficacy of the object was predicated on the craftsmen of the temple's ability to construct the image in accordance to the established cultic regulations, but first and foremost the image required consecration through the mouth-washing ritual (Berlejung 1997:45-47). Apart from washing and opening the mouth of an image it has no use or true purpose since "without mouth-opening this image does not smell incense, eat food or drink water" (Berlejung 1997:45-47).

A categorical feature of the Mesopotamian ritual surrounds the subject or active agents in the creative process; craftsmen or priests. Craftsmen or priests are the progenitors of the object receiving life via the mouth-washing ritual (Walker and Dick 2001:77-82). Rituals of this nature were forbidden in the nation of Israel, because such Egyptian rituals or practices of mouth opening or mouth washing are considered aniconic. Cancik et al. (1988:472) define aniconic as a "cult group of cults that do not know or allow images, as cult objects, especially in the form of anthropomorphic images." Mettinger (1995:19) enlarges the definition of "aniconism" as referring to the cult where there is no iconic representation of the deity (anthropomorphic or theriomorphic) serving as the dominant or central cultic symbol, that is, where we are concerned with either an aniconic symbol or sacred emptiness. In essence, the aniconism denotes the divine presence without a figural image and this is particularly the phenomenon with the Greeks in antiquity who worshiped stones or poles (Gaifman 2012:1).

Dohmen (1987:154-180) notes two essential passages in the Hebrew Bible revealing aniconism as the basis of the Israelites' worship experience. Both appear in the narratives chronicling the departure from Egypt: Exodus 20:23-26; and 34:17. After delivering the nation of Israel from the bondage and tyranny of slavery in Egypt, Moses commands the people at the base of Mount Sinai not to "make other gods...gods of silver or gods of gold" (Ex 20:23) and to "make for yourself no molten gods" (Ex 34:17). The rituals of Mesopotamia and Egypt are direct antitheses of the Israelite worship commands.

Within the Hebrew Bible, God creates humanity in his image and likeness, unlike other Mesopotamian cultures that create their gods in their image and likeness. The distinction underscores the nature and essence of humanity (his design, character, capability, social and psychological dispositions, etc) has a divine likeness, origin, and purpose that the designer, God, included in the human being when he created him from the dust of the ground.²¹

3.5.3 Royal bestowal in Genesis 1:26-28

In Genesis 1:26-28 humankind is given command to *רָדוּ* (“rule, govern, tread, and have dominion”) (Brown et al 1996:921). This representation of apparently unchecked human rule over the entire creation, coupled with similar wording in Genesis 1:28, is the human position in the world, whether regarded as a blessing or bane for the world (Rensberger 2014:615). The creator desires humanity to *רָדוּ* (“rule or govern”) over the creation and all its contents. Often the passage is interpreted as the right to destroy and demolish creation. Coupled with the royal rule is the divine directive to *כַּבְּשׁוּ* (“subdue”) the earth. Nel (1997:1,052) defines the use of the *qal* stem as “to make subservient, violate, subdue, or bring into bondage.” A figurative use occurs in Micah 7:9, with a future expectation on the Lord to “tread” the iniquities of the people under His foot. King David “subdued” the numerous nations in battle, compelling the Moabites to “lie down on the ground” (2 Sm 8:2) to “bring tribute” to David. There is similar use in Jeremiah 34:11—the prophet tells the people to release the male and female slaves. After the slaves are released, the people return and “subdue” the male and female slaves again (Jr 34:11).

Lynn White Jr. (1967:1205) castigates the biblical doctrine of the royal reign of man over creation and blames the church fathers Tertullian and St. Irenaeus whom he believes argued as early as the 2nd century for God shaping Adam from the dust of the ground as a foreshadowing of the shaping of incarnate Christ, the second Adam (cf. Gn 1-2). Moreover White (1967:1205) suggests the belief in humanity created in the image of God is a form of authoritarianism that allows man to exploit creation for a self-

²¹ Humanity did not have fear, guilt, and shame, but God created man with the capacity to experience the self-conscious emotions. Therefore, humanity possesses all the capabilities, but the awareness of those capabilities was veiled.

aggrandizing purpose: “Christianity is the most anthropocentric religion the world has seen. . . Christianity, in absolute contrast to ancient paganism and Asia’s religions (except, perhaps, Zoroastrianism), not only established a dualism of man and nature, but also insisted that it is God's will that man exploit nature for his proper ends.” Likewise McHarg (1969:26) views the Genesis creation account as the source of the most generally accepted description of man’s role and powers; it not only fails to correspond to reality as we observe it, but in its insistence upon dominion and subjugation of nature, encourages the most exploitive and destructive instincts in man, rather than those that are deferential and creative. The sentiments by White and McHarg are channeled by Fergusson (2013:441) who argues it is untenable to attribute the fall to the first humans, who are created in the image of God, regardless how attractive it may appear as a cornerstone of Christian theodicy.

Such an interpretation of the passage is misguided at best. The rule or governing in Genesis 1:26 lacks implications of brute force, because there is no antagonism between God, humankind, and creation. According to Arnold (2009:45) “the image of God is about the exercise of rulership in the world. . . Thus, God has created all types of animals—flyers, creepers, swimmers—each with appropriate physical traits for its respective domains: sky, land, and water.” The verbal usage of *רָדָה* in the pre and post-fall texts of scripture has a royal or kingship connotation. This encourages the human to utilize ingenuity, intellect, and industrial abilities, but with pure motives. Limburg (1971:223) describes it well: “For a king to ‘have dominion’ does not mean to play the role of the arrogant despot, exploiting and destroying the people over whom he rules. On the contrary, to ‘have dominion’ means to exercise responsible care for that people.” This principle is applicable in every sector of his kingdom; nothing is excluded from the cultivating care of the king. The principle is especially reflected in Ezekiel 34:4, where the prophet rebukes the “shepherds of Israel” (34:1) for their inhumane treatment of the destitute and derelicts of society (cf. Lv 25:43-46, 53).

Another royal and monarchical use occurs in the reference to Solomon’s “dominion over everything” around him as he reigns on the throne of the united kingdom of Israel (1 Ki 4:24; cf. Ps 72:8; 110:2; Ezk 34:4;). Asselin (1954:283) offers an insightful comment pertaining to the royal nature of the human. “Although to our way of thinking dominion is

intimately connected with the faculty of the will, we cannot conclude that the sacred writer held the same view, that he simply wished to indicate concretely that man is like God by possessing a faculty of free self-determination.” The self-determination must reflect the God whose image and likeness the human possesses. Since, humans are created according to the image of God, the image is a special category of likeness, designating a more direct dependency of the creature on that which it images (Drever 2012:122). Humans are dependent on God and one another in their royal state. Merrill (2003:443) affirms dependence by saying, “to be in the image of God cannot mean equivalence between deity and humanity, but only an analogous or corresponding relationship between the two.” Psalm 8 communicates the dependence of man on God and one another poetically with compelling language.

3.5.4 Royal bestowal in Psalm 8:5-10

Psalm 8 begins with an exhortation pertaining to the אֲדִיר (“majesty/nobility”) and הוד (“splendor”) of the Lord (8:1), that is displayed in the created order and announced by הַיְנָקִים וְהַיְלָלִים (“infants and nursing babes”; 8:2). However, Yahweh’s transcendence does not preclude His immanent dwelling with man. The psalmist is intrigued, maybe even astonished that an infinite, eminent, awe-inspiring, and exalted Lord would consider אָדָם (“adam”) “man” who is only עֶפְרָה מִן־הָאָדָמָה (“adamah”) (dust from the ground; Gn 2:7). He describes man as אָנָּוֶשׁ, which means, “to be weak, feeble” (Segal 2013:37-40; Maass 2011:345) (cf. Ps 144:3; Job 7:17). According to Grogan (2008:53), the מָה (“what?”) in Psalm 8:4, rather than מִי (“who?”), implies deprecation (cf. 1 Cor 3:5) which intensifies the psalmist’s awe at the greatness of apparently insignificant humanity. If אָנָּוֶשׁ is a derivation of אָנָּוֶשׁ which means “to be weak, sick,” emphasis is placed on man’s weakness or mortality as derived from passages that emphasize man’s insignificance (cf. Ps 8:4; Jb 7:17) (McComiskey 1980:58). Job asks God a rhetorical question about אָנָּוֶשׁ (the fragile and paltry man) with a note of parody:

Job 7:17 מָה־אָנָּוֶשׁ כִּי תִגְדַּלְנִי וְכִי־תִשֵּׂית אֵלַי לְבָדָד

Job 7:18 וְתִפְקַדְנִי לְבָקָרִים לְרִגְעִים תִּבְהַתְנַנְנִי :

(“What is man that You exalt him, and that You are concerned about him,

That You examine him every morning and test him every moment?”)

The question demonstrates the weakness of humanity, but it proceeds from Job, who refuses to “restrain” his mouth, and “speaks in the anguish” of his spirit, and the “bitterness” of his soul (Jb 7:11). Unlike Job, the psalmist possesses “no tinge of pessimism, only astonishment” that God cares for him (Kidner 2008:84). Psalm 8 asserts humanity’s place in the universe is not earned and subject to accountability, a conception of the universe that draws on the hierarchical arrangement of ancient society (Rensberger 2016:616). The Psalmist’s confession of the vastness of the creation and man as aristocrat of the creation clash in his mind, yet it does not produce an insurmountable feeling of skepticism (Childs 1969:22). Rather, according to Childs (1969:22), “in the light of his experience and the apparent contradiction between that which he confesses and that which he sees, the psalmist breaks forth in praise and adoration.”

The reality of עָנָה reflecting man’s frailty and humanness is not disputed, but the concepts may derive from the theological framework of how the ancient Hebrews viewed humankind and not necessarily from an inherent root meaning (McComiskey 1980:58).

Also, in other instances, the verb describes an “incurable, unrelieved” situation (cf. Is 17:11; Jr 15:18; 17:9; 30:12), and this is the derivative of the noun (Hamilton 1997:447). Hamilton (1997:453) see no major nuance between עָנָה and אָדָה. Weiser (1962:144-45) notes the direct antithesis between Greek and biblical estimates of humanity. First, in the Old Testament, human dignity has no value of its own. The worth and value of human beings exist because they are gifts from God. Second, God is the subject and it is from His hand that the human receives the position of a ruler in the world. Third, according to the Old Testament faith, humanity has not gained power over nature by means of a titanic rebellion against the Deity, but receives dominion over “the works of his hands,” as a commission given by God. It is *God’s* will that all things be subject to man, and it is by virtue of *God’s* might that all things are subject to man. Finally, Greek interpretation of culture, which made the human entirely depend on his own strength, ends in tragedy, whereas the biblical interpretation even today represents the religious foundation on which all truly creative culture can be built.

Although the psalmist describes the condition of humanity as insignificant to God: “What is man, that you consider him?” this does not diminish human worth (Ps 8:4). The Lord created human beings in a diminished capacity that is “lower than God,” i.e., an elevated existence in the created order. Humankind created slightly lower than God indicates the inherent worth of the human in God’s estimation. Yahweh makes his name excellent in the entire earth by establishing and maintaining the created order through the exaltation of entities that seem insignificant (Keener 2013:59). From a theological perspective, the *imago Dei* means that we will never be able to talk about human nature apart from God’s nature, and that, from a biblical point of view at least, all anthropology is also theology (Towner 2001:1).

Many translators debate the use of “angels” or “God” for *מַלְאָכִים* in Psalm 8:5. Barnes (1931:36) argues it is clear that translators stumbled over the word *Elohim*, and shrank through reverence from giving it its true meaning. Craigie (1983:108) contends the translation “God” for the Hebrew *Elohim* in Psalm 8:5 “is almost certainly correct” and probably alludes to the image of God in humankind. It is important to note that the LXX, Syriac OT, Vulgate and the Targumim all indicate that *Elohim* in Psalm 8:5 signifies “angels.” The pre-Nicenes also prefer the linguistic formula “angels” over against the translation “God” for Psalm 8:5. Tertullian, Clement of Alexandria and Tatian conceive of the *elohim* or *aggeloi* as “angels.” Undoubtedly, they were influenced by the LXX or the NT account found in Hebrews 2:7. Kraus (1993:183) differs and translates *Elohim* as “divine beings” or “heavenly beings.” The meaning therefore is human beings have their station, given to them by God in creation, immediately below the heavenly beings that surround Yahweh’s royal throne (1 Ki 22:19; Job 1:6; Is 6:1-3). Humans are created, to use OT terminology, like *Elohim* (Von Rad 1:146; Kraus 1993:183) In Psalm 8:6, everything has been laid at the feet of the human being (like booty). Perowne (1976:155) emphatically states the word *Elohim* (God) occurs nowhere in the sense of angels. The phrase is “sons of God.” On the other hand, *Elohim* expresses the abstract idea of Godhead, Divine nature, and so (without the article) that which is godlike, and superhuman (Ezk 7:8 and 1 Sm 28:13).

In Psalm 8:5, “little lower than God” sounded to their ears too presumptuous a description of the position of the human, and in Psalm 97:7 the address “Worship him, all

ye gods,” seems to acknowledge the real existence of the gods of the heathen. In this latter instance the Targum of Psalm 97:7 has, “And let all the peoples that serve idols, worship Him.” It must be remembered the psalmists are singers and poets and their language is that of the heart; “A little lower than God” is the fervent language of thanksgiving uttered by those who poured out their hearts without measuring all their words (Terrien 2003:44). It would be presumptuous to ignore the depths of the psalmist theological acumen, their poetic genius alerts the reader to the profundity of knowledge inherent within the psalms. Theology within the psalms extends from pre-Noahic flood narratives to the eschatological expectations of Revelations. God progressively revealed an eclectic array of theological truths through the pens of poets that communicated through varied literary devices.

In addition to this lower status, the Lord פָּקַד (“appoint/care”; 8:4) and עָטַר (“crown/surround”; 8:5) man with כְּבוֹד (“glory”) and הִרְרָה (“honor”). In Psalm 19:1, כְּבוֹד (“glory”), and in Psalm 96:6, הִרְרָה (“honor”), are used to reference divine majesty, moreover, glory stresses dignity and importance, and honor notes external splendor (Ross 2011:296). Childs (1969:22) labels the crowning of humanity as the “incomprehensible favor which God lavished” on humankind. Both terms portend royal attributes associated with a monarch. God is the divine king who reigns, and humankind, created in His image, reigns in a diminished capacity. “Humanity is near to God and differentiated from the rest of the created world, but humankind does not belong to the divine realm of existence. . . Human beings are endowed with divine qualities, but they are not inherently divine in nature” (Tate 2001:355).

The Hebrew Bible’s use of the term פָּקַד (“care”) possesses varied meanings and context aids in translation. Two primary meanings for Psalm 8:5 exist: First, “to make a careful inspection,” or “to be troubled about, concerned for” (Köhler 1996:956). Isaiah prophetically proclaims the Lord’s “care” for Tyre, and Jeremiah warns the shepherds who have not “cared” for God’s flock, God will “care” for those shepherds (cf. Is 23:17; Jr 23:2; Zch 11:16). God will attentively focus on their wicked behavior, albeit negatively. Second, the verb פָּקַד references a commissioning use in various passages in the Old Testament, meaning to “appoint” or “commission” one for an office (Johnston 1997:664). This word carries the connotation of installing someone into office, and appointing a person for the performance of a task, as we find in Genesis 39:4 וַיִּפְקְדֵהוּ עַל-בֵּיתוֹ (and he appointed him over

his household; see Feuer 1985:126). Joseph finds favor as the slave of Potiphar and the prisoner of Pharaoh's captain of the bodyguard. Both "appoint" Joseph to positions of status, although he is a slave (Gn 39:4; 40:4; cf. Dt 20:9; 2 Ki 7:17). King Ahasuerus' attendants advise him to "appoint" overseers in the provinces of his kingdom (Es 2:3). Contextually, "appoint" coincides with the thematic message of the passage and the occurrences in the Old Testament.

After appointing man, God "crown[s]" him, which is a literal reference to the diadem or crown placed on the head of a king or officials as representative of their status. Figuratively and literally, פָּטַר means to "surround" (Schultz 1980:662). The word is used to describe King Saul and his army as they attempt to literally "surround" David to murder him on the mountain (1 Sm 23:26). Figuratively, the Lord פָּטַר (surrounds) the righteous with favor like a shield (Ps 5:12). The latter use parallels Psalm 8:5's description of the Lord figuratively crowning man with קְבוֹד ("glory") and הַדָּבָר ("majesty"). "The designation of the divine doxa (LXX), with the image of which man is adorned as with a kingly crown. . . The following strophe unfolds the kingly glory of man: he is the lord of all things, the lord of all creatures upon the earth" (Delitzsch 1889:198). Humanity's figurative crowning is manifest literally through his מְשָׁל ("dominion") and superior status over the creatures (Ps 8:6-8). Kraut (2010:24) interprets Psalm 8 as reflecting a twofold purpose between two areas of dominion: God's sovereign dominion over the universe that he created and humanity's dominion over the natural world that includes its highlights. He further suggests the chiasm that encompass the central theme of the psalm in verses 5 and 6 is an essential paradox of humanity's place in the world that has been established by the glorious beneficence of the creator, who made humanity earth's divine-like sovereign.

Interestingly, the psalmist utilizes different terminology from the author of Genesis (1:28) when referencing human rule and dominion. When the verb רָדָה occurs in the *qal* verbal stem, it means to "rule, govern, tread, or have dominion."²² An act of dominance with force is emphasized with this use and מְשָׁל possesses a similar nuance of meaning (Ps 8:5-6). The psalmist describes poetically how God caused or made man to "rule" מְשָׁל (*mashal*) "over the works of His hand." The poetry may be a clue to the transference of terms. The

²² Targumim רָדָה is used to communicate (targum) the rule, chastise, tread or stamp (Lv 26:17). The Qumran text employs the term as in the OT, translating it to mean to "rule" or "govern" (1 QS 9:23).

terminology references a person installing someone as a ruler who exercises dominion (Nel 1997:1130). Nel (1997:1130) clarifies that מָשַׁל is closely related semantically to מָלַךְ (“to reign over”). Joseph tells his brothers the dream and they ask, “are you actually going to מָלֵךְ (reign over us?) Or “are you really going to מָשַׁל (rule over us)? (Gn 37:8). “*Mashal* specifically refers to the act of having control or dominance over and is not exclusively bound to kings as subject” (Nel 1997:1130). In Genesis 1:18, God gives the sun, moon and stars the authority to “govern” לְמַשֵּׁל the בְּיוֹמֵי הַלַּיְלָה (“day and night”). God is the active subject who rules/reigns in various contexts as well (Is 40:10; Ps 22:28-29; 2 Chr 20:6). Adversarial rule surfaces in Genesis 3:16 during the penalty phase for the man and woman’s transgression of the divine law. God explains, וְהָיָא וּמָשַׁלְךָ בָּךְ (“And he (the man) will rule over you”). As a consequence of the woman’s defiance the man will “rule” her. Instead of a רָדָה (“rule”) above the creatures only, the man will reign over his עֹזֵר (“helper”) with tyranny as a result of ‘sin,’ but this is not the divine will or intention of God.

3.6 Conclusion

In conclusion, chapter three explains two essential facts: first, the regal status afforded Adam and Eve, as well as the divine injunction to subdue and rule creation are permanent decrees although stained by disobedience. Clearly, the Lord does not remove the crown bestowed on the primordial beings nor their ability to function as vice-regents over creation, although everything is besmirched by sin. Surrounded by their initial glory and honor, the man and woman dwell outside the Garden of Eden under the covering of their Creator. This initial covering received at creation conceals their potential for guilt and shame. The psalmist reinforces the description in Genesis that confirms the honor and dignity granted to humankind by God, although humans are weak and feeble.

Second, transgression by individuals crowned with “glory” and “honor” always incurs guilt and shame, which demands a covering. The coverings God drapes over humanity in time are not sufficient for eternity. All coverings for the transgressions of humanity are temporal solutions that are God’s gracious descent toward humanity to lift them to himself. Possessing a royal status, which is implied by the term “crown,” demands conduct befitting the distinction. Guilt and shame occurred when human beings elevated their will above their creator and begin to live beneath the divine design for humanity.

Therefore, Adam and Eve as well as their descendants must strive to live in accordance with the status received at inception to avoid the debilitating duo of guilt and shame. A level of expectation accompanies the primordial couple and their descendants by virtue of their regal status.

CHAPTER 4

GUILT AND SHAME IN THE HEBREW BIBLE

4.1 Introduction

4.1.1 Distinction between guilt and shame

Chapter 4 concentrates on the understanding of guilt and shame in the Hebrew Bible and the Ancient Near Eastern context. The particular areas of focus are the distinction between the two emotions, terms used to define the emotions, and the occasion within the human experience when these self-conscious emotions are manifest.

The premises of guilt and shame have their inception in the human experience recorded in the Pentateuch. However, the terminology requires further contextual analysis, due to the various uses within the varied context of the Hebrew Bible. Much space is given in the next chapter to discussing the fall account and how guilt and shame distorted the entire creation. More importantly, it is argued both emotions are essential to the social structure that maintains healthy families, promotes an orderly society, and above all, honors the divine justice of God. Pilch (2015:1) describes “anxiety, shame, (along with its correlative, honor), and guilt as control patterns of human personality that exist in all cultures.” He further argues that “there are no honor culture, no shame culture, and no guilt culture; all cultures contain these three strategies for controlling human behavior but tend to stress one more than the others.” Honor, shame, and guilt are considered universal human emotions that are expressed in fluctuating concentrations to balance a society. “Indeed, all three controls exist in each person, group, and culture but in varying degrees and in many different configurations.” (Pilch 2015:1).

Unraveling the intricate correlations surrounding guilt and shame is challenging. They are not two sides of the same coin. A person may possess guilt from the transgressing of a moral imperative, yet not experience the shame of failing to attain a particular standard. Likewise, one may experience shame over an occasion of ignorance pertaining to a generally known fact (i.e., who is the president of the United States), but not feel guilty for violating a moral law. In “*Scham und Schande nach dem Alten Testament*” Klopfenstein

(1972:13ff) analyzes the Ugaritic and Akkadian cognates, coupled with the Septuagint's use of the Hebrew roots for בּוֹשׁ, כָּלַם, and הָפַר. The Old Testament associates guilt and shame intimately. Klopfenstein (1972:208-209) identifies the rational results of the forensic context of the preponderance of words correlated with shame. He states:

Die Streitfrage, ob im alten testament Scham mit Schuld gekoppelt sei oder nicht, ist eindeutig positiv zu beantworten. Bos und insbesondere klm zeigen dies schon von der Wurzel her. Alle analysierten Begriffe aber sind ja, wie wir nachgewiesen haben, Topoi der Rechtssprache und namentlich der prophetischen Gerichtsrede geworden. Das beweist ihre Affinität zum Begriffskomplex der Schuld... Subjektives Scham schließt subjektive Reue...ein. Das Hebräische kennt ja für Reue. kein eigenes, besonderes Verum; nihham hat nur ganz vereinzelt den Sinn subjektiver Reue über begangene Schuld. Es bleibt dabei, daß "Scham" und "Schande" Schuld anzeigen und daß insbesondere subjektives Sichschämen Schuldbewußtsein und damit Reue impliziert.²³

An apparent affinity exists between guilt and shame that includes subtle distinctions. A closer examination of the pair will expand comprehension of the terms for this study.

4.1.2 Guilt in the Hebrew Bible

In *Transcendental Guilt: On an Emotional Condition of Moral Experience*, Pihlström (2007:88) defines guilt as a concept whose home language-game is religious rather than secular ethics, which has a central and irreducible moral category. Additionally, he suggests guilt has a constitutive role to play in our ways of conceptualizing our relations to other people, and without experiencing guilt, humanity would lack the capability of appropriating the moral concepts and judgments we exercise daily (Pihlström 2007:88).

Parallel to the moral concept is the legal aspect of guilt. Guilt has been explained as both the legal and moral condition that results from breaking God's law (Moyer 1982:580-581). Legal and moral guilt is structurally aligned with the distinction occurring within the intimate relationship between the authority and the subject, whereby the authority knows everything about the subject and his intentions which impacts the

²³ Translation of Klopfenstein (1972:208-209): "The issue of whether shame is linked to guilt in the Old Testament or not is clearly to be answered positively. בּוֹשׁ and כָּלַם in particular already show this from the root. But all analyzed attacks have become, as we have shown, typical of the legal language, and especially of the prophetic judgment. This proves their affinity to the conceptual complex of guilt. . . Subjective shame includes subjective regret. . . Hebrew knows no special verb for remorse. נָחַם has only a very isolated sense of subjective remorse for past guilt. It remains that "shame" and "disgrace" indicate guilt and that, in particular, subjective shame implies guilt consciousness and thus remorse."

judgment delivered (O’Hear 1977:73). O’Hear (1977:73) describes guilt as “a burden or a pollution which can be removed only by undergoing the appropriate punishment or by being forgiven by the appropriate authority. . . guilt is something objectively present once transgression has taken place, whether or not the offender feels any guilt or not.”

Several words in the Hebrew Bible reference or communicate the idea of guilt with most alluding to the concept of sin and punishment (cf. Knierim 1997:862-867; Hartley 1992:76-81; Morris 1958:197). Contemporary English translations of the Bible seek to express the nuances of guilt that are associated with sin. Consequently “guilt” is used much more frequently in the Revised Standard Version and the New English Bible (Moyer 1982:580). Attempting to define guilt requires the use of the terms related to sin, because the abnormal action and abnormal state are so related that no sharp distinction of vocabulary exists between sin and guilt (Quell 1985:45). Quell (1985:45) continues by explaining three points pertaining to sin and guilt: first, whether unintentionally or intentionally (in the case of sin with a high hand), the offender incurs guilt and the uncleanness that is associated with sin, which requires the necessary rituals to remove the taint of sin. Second, the sum total of all sin is manifest in guilt and afflictions, which are considered the punishment received for the behavior. Third, the concept of sin and guilt is exemplified in the theological character of the Old Testament principles of expiation and retribution whose foundation is religious.

Neither guilt nor sin terminology is present in Genesis 3. The fall narrative remains “aloof from legal concepts” as the author does not use the “common terms” that emerge in later stories since they would be “out of place in this portrayal of life” (Quell 1985:45). It has been suggested the Genesis account does not provide evidence of Adam and Eve’s recognition of guilt (Gooch 2006:721). Conspicuously, shades of the necessity of expiation, retribution, eradication of sin, and the removal of guilt are mere allusions. The author focuses on the events that the terms are meant to explain, thus imitating noticeably the “sinister reality with which theology and cultus deal” (Quell 1985:46). In rapid succession the story graphically communicates the theological message apart from the precise nuanced terms that emerge in later writings. Without a doubt the innate knowledge or conscience of the couple expose their guilt as a result of their choice not to remain faithful to God’s request. The Hebrew language does not possess a term translated as “conscience” in the

Old Testament (Gooch 2006:721). Absence of the term has led some to suggest two perspectives regarding God's covenant people: First, the Israelites' mentality did not allow them an introspective analysis; rather their attention was on the observance of divine decrees. Second, Israel functioned as a shame culture, so conduct was governed by perceived status before the community and God, rather than feelings of guilt associated with the conscience (Gooch 2006:721-722). Both perspectives attenuate the scope of considerations for the primeval pair, whose experience is designed to tangibly articulate the aetiological features of creation.

Omission of the concept of guilt from Genesis 3, due to the lack of an appropriate vocabulary, would be to ignore or omit the theological tapestry woven into the biblical dialogue. Foundations for essential biblical principles indeed surface in Genesis from the following: 1) the affirmation in Genesis 2:25 that nudity is without shame, 2) the presence of a "crafty" entity, called a "serpent," who deceived the woman (Gn 3:13), 3) lust for forbidden fruit, 4) malicious transgression of laws implemented by the creator, 5) a voracious aspiration to cover, flee, and conceal their genitalia, 6) the advent of the strange emotions of shame and guilt, 7) animus toward their creator and one another, and 8) the final banishment from the presence of the tree of life. These pivotal events express phenomenal allusions to the concept of guilt. After the inception of guilt, the biblical narrative pivots to demonstrate the removal of guilt and shame. Subtraction of the stain created by the emotions is essential and imperative within human experience.

4.1.2.1 אָשָׁם in the Hebrew Bible

There has been over a half century of extensive research into the primary word for "guilt" in the Hebrew Bible which is אָשָׁם. The term occurs in discussions by numerous scholars and commentators (Morris 1958:196-210; Kellerman 1974:429-437; 1964:319-322; Klopfenstein 1972:13-209; Milgrom 1991:292-373; 1976:1-44; Averbeck 1997:550-559; Carpenter and Grisanti 1997:546-549). I will not replicate these previous works, but offer a general explanation of the terminology and usage with a focus on application to my topic of research. Milgrom's (1976:8) comprehensive research of אָשָׁם is the source of some introductory comments: He defines *asham* as the syndrome of sin, guilt, and punishment that has a psychological dimension, not easily distinguishable between emotional and

physical suffering, because ancient people did not distinguish between the two (Milgrom 1976:8). Rather, pangs of conscience and physical pains are described using the same language (i.e. Pss 38:2-11, 18-19; 102:4-11; 149:3; Jr 17:14; cf. Ps 34:19), which is why difficulties abound when one seeks to determine whether the speaker in the penitential psalms is 1) suffering from natural disease, 2) enduring economic want, 3) undergoing political persecution, 4) tolerating mental torment or 5) battling guilt (Pss 6, 32, 38, 51, 103, 130) (Milgrom 1976:8). Milgrom continues by observing that unexplainable suffering is held to be the result of sin: “Wrongdoing creates guilt and fear of punishment, and conversely suffering reinforces the feelings of guilt since it is interpreted as punishment for sin” (Milgrom 1976:8). Milgrom (1976:8) concludes, “It is logical to expect that a language which, as observed will express the consequential syndrome of sin-punishment by a single word will also have at least one root in its lexicon to express another consequential relationship, that which exists between sin/punishment and guilt feelings. This root, I submit is נָשָׂא .” Usually the basic meaning of נָשָׂא is “to commit an offense, a trespass, do a wrong, or an injury (cf. Nm 5:7; 2 Chr 19:10; Brown et al 1996:79).” Variations of meaning for נָשָׂא appear in the noun while the verb provides a few nuance meanings (Kellerman 1974:430). Morris (1958:197) understands the natural extension of the verb to signify “be characterized by a trespass,” “to be guilty.” Carpenter and Grisanti (1997:546) concur with the basic meaning for the verbal use of נָשָׂא , but add the notion of “to stand under a curse” for the *qal* stem of the verb. Basically, נָשָׂא describes the legal and moral standing of an individual who has done wrong (Hartley 1992:77). Justice (2001:530) expands the definition of guilt in general, then provides a theological distinction: first, a general definition for guilt is “the state of a moral agent after the intentional or unintentional violation of a law, principle, or value established by an authority under which the moral agent is subject.” According to Justice’s (2001:530) theological definition, guilt is the “state of a moral agent after the intentional or unintentional violation of a law or principle established by God (Lv 4:2-3, 13, 22, 27; 5:2, 3, 15). He identifies God as the definitive lawgiver, so the source of guilt surrounds a breach of God’s direct or indirect standards. The Old Testament asserts that anyone who violates the legal and moral codes is obligated both vertically (toward God) and horizontally (toward man). According to Numbers 5:6 “when a man or woman commits any of the sins of mankind, acting

unfaithfully against the Lord, that person is guilty” (עָשָׂה) (cf. Lv 5:1-4, 17; 6:2-3; 2 Chr 19:10; Jr 51:5). The *qal* perfect conjugation of עָשָׂה functions as a simple past tense in Numbers 5:6 to describe the offense committed in the past. Ezra employs עָשָׂה to articulate the behavior and consequence of the nation of Israel as they prepare to consecrate themselves (9:1-15). First, Ezra confessed his בְּשֹׁמֵהוּ וְנִכְלָמְתִּי (shame and embarrassment), which prohibits him from lifting his head in the presence of a holy God (Ezr 9:6a). Israelites incurred the displeasure of God by marrying foreign women who defiled the “holy race” (Ezr 9:2):

Ezr 9:6 כִּי עֲוֹנוֹתֵינוּ רַבִּים לְמַעַלְהָ רִאשׁוֹ וְאַשְׁמֹתֵנוּ גָדְלָה עַד לְשָׁמַיִם

(“For iniquities have risen above our heads and our guilt has grown even to the heavens”) (Ezr 9:6 cf. 9:13, 15; 10:10, 19).

Metaphorically, guilt rises to the heavens producing shame. Simultaneously guilt and shame serve as a barrier that deters and prevents their heads from looking to the God of heaven (i.e., seeking God’s favor and blessings). Shedding of innocent blood is an additional source of עָשָׂה (guilt), which is another offense committed by the nation of Israel, along with the defilement from the worship of idols (Ezk 22:4; cf. Hs 4:15; 13:1).

Without question, the biblical text reveals an inseparable union between sin and guilt on various levels. Diverse offenses produce guilt while consideration for the knowledge of the offense, the mental capacity of the offender, and the willingness to acknowledge culpability by an offender are equally logical considerations for both guilt and shame. At the core of the argument is the necessity to identify the link between sin, guilt, and shame, whether a passage directly or indirectly defines the response as one of the self-conscious emotions.

4.1.2.2 Distinction between עָוֹן and עָשָׂה

Occasionally עָוֹן and עָשָׂה appear together: in Ezra 9:6 the former represents the עָוֹן (iniquity) of the people and the later עָשָׂה (guilt) reflects the consequence. One may incur guilt unknowingly. Isaac did not inform Abimelech that Rebekah was his wife, so Abimelech rebuked Isaac because אֶת-אִשְׁתִּיךָ וְהִבֵּאתָ עָלַי וְאָשָׂם (“one of the people easily

could have lain with your wife and brought guilt upon us”) (Gn 26:10; cf. Jg 21:22). Certainly, sexual intercourse with another man’s wife violated the moral and social codes of the culture; the offender incurred guilt and shame for the violation. Ignorance did not mitigate the guilt. Collective guilt is applicable to the entire nation as a result of violating the covenant or other tenets of God’s divine stipulations. Isaiah prophetically proclaims the decimation of the earth that is under “a curse” and states that “those who live in it are held guilty” (Is 24:6) because the inhabitants of the earth “transgressed laws, violated statutes, broke the everlasting covenant (Is 24:5; cf. Jr 50:7; Ezk 25:12; Hab 1:4).” The author employs *וַיִּאָשְׁמוּ*, which includes an explanatory *waw consecutive* that explains the results of their action outlined in Isaiah 24:1-5. Interestingly, the verbal form of *עָוָה* is paired in the narrative with *אָשָׁם* as in Isaiah 24:1, where *עָוָה* articulates in the *piel* perfect conjugation a causation or outcome with respect to a state or condition (cf. Lm 3:9). Therefore, *עָוָה* reflects the “twisted or distorted” *פְּנִיָּה* “surface” due to the judgment of the Lord against the earth.

Van Rooy (1997:339) notes the seventeen uses of *עָוָה* possess the basic meaning, “to do wrong” in the Old Testament and those basic meanings are consistent with the minor variations within the verbal stems. Brown et al. (1996:730) emphasizes *עָוָה* connotation “to distort, twist, ruin, and pervert” (cf. also Koehler et al 1995:796). Individuals are “bowed down” or “bent” as a result of sin and anguish (Ps 38:7; Is 21:3). The EVS translates *עָוָה* as “bowed down,” while the NET renders it “disturbed” but adds a footnote for the option of “bowed down” or “bent over (in pain).” Job 33:27 presents *עָוָה* as a causative in the *hiphil* stem with a perfect conjugation noting something that is “perverted” as the verb parallels *הִטְאָתָהּ* (sin). The causative in the *piel* stem focuses on the bringing about of a state or condition while the causative in the *hiphil* stem expresses the cause of an action (Arnold and Choi 2003:48-49). Job’s use of the *hiphil* in 33:27 explains the individual *וַיִּשָׁר הַעֲוֹנוֹתַי הִטְאָתָהּ* (“sinned and perverted what is right”), while Proverbs 12:8 mentions a man *וַיִּשְׁוֶה-לֵב* (“twisted or perverse in his heart or intent”). The reality of individual and collective sins in the covenant community, initiate the necessity for the guilt offering (*אָשָׁם*) in Leviticus 5:15, because humankind may *וַיִּהְיֶה מִקְדָּשָׁי יְהוָה בְּשִׁנְיָהּ מִקְדָּשָׁי יְהוָה* “unintentionally sin against the holy things of the Lord.”

In the final analysis, both words reflect an offense that is categorized as sin. Vague

nuances between the two emerge with זָשָׁח implying more intentionality with recognition of personal guilt and the consequences associated with the behavior. However, זָשָׁח seems to focus on the act or the offense committed. The words function with a before and after effect, because the breach is the זָשָׁח and the consequence is the זָשָׁח . As a result of committing זָשָׁח you have incurred זָשָׁח , that requiring the appropriate sacrifice.

4.1.3 זָשָׁח as the guilt offering

In an effort to maintain the purity and holiness of the tabernacle and the community at large, the furniture, vessels, gifts, offerings, and sin and guilt offerings were included in the sanctuary system (Averbeck 2003:706-707). Milgrom (2004:50-51) purports that the guilt offering atones for violations against the “sanctum” or “sancta,” which covers the objects of God or his name. A similar example occurs in Deuteronomy 32:51, the Lord prepares Moses and denies him access to the land of Canaan: $\text{לֹא־קִדְשְׁתֶּם אֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל}$ (“because you did not respect Me as holy in the midst of the sons of Israel”). Moses violated the “sanctum” through his lack of reverence for the holy things of the Lord. Kiuchi (2007:111) asserts that זָשָׁח is translated either “guilt offering” or “reparation offering.” Discussion of the relation of זָשָׁח as the “guilt offering” to the Ugaritic verb ʔtm has been denied by Kellerman (1974:1) and Gordon (1967:369). However, it is worth noting that the guilt or reparation offering is instituted for two primary purposes: 1) it provides compensation when a person has “infringed God’s rights or harmed God’s name or otherwise wronged God (Goldingay and Payne 2006:320).” Unintentional and unfaithful acts still constitute sin and $\text{וַאֲתָ אָשֶׁר הָשָׂא מִן־הַקֳּדָשׁ וְיָשַׁלֵּם$ (“he shall make restitution who sin against the holy things”). Snaith (1965:74) identifies the offenses that cause damage as the salient feature distinguishing the guilt offering from the sin offering which is concerned with “unwitting offences.” He concurs that guilt offerings “may be either unwitting or deliberate, but they all cause damage” and require a method of reparation (Snaith 1965:74); 2) The guilt offering is designed to remove the impurity or sacrilege that may occur with holy objects dedicated to the Lord (Lv 5:1-19). This additional application of זָשָׁח highlights the sacred nature of the sacrificial system. In Ancient Near Eastern religions, considerable reverence is applied to gifts dedicated to a deity (cf. Nm 18) (Hill and Walton 2009:296). In the “Instructions to Priests and Temple Officials,” which is a

Hittite document of directives for individuals serving in any capacity associated with holy objects, the writer employed painstaking measures to clarify appropriate behavior for priest and temple officials in three areas:

1) Personal hygiene

“Let those who make the daily bread be clean. Let them be washed and trimmed. Let (their) hair and finger[nails] be trimmed. Let them be clothed in clean garments I[f] (they are) [not], let them not prepare (them).”

2) Preparation of the body

“Let those who normally [propit]iate the spirit and body of the gods prepare them.”

3) Cleansing of the house

“The baker’s house in which they bake them must be swept and sprinkled down. Further, neither pig nor dog may come through the doors into the place where the bread is broken” (McMahon 1997:217).

Clearly, the instructions are thorough in maintaining the purity of the officials, ranging from washing clothes, appropriate seasons for festivals, and exchanging offerings for personal or family use, to death for failure to guard the temple: “Those who are priest, someone shall be (assigned) to the temple gate and shall guard the temple. No one (with this duty) is to sleep with his wife in his own house. It (is) a capital offence for whoever they find down in his own house. . . In whose watch a sin occurs, he shall die. Let him not be pardoned” (McMahon 1997:219).

In the Ancient Near East, purification and reparation offerings were extensive due to the challenges of sacrilege, impurity, and culpability. Although rituals were devised to remedy profane acts, no immediate parallels to the Israelite sacrifices of expiation have been found in other ritual systems (Hill and Walton 2009:296). However, recognition and cleansing the impurities of priest and temple officials, offering the appropriate sacrifice, and extreme measures to maintain the purity of the location of the sacrifice are salient features of the Israelite cult. Personal and ritual purification were a priority.

4.1.4 Expiation and restitution

The Hebrew Bible's use of the noun זָבַח for the guilt offering is closely connected to the verb זָבַח , which is a reason why Milgrom (2004:46) finds it the one word that bridges all expiatory offerings with particular requirements for each category or classification:

- 1) Involuntary sin - “remorse” is sufficient;
- 2) Deliberate sin- remorse alone is not sufficient, it must be verbalized, the sin articulated, and responsibility assumed. The transgressor must first make restitution to the person(s) wronged prior to the transgressor approaching God for expiation;
- 3) Civil offenses - in civil justice matters people take priority over God. . . The repentance of sinners, through remorse (זָבַח) and confession, reduces intentional sin to an inadvertence, which is then eligible for sacrificial expiation. Israel's priesthood fashioned confession as the legal device to transform deliberate sins into inadvertencies, thereby qualifying them for sacrificial expiation (Milgrom 2004:46).

Thomson (1953:22-23) concludes that זָבַח and restitution are separable, because the distinctive mark of the true *'asham* is the bringing of the ram with which atonement is made. Thus the sacrifice is an expiation offering. Restitution is an essential component of guilt in the biblical economy. Just as restitution is imperative within the biblical understanding of guilt, a desire to make restitution is discovered among the research subjects of the social scientist (cf. Tangney and Dearing 2002:3-25). Offenders feel a desire to make restitution for their behavior (cf. chapter 5).

Expiatory sacrifices for worshipers allow purification and reparation offerings that eviscerated the offenses that desecrated or polluted Israel. Three factors a necessary for expiation by sacrifice: 1) the unintentionally of the sin; 2) the remorse of the worshiper; 3) the reparation the worshiper brings to rectify the wrong, since intentional crimes cannot be remedied by sacrifice, yet expiation shatters the mold (Milgrom 2004:51). Desecration, a noncontagious event, affects only the one who commits it, and is removed by a reparation offering. Pollution, a contagious offense, can drive Israel out of their promised land and the Lord out of the sanctuary unless there is a purification offering (Milgrom 2004:51). Expiation removes the feelings of guilt associated with transgression.

In Isaiah 53:11, the prophet announces the work of the *Suffering Servant* saying “the LORD was pleased to crush Him, putting *him* to grief; If he would render himself *as*

a (זָשָׁא) *guilt offering*, he will see *his* offspring, he will prolong *his* days, and the good pleasure of the LORD will prosper in his hand.” The death of the servant atones for the זָשָׁא (“transgressions”) and זָשָׁא (“guilt”) of the group (Is 53:5-6). Isaiah 53:6 presents a fuller expression of the substitutionary atonement that is conceived in Leviticus 16 through the sacrificial cult (Watts 2005:231). In the New Testament, this passage is applied to Jesus Christ, who is superior to the offerings prescribed under the Mosaic legislation for purification and reparation (cf. Mt 20:28; 26:28; Rm 3:25; 8:3; 2 Cor 5:21; Heb 9:14; 1 Jn 2:2; 4:10). A second possibility is that the term זָשָׁא is utilized because the nation of Israel is expunged from Canaan over their desecration of the land (Averbeck 1997:557). In this context, an expiatory sacrifice on behalf of the Suffering Servant takes the place of the reparation and purification offerings that restored the nation of Israel to their covenant land. Averbeck (1997:557) finds support in two passages: 1) the parallels in Leviticus 14 of the leper and 2) Isaiah 53, which is replete with references to disease and illness that warrant expulsion from the general population of the Israelite community. Both possibilities explaining the accomplishments of the Suffering Servant are plausible, but the essential theme is the purging of guilt due to sin whether individual (the leper) or collective (the Israelite community). Yahweh’s concern is for His holiness, which is why He commands Israel,

וְהִתְקַדְּשִׁיתֶם וְהִיִּיתֶם קְדוֹשִׁים כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם Lv 20:7-8

וּשְׁמֵרְתֶם אֶת-חֻקֹּתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה מְקַדְּשְׁכֶם

(“Consecrate yourselves and be holy, for I am the Lord your God. Keep my statutes and practice them, I am the Lord who sanctifies you”).

The paralyzing effects of sin and guilt thwart holiness. The guilt offering removes the stain of sin, and the anguish of guilt and shame, however, through the sacrificial system’s expiation offerings.

Without expiation, guilt and shame would maintain its debilitating grip upon the violators of the divine decrees. Restitution and expiation create a path back toward Yahweh that was previously barricaded by disobedience. These rites restore the vertical relationship (with God) and horizontal relationship (with humanity) because both are necessary for harmony. God created humanity to live in intimate communion, and it is significant to remember guilt and shame serve as warnings signaling the need to return to the original

design.

4.1.5 Parallels with אָשָׁם and צָרָה / צָרָה

The adjectival use of אָשָׁם (guilty), manifests more of the psychological dimensions associated with guilt. This occurs in Genesis 42 when the son's of Jacob journey to Egypt for food because the famine in Canaan is severe. Unknowingly they encounter their brother Joseph. Joseph is an official in Egypt and demands proof the youngest brother is alive (Gn 42:19-20). The brothers are confronted with their deceit and treachery against Joseph, after he recognizes them and charges them with espionage. For the first time in the narrative the brothers acknowledge their culpability: וַיֹּאמְרוּ אִישׁ אֶל-אָחִיו אָבֵל אָשָׁמִים אֲנַחְנוּ עַל-אָחִינוּ ("they said to one another, truly we are guilty concerning our brother") (Gn 42:21).

Commenting on this passage, Sarna (1989:295) suggests אָשָׁם can mean "both guilt and its consequent punishment (cf. Ps 34:22), the two being inseparable in Israelite thought." The restrictive adverb אָבֵל (truly) indicates a reversal from the previous beliefs (Waltke and O'Connor 1990:672). Furthermore, it invokes affirmation and a strong assertion (Arnold and Choi 2003:190). The brothers assumed their historical actions did not impact their current condition, but the encounter in Egypt altered their beliefs. According to Muraoka (1985:128-129) "the asseverative force is unmistakable" in the particle אָבֵל, so it introduces a "deep regret" in Genesis 42:21. When the brothers were selling Joseph as a slave they רָאִינוּ צָרָתוֹ נִפְשׁוֹ בְּהִתְקַנְּנוֹ אֵלֵינוּ ("saw distress in his soul as he pleaded unto [them] us"), now עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת ("therefore this distress has come upon [them] us"). Joseph and his brothers experience צָרָתוֹ נִפְשׁוֹ ("distress of his [their] soul") with צָרָה translated as "misery, anguish, anxiety, fear, fright, terror, and hardship (Swart and Wakely 1997:3.850)." The normative use of צָרָה (from the normative form צָרָה), describes the physical dimensions or the human experience metaphorically in the context of physical danger, psychological anxiety or spiritual distress (Swart and Wakely 1997:3.850). While the transitive verbal root צָר means "wrap up, envelop" the intransitive includes "be cramped for space, restricted" plus additional considerations for other verbal stems (Fabry 2003:454).

Numerous expressions of צָרָה and צָרָה occur in the Old Testament and the verb and noun forms are translated as "distress." Fabry (2003:456) suggests that a "spatial"

understanding of the verb is the point of departure for the expanded meaning of “distress.” When the patriarch Jacob fears for his life due to the uncertainty of imminent danger, he is “distressed” (Gn 32:7[8]; cf. 35:3). The KJV, NASB, NRSV, and ASV translate the *qal waw consecutive* third masculine singular verb, וַיִּצְטַר, in Genesis 32:8 as “distress,” but the NET Bible renders it “upset.” During Israel’s military defeat by their enemies the covenant community experienced וַיִּצְטַר and וַיִּצְטַר “distress” (Jdg 2:15; 10:9). Other examples include king David, when he fears being stoned to death by his men and his anguish over the death of Jonathan (1 Sm 30:6; 2 Sm 1:26); the torture of the unsatisfied lust of Amnon for his sister Tamar (2 Sm 13:2); the distress of Hezekiah and Israel when Sennacherib, king of Assyria, lays siege to Jerusalem (2 Ki 19:3); and the personal distress of the psalmist from circumstances that compel him to cry out to the Lord for deliverance (Ps 18:6; 34:17; 102:1-2).

These physical and emotional manifestations of distress provide insight into the physical and psychological effects of guilt. What emerges from the passages is a pattern for the expression of guilt. In the previous passages, Jacob, David, and Israel are guilty of violating legal and moral statutes, which then results in a level of distress. The varied range of distressed emotions are paired with the guilt. Distress occurs for the innocent and guilty alike, but the guilty appear to experience a deeper level of uncertainty and emotional turmoil, which impacts the soul in its inmost depths. When the author includes צָרָה / צָרָה, the terms suggest a deeper degree of anguish or sorrow for the עֹשֶׂה committed. The words appear to function to a superlative degree expressing the most severe level of regret and pain a person may experience. Nothing short of death rivals the emotional turmoil an offender experiences when they experience צָרָה, because it includes the visceral aspects of a person’s being. The offense engulfs the very soul.

4.2 Sin in the Hebrew Bible

4.2.1 Primary terms for sin: חַטָּאת, עֲוֹנוֹת, and עֲוֹן

Sin in the Old Testament is characterized by at least ten closely related terms in a vocabulary that is rich, due to the strong spiritual and moral sense of biblical faith (Luc 1997:87-93). Lam (2018:2) identifies three of the primary terms in the Hebrew Bible defined as sin or that commentators translate as sin:

1) חָטָא, miss/fail/sin, 2) עָשָׂה, rebel/transgress, and 3) חַטָּאת, iniquity/guilt, being the most common (cf. Lipinski 2007:621-624; Cover 1992:31-40; Lyonnet and Sabourin 1970:12-23).

From the above terms, sin does not emerge as primarily misfortunate, or evil chance, or anything of that kind, even though this element is not entirely lacking, but as conduct contrary to the norm (Eichrodt 1967:380). Such conduct leads the offender to experience guilt. Frisch (1996:98-104) examines the guilt of Saul during his tenure as king of Israel: He listened to the voices of the people to obey them. It is significant that the words for hearing and obeying (שמע) are identical in Hebrew (Sauer 1951:706). First, king Saul acknowledges to Samuel the priest that his actions were contrary to the commandment of God, “Then Saul said to Samuel”:

- 1) חָטָאתִי (I have sinned);
- 2) כִּי־עָבַרְתִּי אֶת־פִּקְדוֹת־יְהוָה (For I have transgressed the command of the Lord);
- 3) וְאֶת־דְּבָרֶיךָ (and your [Samuel’s] words);
- 4) כִּי־יִרְאתִי אֶת־הָעָם (because I feared the people);
- 5) וְאָשְׁמַע בְּקוֹלָם (I listen to their voices 1 Sm 15:24).

Listening (שמע) is tantamount to obedience, Saul listened to the voice of the people instead of the פִּי־יְהוָה (“mouth of the Lord”). He incurred guilt by sinning, forfeiting his right to the throne of Israel (Frisch 1996:104).

4.2.2 Inception of עוֹן

As previously noted, Genesis 3 explains the inception of sin, guilt, and punishment, although these terms do not appear in the narrative. A clear dichotomy exists between other Mesopotamian literature and the Hebrew Bible regarding the inception of sin and guilt. For example, the poem of *The Babylonian Theodicy* (Pritchard 1969:604) describes the gods as responsible for the introduction of sin and guilt into humanity:

Narru, king of the gods, who created mankind,
 And majestic Zulummar, who pinched off the clay for them,
 And goddess Mami, the queen who fashioned them,
 Gave twisted speech to the human race.
 With lies, and not truth, they endowed them forever (line 280) (Pritchard 1969:604).

In this theodicy humankind is created with “lies,” while the Old Testament attests that God created them by fiat “naked and not ashamed” (Gn 2:25).

The concepts of sin, guilt, and punishment develop progressively in the Old Testament. Justice (2001:530) distinguishes between personal responsibility in the Law and Prophets: under Law individual personality and individual responsibility are merged into the body of the clan: 1) the priest’s sin makes “the people also become guilty (Lv. 4:3); 2) the sin of common citizens can bring guilt on the whole land (Dt 24:4); and 3) family guilt occurs when a man sins, his family and animals are also guilty and incur punishment, even if they are unaware of the man’s sin (Jos 7). According to Berman (2014:131) Achan receives such a severe punishment because “the people were meant to view the devoted things as YHWH’S realm entirely and were to recoil at the thought that anyone would fail to understand that. It was a collective punishment for all to ensure that this correct spirit and understanding would pervade the entire community.”

The annihilation of Achan and his family occurs in the infancy of the conquest of Canaan under the leadership of Joshua. It authenticates Joshua’s role as the successor to Moses and the mediator between the youthful nation of Israel and the Lord. More importantly, it establishes a keen sense of the need to reverence the things of Yahweh as holy.

God is not author or originator of sin, but he creates or allows the occasion for sin (cf. 1 Cor 14:33; Ja 1:13; 1 Jn 1:5). By placing the tree of the knowledge of good and evil within the garden, God creates the opportunity for sin. Since humanity has a choice, the man and woman, under their own volition, deviate from the original plan and design God desires for humanity. Therefore, God creates the occasion for sin, but he is not responsible for the choice to sin or the repercussions of sin. However, God provides the solution for sins, guilt, and shame by covering the offense (cf. Gn 3:21; Rm 5:8).

4.2.2.1 Relationship between sin and guilt

Sin, guilt, and punishment are seen as one in the Hebrew Bible since the Old Testament’s thinking about the unity and connection between deeds and results manifest over time (Preuss 1996:172). Certainly, cohesion exists between sin and guilt. However, Genesis 4 is the initial narrative about sin and guilt that compresses the action into particular terms. It is the first narrative on forgiveness that unfolds in a rudimentary way (Preuss 1996:172).

The description of sin from the root used almost entirely in the substantive form, עָוֹן, derives from a verb of motion meaning “bend,” “veer,” and “go aside from the right way” (Eichrodt 1967:381). It is predominantly religious and ethical in function (Gn 4:13; 15:16; 19:15; Ex 20:5; 34:9; Nm 14:34) with the plural use occasionally serving as a summary for all sins against God (Luc 1999:349). Rarely does עָוֹן signify sin against humankind (cf. 1 Sm 20:1,8; 25:24). Ordinarily it signifies sin against God and his law as well as the iniquity and guilt which result from the action (Lyonnet & Sabourin 1970:13).

Cain desires to תַּעֲשֶׂה (“sin”), which in the historical books means “to commit an offense against someone with whom one stands in an institutionalized community relationship” (Koch 1980:311). This is the first occurrence of a word in the Hebrew Bible for sin. After Cain commits fratricide, he becomes acutely aware of his עֲוֹן “guilt,” עֲוֹן מִנְשָׂא עֲוֹן מִנְשָׂא (“Now Cain said to the Lord ‘my guilt or punishment is more than I can carry’”; Gn 4:13). When עֲוֹן is used in conjunction with the verb נָשָׂא (lift, carry, bear) it means, “the sin, the iniquity, is lifted up and carried away, i.e. forgiven (cf. Ex 34:7; Nm 14:18; Ps 32:5) (Coleson 2012:161). In this passage sin or iniquity has two possible senses: 1) to “bear the guilt (away), forgive” (as in Ex 34:7) or 2) to “bear the guilt (in one’s experience), suffer the punishment” (as in Ex 28:43; see Collins 2006:199). The latter is contextually feasible. Cain did not want to suffer the consequences of his sin. Neusner (1985:245) translates Genesis 4:7’s use of שָׂאתָ as “accept” which may mean “lift up” or “forgive, bear with.” He interprets the passage as saying: “if you do well,” I shall forgive you, and “if not, the sin” of that man [that is, of you yourself] is piled up and overflows. In essence, God offers forgiveness to Cain prior to the premeditated murder of his brother.

In Exodus 28 there is a parallel expression to Genesis 4:7 for the office of the priest. God prescribes particular garments, such as sashes, caps, and linen breeches for Aaron and his son to wear, while serving in the tabernacle (Ex 28:40). These garments were designed for “glory and beauty” (לְכָבוֹד וְלְתִפְאֳרָה), to cover their “naked flesh” (בְּשָׂר עֲרוּגָה) and to prevent imminent death (vv. 40, 42-43). Moses warns them to wear the appropriate apparel in order that “you do not incur guilt, [for] then you die” (וְלֹא־יִשָּׂא עֲוֹן וּמָתוּ) (28:43b). Guilt (עֲוֹן) and the negated (וְלֹא) bear (נָשָׂא) result in the death of the offender, because the guilt is not removed. Use of the imperfect with the negated particle (וְלֹא־יִשָּׂא) form an absolute or permanent prohibition (Pratico and Van Pelt 2007:170). Equally, the *waw consecutive*

(וְנִקְרָה) with the perfect conjugation reside in the apodosis and function as a contingent future (cf. Chisholm 1998:100). God sets absolute prohibitions for the priestly administration to guard his holiness and prevent guilt.

In *The Iniquity of the Sanctuary: A Study of the Hebrew Term חַטָּאת*, Ben-Mordecai (1941:311-314) recommends the meaning of “hazard” or “danger,” because the responsibilities of the priesthood are hazardous to the official serving in this capacity. He cites Exodus 28:38-43 (as well as Nm 17:27-28; cf. Lv 10:1; Gn 4:13) as a proof text for his theory, but his suggestion is pure conjecture. In Exodus 28:38 חַטָּאת is in the accusative, and receives the action from Aaron, who must endure the danger of the guilt from the “holy things.” Guilt is a “hazard” or “dangerous” when left uncovered through the atoning sacrifice, but the rituals prescribed by God to atone for transgressions are not dangerous. Death is the only potential hazard or danger to the priest, and is contingent on the garments worn or not worn during priestly functions, and this injunction is valid for the perpetuity of the priesthood. Additionally, the sense of guilt and punishment interwoven as a singular concept remains consistent in the passage, which substantiates Preuss’s (1996:172) previous claim and refutes the alternative usages of חַטָּאת suggested by Ben-Mordecai (1941:311-314).

Sin represents a form of competition with God. The ultimate challenge from sin is the desire to challenge the holiness of God by subverting his rule. Sin is incurred when someone misses the established standard, which means they incur guilt. Like iniquity, sin is linked to guilt and the precise nuanced difference between the terms is miniscule. As writing and God’s revelation of himself and the divine will towards humanity progressed, the terms, nuances, and categories describing human activities morphed as well. Yet the core meaning of the terms suggests an offense against God or humanity in some form that requires a recompense.

4.2.2.2 Sin and guilt in the prophetic literature

The prophetic literature advances the concept of sin and guilt ethically and personally, with less emphasis on ritual correctness. The prophets now focus on 1) motive; 2) inner spirit; 3) and personal attitude (cf. Mi 6:8; Is 1; 57:15; 58:1-12; Justice 2001:530). A clear transition toward personal internal responsibility that goes beyond basic ritual is the

prophetic message of Isaiah and Micah. Isaiah describes Yahweh as the שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשֶׁר־יֹשֵׁב עַל יְרֵכָיו (‘‘high and exalted one, who lives forever, and his name is holy; from high and holy places (he) I dwell’’) with individuals of a רָךְ וְנִשְׁפָּל רוּחֵהֶם (‘‘contrite and humble spirit’’) (Is 57:15).

Israel embraced the ritual of worship by humbly fasting (Is 58:3), prostrating themselves before the Lord (Is 58:5), and wearing sackcloth and ashes (Is 58:5). However, what accompanies the fast is hypocrisy; they ‘‘drive hard’’ the workers (Is 58:3b), contention and strife is present (Is 58:4), and there is neglect of the social concerns of the citizens (i.e. hunger, nakedness, and poverty) (Is 58:7). Now, the intentions and contemplations of the minds of human beings becomes the focus, as God progressively reveals Himself in the *Torah*, *Nevi’ium*, and *Ketuvim*. Likewise, Micah, a contemporary of Isaiah during the eighth century, prophesied against external acts of righteousness that lack the internal mind of righteousness. Offerings and sacrifices alone are not the means of gaining the favor of God and atoning for sin. In rhetorical fashion Micah questions his audience: ‘‘with what shall I come to the Lord and bow myself before the God on high?’’ (Mi 6:6):

- 1) בְּעֹלֹת (burnt offerings)
- 2) בְּעִגְלִים בְּנֵי שָׁנָה (young calves)
- 3) בְּאַלְפֵי אֵילִים (thousands of rams)
- 4) בְּרִבְבוֹת נְחֹלֵי שָׁמֶן (ten thousand rivers of oil/fat)
- 5) בְּכוֹרֵי (first born) for rebellious acts (cf. Lv. 18:21; 20:1-5; 2 Ki 16:3; Jr 7:31)
- 6) פְּרִי בִטְנִי (fruit of my body) for the sins of my soul (Mi 6:6-7).

Rather, what God ‘‘told’’ and ‘‘requires’’ from his covenant people is summarized in three infinitive constructs that are explanatory or causal clauses (Mi 6:8a). The prophet’s use of אֲמַר restricts the statements from the preceding material in a succinct manner as he outlines God’s expectations (cf. Waltke and O’Connor 1990:671):

- 1) עֲשׂוּת מִשְׁפָּט (‘‘do justice’’)
- 2) וְאַהֲבַת חֵסֶד (‘‘and to love loving-kindness’’)

3) וְהִתְנַחֵץ לְפָנֵי אֱלֹהֶיךָ (“and to walk humbly with your God”) (Mi 6:8).

Justice, loving-kindness, and walking humbly with God exemplify the person that pleases God. Approaches to humankind’s sin and guilt have morphed in the writings of the prophets from the inception of the external sacrificial system instituted by the Aaronic priesthood, which included the blood of bulls, goats and lambs. In the prophets, a person’s reflective analysis is expected, requiring him or her to question the intentions of the heart. Deeds and motives are essential for the person petitioning the Lord for forgiveness.

4.2.2.3 Acknowledgement of עָוֹן

Inherent in the use of עָוֹן is the agent’s awareness of their culpability, which is manifest in their actions, so that the formal aspect is here already supplemented by one of moral content (Eichrodt 1967:381). Knierim (1965:259-261) reports that the noun describes over twenty-five formulaic expressions or phrases that reveal the broadly-distributed and fixed usage of the term in various “*Gattungen und Sitz im Leben*” (*genres and life settings*), such as confessions of sin (Gn 4:13; 44:16; 2 Ki 7:9;), requests for forgiveness (Ex 34:9; Nm 14:19; Ps 25:11; 51:2, 9; 79:8; Is 64:9; Hs 14:3), petitions not to forgive (Jr 18:23; Neh 3:37), acknowledgements of guilt (1 Sm 25:24; 2 Sm 14:9), declarations of forgiveness (Is 6:7), and pronouncements of judgment (1 Sm 3:14; Is 22:14; 30:13; Hs 8:13; 9:9; 13:12 Am 3:2), to name just a few. Sarna (1989:34) interprets עָוֹן as meaning both “sin and its penalty because in the biblical worldview the two are inseparable, the latter inhering in the former.” After Saul removes the “mediums and spiritists” from the land he becomes afraid in his battle against the Philistines (1 Sm 28:3-4). God refuses to answer Saul when he inquires of the Lord by dreams, Urim, or by prophets, so Saul disguises himself and goes to a witch at Endor (1 Sm 28:6-10). Saul וַיִּשָּׁבַע (vowed) to the witch, אִם-יִקְרָךְ עָוֹן בְּדָבָר הַזֶּה (no punishment will come upon you for this thing) (cf. Zch 14:19). Employing עָוֹן in this manner merges the guilt and punishment in a singular idea. The author does not distinguish between the guilt and punishment of the witch; rather the assumption is that to incur guilt is to incur punishment. Morris (1958:197) notes the same sentiments of sin demand punishment in the use of אָשָׁם that occurs with עָוֹן, because deeply rooted in the Hebrew consciousness or thought is the conviction that sin must be punished, and thus to say “sin”

is to say “punishment.” In the instance of several of the words for sin, a secondary sense of “punishment” developed, with the same word designating the offence and the punishment for the offence (Morris 1958:197). Hosea 13:16 clarifies the reality that sin equals punishment in the legal and moral experience of the nation of Israel:

תֵּאָשֵׁם שְׁמִרֹן כִּי מָרְדָה בְּאֱלֹהֶיהָ

(“Samaria shall endure her guilt because she rebelled against her God.”)

The *qal* imperfect verb תֵּאָשֵׁם functions as a simple past that announces or anticipates the punishment of Samaria, although it goes unrealized in reality. Hosea provides evidence for the punishment via the כִּי particle, which functions in an evidential way (Claassen 1983:37-38). Samaria is metonymy for the inhabitants of the land; they are required to endure the gruesome repercussions of their sin against their Sovereign:

- 1) יִפְּלוּ בַחֶרֶב יִפְּלוּ (“they shall fall by the sword;”)
- 2) עַל־לִבָּתָם יִרְשָׁשׁוּ (“their children will be dashed in pieces”)
- 3) וְהָרִיזוּתָיו יִרְבְּקֶנּוּ (“and their pregnant women ripped open;” Hs 13:16b).

Contextually, the sin against God by Samaria receives the due penalty since sin and punishment function as two sides of the same coin.

4.2.3 Metaphorical references to sin

In addition to the specific terminology found in the Hebrew Bible, various authors uniquely apply metaphors to show how sin is against God (Skylar 2015:298-299):

- 1) The condition of idolatry cause one to (“forsake the Lord”; Jdg 10:10);
- 2) The consequence of sin is “defilement” of the offender (Ps 51:2; Ezk 14:11; 37:23) and the land where the acts are committed (Lv 18:24-27; Is 24:5).
- 3) As a trap and a cruel task master sin “ensnares” and “rules over” the sinner (Ps 119:133; Pr 5:22).
- 4) Sin cause one to “stumble” (Ezk 7:19).
- 5) Sin creates a “chasm” or “separation” between the sinner and God (Is 59:2).
- 6) Sin produce an odious odor that causes the participant to “rot” (Lv 26:39; Ezk 24:32).
- 7) Engaging in sin is “rebellion” against God (Ezk 2:3).

- 8) Practicing sin lead one to “forsake and despise” God (Is 1:4).
- 9) Walking in sin forces God’s people to “break covenant faith” with Him (Dt 31:16).
- 10) Idolatry is an act of spiritual “prostitution and adultery” (Lv 17:7; Hos 4:11-12; Ezk 16:15-22).

Israel has an honored position due to its special relationship with the Lord (cf. Is 43:1-7). Therefore, the people are acquainted with the consequences of the Lord’s displeasure for the חַטָּאת (“sin”) that the prophets eloquently proclaim (Is 2:6-3:26) will lead to their ultimate guilt and shame. The prosperity of the nation provides evidence that Yahweh remains on the side of Israel (Ps 44:1-8). Similarly, defeat by imperial powers signals the abandonment of Israel by Yahweh, while the conquerors mock the God of Israel who appears incapable of delivering His covenant people (Ps 44:13-16). The nation of Israel becomes disillusioned by defeat (Ps 44:17-22) and questions the Lord’s continued faithfulness to His covenant people (Ps 44:9-16) due to the repercussions of sin that lead to guilt and shame for Israel (Ps 44:13-16).

4.2.4 Connection between חַטָּאת and חַטָּאת

The connection between חַטָּאת and חַטָּאת has been observed in a previous section, thus only a brief reference to a couple of pertinent passages is made in this section. One may potentially argue חַטָּאת and חַטָּאת are virtually synonymous as they refer to a similar situation, but they express something distinct (cf. Lv 5:17; Ezr 9:6; Jr 51:5-6) (Knierim 1997:192). Leviticus 5:17 instructs when “a person sins and does any of the things which the LORD has commanded not to be done” he is חַטָּאת וְחַטָּאת חַטָּאת (“he is guilty and shall bear his punishment”; cf. Lv 22:16). The offender may bring a “ram without defect” to the priest as a guilt offering to atone for his sins (Lv 5:18). Although similarities exist, חַטָּאת addresses the element of the weight, burdening, or burden of guilt while חַטָּאת expresses the element of obligation with respect to the resolution of guilt found as in Leviticus 22:16, וְהָשִׂיאוּ אוֹתָם עַל חַטָּאתָם “the burden of guilt-obligation” (Knierim 1997:192).

Although חַטָּאת possesses a wide range of uses within the context of “sin, wickedness, and iniquity, often it is with a focus on the guilt or liability incurred, and the punishment to follow” (Kohlenberger and Mounce 2012:paragraph 12898). It occurs with עֲוֹנוֹת וְחַטָּאתָם וְחַטָּאת (“guilt, transgression, and sin”) in Exodus 34:7 to signify the totality or comprehensive

nature of the sins against God, while directing attention to the complete forgiveness of God for those who repent (Luc 1999:350). In the final analysis, the discourse on guilt reveals the far-reaching effects of sin and guilt in the social, emotional, and physical existence of humankind. However, restoration, healing and total cleansing occur through authentic contrition before God. Guilt is not to be met only with infinite contempt and retaliation, but also at times with compassion (cf. Pss 78:38; 86:15; 111:4; 1 Kg 8:50; Dt 13:17; 30:3; Rm 9:15) (LaCocque 2015:448).

4.3 Shame in the Hebrew Bible

4.3.1 Shame: loss of vertical and horizontal honor

Shame has been described as “one of the most puzzling phenomena of our humanity” (Von Rad 1972:85). Von Rad makes this observation while commenting on Genesis 2:24-25, where he acknowledges shame has the capacity to be judged from countless facets, but in the final analysis, the emotion signals the loss of an inner unity, an insurmountable contradiction that exist at the basis of our existence. Furthermore, the complexity of shame does not deny the emotion serves as a noble protection for humanity, since the closing sentence in the Genesis 2:25 narrative speaks of shame as a phenomenon that is inseparable from sexuality. Shame is a sign of a disruption, the loss of a freedom appointed by God (Von Rad 1972:85).

The perplexing occurrences of shame occur in varied contexts in the Old Testament. Several words (בוש, בזה, זלל I, הָרָפָה, כָּלֵם, קָלוֹן, and שְׁמֵצָה) are defined as shame, or express the shame motif in the *Torah*, *Neviium*, and *Ketuvium* sections of the Hebrew Bible.²⁴ The

²⁴ L. M. Bechtel, “Shame as a Sanction of Social Control in Biblical Israel: Judicial, Political, and Social Shaming,” *JSOT* 49, 1991, 47–76; D. Daube, “The Culture of Deuteronomy,” *Orita* 3, 1969, 27–52; Buttrick, G. A. (ed.) (1962) *The interpreter's dictionary of the bible: an illustrated encyclopedia identifying and explaining all proper names and significant terms and subjects in the holy scriptures, including the apocrypha, with attention to archaeological discoveries and researches into the life and faith of ancient times*. 5 vols. New York: Abingdon Press; Beyer, K. (1984) *Die aramäischen texte vom toten meer : samt den inschriften aus palästina, dem testament levis aus der kairoer genisa, der fastenrolle und den alten talmudischen zitate : aramaische einleitung, text, übersetzung, deutung, grammatik/Wörterbuch, deutsch-aramäische wortliste, register*. Göttingen: Vandenhoeck & Ruprecht; Jenni, E. and Westermann, C. (1997) *Theological lexicon of the old testament*. Edited by E. Jenni and C. Westermann. Peabody, Mass.: Hendrickson; Harris, R. L., Archer, G. L. and Waltke, B. K. (1980) *Theological wordbook of the old testament*. 2 vols. Chicago: Moody Press.; Vriezen, Th. C. “Sünde und Schuld im AT,” in *Religion in Geschichte und Gegenwart*. 6, 478–82. A. LaCocque, “Sin and Guilt,” *RE* 13:325–31; Sünde und Schuld im AT Campenhausen, H. von 1957 Vriezen, Th. C. 1957. “Sünde und Schuld im AT,” in *Religion in Die Religion in Geschichte und Gegenwart: Handwörterbuch für Theologie und Religionswissenschaft*. 6., Völlig

varied vocabulary for shame is complicated; therefore understanding is often predicated on contextual insights. Klopfenstein (1972:1-208) provides a comprehensive investigation of shame in the Hebrew Bible and concludes:

Der Begriffskomplex Scham/Schande umspannt somit das ganze Spektrum psychischer, sozialer, politisch-militärischer, rechtlicher, kultischer, religiöser (und als Randerscheinung sogar kosmischer) Lebensminderung, ja Lebensohnmacht.²⁵

The objective of this study of the vocabulary is to demonstrate the consensus surrounding shame terminology is that it denotes a loss of honor within the vertical and horizontal dimensions. This is not an attempt to limit shame to the binary opposite of honor. Klopfenstein (1972:208) notes the error of such an approach:

Gewiß ist das eine wichtige Bedeutungsgrenze. Darüber hinaus aber ist es das seelische, gesellschaftliche, politisch-militärische, rechtliche, kultische, religiöse Leben im Vollsinn, das in "Scham" und "Schande" seine Gebrochenheit anzeigt. Von diesem vollen Leben, wie das AT es sieht, ist die "Ehre" nur ein Teil, wenn auch freilich ein gewichtiger. In "Scham" und "Schande" ist aber im Extremfall die Existenz als solche bedroht. Dies ist radikal dort der Fall, wo im "Zuschandenwerden" sich Gottes Gericht vollzieht.²⁶

Whether the individual endures loss of status from God or society, ultimately the verbal intent is to communicate the presence of the strange emotions of shame through a form of lost honor. Since time will not permit an analysis of each word associated with the concept of shame, a brief perusal of selected words translated "shame" can offer insight into the varied use of the concept in the Hebrew Bible. Not every term for shame is considered, but to present a general consensus of the concept of shame and the emotional impact on humankind would be detrimental to the study.

neu bearbeitet Aufl., edn. Edited by K. Galling. Tübingen: Mohr.

²⁵ The complex term shame/disgrace thus encompasses the entire spectrum of psychological, social, political-military, legal, cultic, religious (and as a marginal phenomenon even cosmic) loss of life, even the power of life.

²⁶ All other roots are not in a pronounced, clearly defined opposition. Therefore, one should not unilaterally refer to the whole complex term "shame / disgrace" as the antithesis of "honor"...Certainly this is an important meaning. Beyond that, however, it is the spiritual, social, political-military, legal, cultic, religious life in its fullness that indicates brokenness by "shame" and "disgrace." Of the fullness of life, as seen in the Old Testament, the "honor" is only one part, though of course a more important part. In "shame" and "disgrace", however, in extreme cases the existence of a person is threatened. This is radically the case where God's judgment takes place to address "being disgraced."

4.3.2 Occasions for shame

It is important to note a few uses of shame in the Hebrew Bible: 1) shame is the opposite of honor; 2) it is used to judge God's people; 3) human behavior is influenced by the prospect of experiencing shame; and 4) the righteous petition Yahweh to provide punitive damages against those who offended them. Shame terminology undergoes a substantial metamorphosis in the biblical authors from its basic use of covering the genitals found at the start of the book of Genesis.

Just as the various biblical authors transformed the understanding of בִּזְיוֹן with synonyms and cognates, Lynch (2010:517) posits an alternative perspective for the following reasons:

First, psychological and social paradigms have dominated translation and interpretations of shame terminology in the Hebrew Bible and many scholars frequently assume conceptions of shame as either internal feelings of worthlessness or external social sanction, and then apply those notions to the biblical text. As a result of the assumptions it is necessary to reevaluate whether or not such psychological and social frames are appropriate to biblical terminology of shame. Second, the terminology for shame, בִּזְיוֹן and כְּלָמָה and their cognates and synonyms, frequently denote the experience of “diminishment” or “harm” in ways that are far more physical than is typically reflected in modern renderings.

In essence, Lynch (2010:500) seeks to build on the social and psychological connotations of shame in the Hebrew Bible by reconfiguring the conceptions of their physical meaning. He applies a methodological approach that distinguishes between the denotative and connotative meaning of בִּזְיוֹן-synonyms: The denotative meaning refers to the standard lexical definition provided for a word. A connotative meaning suggests the need to recast the denotative meaning within a frame external to its immediate context, such as the author's point of view, or a point of view only perceptible to external viewers. This concept offers several options for the synonyms for בִּזְיוֹן 1) it denotes physical effects but connotes psychological or social “shame”; 2) it denotes and connotes physical effects; 3) it denotes and connotes psycho-social “shame”; or 4) the distinction between denotation and connotation might be unclear or merged.

Attempts to examine terms in the Hebrew Bible for alternative motifs, meanings, or categories are essential to the scholastic pursuit. It is not my objective to debate the various models for interpreting shame, but to provide a general presentation in the Hebrew

Bible to demonstrate shame occurs even when the terminology is lacking. Nevertheless, the model presented by Lynch is a matter for exegetical analysis. Although a limited number of passages in the Hebrew Bible are presented that substantiate denotative and connotative concepts (cf. Jr 14, Jl 1:11, Is 1:29, and Is 33:9), the Bible does confirm the physical aspects that are reflected in one possessing shame. Physical activity accompanies the emotions of shame. The two verbs בּוֹשׁ and כָּלַם in Jeremiah 14:3 denote a physical weakening and diminishment of the body, as does the *hophal stem* of כָּלַם meaning “to suffer physical harm” in 1 Samuel 25:15 (Lynch 2010:501-502).

During the exilic period, shame is described as occurring on the faces of individuals when they are unfaithfulness to the Lord בְּשֹׁמֵת הַפְּנִים (literal reading is “*shame of face*”) (Dn 9:7; cf. Ps 44:15; Jr 2:26-27). The physical aspects are directly connected to the internal psychological dimensions. Therefore, the following sections will examine the terminology for shame and evaluate selected words used in the Hebrew Bible. This will demonstrate shame occurs in the passage, but the interpreter must analyze the human behavior, context, and similar passages by the author. Although the writer may not use precise terminology for shame, the behavior, events, and actions by God reveal the potential presence of shame.

4.3.3 Shame terminology in the Hebrew Bible

1) תְּרָפָה/הֶרְפָּה and קָלָה/קָלוּן (reproach and shame)

In Exodus 32:25, שְׂמֵצָה, which is a hapax legomenon, is translated “shame” in the KJV and the Bible in Basic English, but the Vulgate, Peshitia, and Targum render it disgrace, dishonor or bad reputation (Koehler and Baumgartner 1999:1580). The TWOT, BDB, and DCH define שְׂמֵצָה as “whispering, derision” with Kohlenberger/Mounce Concise Hebrew-Aramaic Dictionary of the Old Testament including “laughingstock.” This use is omitted in TDOT.

McComiskey (1980:326) offers the primary rendering for the nominal use of תְּרָפָה (the root form of the nominal is הֶרְפָּה) as “reproach, taunt, or revile,” and does not note “shame” as an option. However, Kutsch (2011:213) notes the context determines the use of the terminology, whether it be reproach, shame, or slander. Applying the concept of reproach to תְּרָפָה is appropriate because in Proverbs 14:31, תְּרָפָה is the antithesis of כְּבוֹד (honor) and may be understood as the reproach that brings a level of disgrace or dishonor.

Several social, ceremonial, and cultural examples of תְּרָפָה (reproach, shame, disgrace), reflecting a form of reproach, appear in the Hebrew Bible; reproach occurs for bareness (Gn 30:23); and for not receiving the covenant symbol of circumcision (Gn 34:14; Jos 5:9). Social reproach happens when the eye is gouged (1 Sm 11:2), in the public humiliation of David when Nabal refuses his request for reciprocity (1 Sm 25:39), and in the rape of Tamar by her brother Amnon (2 Sm 13:13). Weeping and fasting brought reproach from the adversaries of the psalmist (Ps 69:11); the singleness of women led to social reproach (Is 4:1); prophesying the word of God became a reproach against Jeremiah (Jr 20:8); and lying prophets will receive perpetual תְּרָפָה (reproach) and כְּלָם (shame) from God (Jr 23:40). Israel requests God remember and remove the devastation that lead to their reproach (La. 5:1); a famine brings reproach, but God will produce fruit to remove the nation's reproach (Ezk 36:30); not participating in the feasts/festivals brings reproach (Zph 3:18); and in the eschatological events of resurrection some will rise from the dead to endure reproach and separation from God (Dn 12:2).

Parallels occur with בּוֹשׁ in Isaiah 30:5 with תְּרָפָה defined as “reproach” or “disgrace” (NET); godly suffering attacks in Psalm 22:7 as תְּרָפָה parallels בוֹשׁ; adultery in Proverbs 6:33 has תְּרָפָה (reproach) paralleling קְלוֹן (shame); in Jeremiah 31:19 both בּוֹשׁ and כְּלָם parallel תְּרָפָה as Jeremiah speaks of the shame and humiliation from the sin of Ephraim (cf. Jr 23:40). A piel stem יִתְרַפְּנִי is found in Nehemiah 6:13 which TDOT translates as “shame” (cf. Koehler and Baumgartner 1994:356). The similarities or parallels with תְּרָפָה and בּוֹשׁ enhance the understanding of activities that constitute shame in Hebrew and Ancient Near Eastern society.

A second consideration is קָלוֹן, which has the root form of קָלַל with a fundamental meaning of “to be light, lenient, treat lightly curse” and which occurs in all Semitic languages (cf. Sokoloff 2002:494; Scharbert 2004:37).²⁷ The consensus among scholars is that קָלַל II (in the niphil stem-“become or be considered light, contemptible” and “make contemptible” in the hiphil stem) and its nominal derivative of קָלוֹן (shame) are forms of קָלַל. Scharbert (2004:42) notes minor occasions of semantic overlap between קָלוֹן and קָלַל

²⁷ Forms of קָלַל occur in Akkadian as “light, small inferior”; in Aramaic as “contemptible, insignificant”; in Syriac “light, quick, shortness”; in Ugaritic as “inferior, bad”; in Canaanite “he despises me”; in Arabic “be little, scarce”; and in Ethiopic “small, light, quick, despise.”

occurs in the verbal and nominal derivatives. A notable use of קָלוֹן appears in Habakkuk 2:16 with the root idea to possess “lowered” honor or be “disgraced,” which predominates the text and is intensified by the sole use of the word (Coppes 1980:799). Habakkuk prophetically proclaims the principle of *quid pro quo* regarding the Babylonians’ humiliation of the nation of Israel. God will fill the Babylonians with קָלוֹן מִכְבוֹד “disgrace rather than honor” for their shameful acts committed against His covenant people. Coppes (1980:800) argues the noun occurs exclusively in a poetical context as the individual is considered to be in a lowered state or social position than the one he actually inhabits.

2) כָּלַם and בוֹשׁ (shame and be ashamed)

In his article “Yahweh’s Counter-Cultural View of Honor and Shame,” Mudge (2014:118) identifies the considerable volumes of studies of shame in the Hebrew Bible from the social-scientific community in modern sociological studies. Additionally, he notes the emphasis of these sociological studies is on interaction between individuals and groups of human beings, while underemphasizing the role Yahweh plays in establishing social values (Mudge 2014:118). Fischer and Tangney (1995:4) fundamentally argue for the exclusion of the influence of the God of the Hebrew Bible on social interaction: “the self-conscious emotions (emotions such as guilt, shame, pride, and embarrassment) are important in their own right; in addition, giving them their proper place also highlights the necessity of treating human behavior as fundamentally social at its foundation.”

Biblical scholars use these studies and the insights of modern sociology to substantiate their argument that honor and shame are values that play a major role in the Bible (cf. Matthews and Benjamin 1993; Pilch and Malina 2016; Plevnik 1993). Humanity elevates affluence, dominance, and self-sufficiency as the definitive ambitions for achieving honor at the expense of devotion to the Lord. The Old Testament attributes the status of honor without shame to the divine standards established by Yahweh.

Two words in the Hebrew Bible are specifically noted for expressing shame and disgrace, both subjectively and objectively. Both כָּלַם and בוֹשׁ occupy the same semantic field with verbal and nominal usage (כָּלַמְתָּ and בּוֹשֶׁת). Interestingly, כָּלַם appears in only half the books of the Hebrew Bible: once in the Pentateuch (Nm 12:14), Jdg (18:7), the Five Scrolls (Rt 2:15), and the Minor Prophets (Mi 2:6); it is omitted from Joshua, Kings, and

Daniel. The roots of these words (בּוֹשׁ and כָּלַם) contain a “fixed composite expression to describe an experience or condition of loss of honor and position as a result of sinful conduct, defeat, or distress” (Nel 1997:651-652). Gesenius (1987:184) defined בּוֹשׁ as “shame, shameful.” Its counterpart, כָּלַם, means “to put to shame, humiliate, feel ashamed, be ashamed (Klein 1987:278). Gesenius (2005:550-551) maintains the definition for כָּלַם is “be ashamed, cover themselves with shame, bear shame.” Although the term denotes shame, Gesenius (2005:550) notes in certain contexts “*du wolltest dich nicht schämen*” (you did not want to be ashamed) (cf. Jr 3:3; 6:15; 8:12; 31:19; 2 Chr 30:15).

According to LaCocque (2015:447) shame is a refinement of the feelings of guilt. When shame becomes cultural, its basis is the conception of good and evil as entities (LaCocque 2015:447). In the world of the Bible, destructive or anti-social behavior was “foolish” or “unclean” and a generic label for shame (Matthews 1993:143). Descriptions like “fool” and “unclean” downgrade the status (רָאִיקָאָם כְּקֹדֶר) of a household, until it demonstrates that it is once again contributing to the community (Brandes 1987:126-129; Cockerham 1981:303; Gove 1980:20). Guidelines for purity and the labels clean and unclean in the realm of the Bible had little to do with hygiene (Malina 2001:122-152). Matthews (1993:144) suggests these labels are “analogous to credit ratings and distinguished households in good social and economic standing from those who were not. . . . Shame was the inability of a household to fulfill its responsibility to its own members or its covenant partners. Shame was the loss of land and children.” Plevnik (1993:107) offers insightful comments regarding shame in the social setting and between the sexes. He explains shame is the opposite of honor and to “be shamed” is always negative; it means to be denied or to be diminished in honor, but to have shame is always positive; it means to be concerned about one’s honor. Additionally, Plevnik (1993:107-108) explains the distinction between shame for the female and male that is derived from social behavior as established by a given social group or by what a society considers as honorable behavior:

1) Female shame: the primary concern for the female is the need to maintain her honor, which she cannot attain through a victory nor can she claim. Rather the female retains her honor as she maintains a veil of privacy and of personal and sexual integrity. Shame for the female is associated with privacy, reserve, and purity, not strength, wisdom, or courage;

2) Male shame: males have shame when they lose their reputation and worth in the eyes of others, as a result of public exposure of their weakness, cowardice, pretension or foolishness. But the most aggressive form of shame occurs when the exposure is in the presence of their peers (Plevnik 1993:107-108). In conclusion, he questions his criteria and asks what counts as weakness, cowardly behavior, and folly? Honor and shame are neutral in respect to categorizing the content, since both words are highly contextual, and their content must be deduced from actual social behavior (Plevnik 1993:107-108).

A person incurring shame or disgrace experiences diminished status within the society. Often exclusion from communal involvement accompanies the loss of honor due to shameful behavior. One may receive public scorn, ridicule, and mockery as punishment for disgrace. Whether the consequences for incurring shame are internal or external, the essential component is the loss of honor or status, horizontally and vertically.

Throughout the writings of the prophets, sin is the primary cause of כָּלֵם (“shame”) among God’s select people Israel. Sin deprives them of physical, financial, and spiritual vitality when they engage in activity commensurate with harlotry (Jr 3:2, 24-25). Such behavior eviscerates their youth and leads to Yahweh withholding the rain. Yet Israel refuses to demonstrate הִפְלֵלָם “shame” for her sins (Jr 3:3; 6:13; 8:12). Lack of daily essentials has a correlation to the god the nation worships and is an occasion for shame. Empty cisterns prompt the nation to cover their heads in shame (Jr 14:1-6).

A similar application of כָּלֵם is evident in the Psalms. The psalmist identifies יָנִיקָה (“rejection”) by God and דָּבַר (“oppression”) from enemies as occasions for shame (Ps 44:9; 74:21). The psalmist petitions Yahweh to bring כָּלֵם and בּוֹשׁ upon his adversaries, which is the antithesis of כְּבוֹד (“honor”), because the adversaries seek the life of the psalmist (Ps 35:4, 26; 40:14; 44:15; 69:6 70:2; 109:29). On two occasions (Ps 69:19; 71:13) the lament strings together three lines of synonymous terminology, to strengthen the forces of the previous line, as well as to magnify the intensity of the disgrace of the adversaries. Each word, תִּרְפָּה, כָּלֵם, and בּוֹשׁ, reinforces the previous because each maintains the motif of shame against the Psalmist’s accusers. Although they desire to cover him in the grave, Yahweh will cloth them with shame (Ps 35:26). In the laments, a variety of inward and outward afflictions are interpreted as shame and disgrace and designated as such by means of several terms, including כָּלֵם (Wagner 1995:190).

4.3.4 Categories of shame

In an effort to distill the particular usage of shame in the Hebrew Bible, I will review the five distinct categories outlined for בּוֹשׁ and its derivatives (בּוֹשָׁה-*shame*, בּוֹשָׁה-*shame*, בּוֹשָׁה-*shame*, מְבוֹשָׁה is translated “private parts” or “secrets,” as in the ASV, while a masculine plural form, מְבוֹשִׁים, occurs in Deuteronomy 25:11) by Oswalt (1980:97-98). Oswalt (1980:97-98) notes: “the force of בּוֹשׁ is somewhat in contrast to the primary meaning of the English ‘to be ashamed,’ in that the English stresses the inner attitude, the state of mind, while the Hebrew means ‘to come to shame’ and stresses the sense of public disgrace, a physical state.”

Simply stated, vertical and horizontal relationships are integral to expressions of shame in the Hebrew context. Exterior pressure due to social expectations, whether self-imposed, cultural, or religious, creates the sense of shame. Certainly external pressures that generate the emotions of shame are manifest in the five categories or distinctions of בּוֹשׁ.

4.3.4.1 Shame due to delay or cessation

First, *bosh* is used idiomatically to express long delay or cessation. Confusion occurs when an individual is compelled to wait, or the person awaited takes an excessive amount of time (cf. Jdg 3:25; 2 Ki 2:17; 8:11). Such is the case as the attendants wait on the “very fat” king of Eglon in Judges 3:25.

God often dispatched Moses to the top of Mount Sinai to commune with him, but on this particular occasion, בָּרָא הָעָם כִּי־בִשַׁשׁ מֹשֶׁה לָבֹדֶת מִן־הַהָר, (“the people saw Moses delayed to come down from the mountain”) so they indulged in idolatry (Ex 32:1-2). Basically, the people believed Moses was ashamed to return. Another idiomatic express occurs with בּוֹשׁ expressing the cessation of an activity. In Joel 1:10-17, בּוֹשׁ has an interchange in meaning which means יָבֵשׁ “to dry up, withered” (cf. Brown et al 1996:386). Barton (2011:54) notes the pun present between the words “shame” and “dry up” that goes unnoticed in English. All agricultural activity has withered and ceased, which causes shame for the inhabitants of the dried-up land. Farmers, vinedressers, and religious officials (priest & minister) are *dried up* or *cease* to exercise their duties without the produce from the harvest. Another occasion for shame exists because their efforts result in failure. Gesenius et al. (1910:220) suggest there is an almost indistinguishable distinction between 4 of the 5 uses of the *hiphil*

forms of the Hebrew verb *הִבִּישׁוּ* and *הִזְבִּישׁוּ* in Joel 1:10-17. Both represent the cessation of the divine provision of the Lord for His people (cf. Jl 1:10- *הִזְבִּישׁוּ* ; Jl 1:11- *הִבִּישׁוּ* ; Jl 1:12- *הִזְבִּישׁוּ* , *הִזְבִּישׁוּ* and *הִבִּישׁוּ* Jl 1:17- *הִבִּישׁוּ*).

4.3.4.2 Shame with confusion or dismay

The second usage expresses the sense of confusion, embarrassment, and dismay when matters turn out contrary to one's expectations. The prophetic literature emphasizes the shame experienced by the nation of Israel when they depart from the statutes of the Torah and faith in the Lord. Isaiah proclaims the Lord will "lay waste the mountains and hills and wither all their vegetation . . . make the rivers into coastlands and dry up the ponds (Is 42:15). God assures the nation that placing confidence in idols leads to destruction. Goldingay and Payne (2006:249) advocate the etymological uniqueness of an image and idol, as both may function as a hendiadys for a cast statue. The *פֶּסֶל* ("image") is a carved or sculpted wooden statue of a god for worship purposes, but the *מַסֵּכָה* ("idol") is a figure forged in molten metal through fire. Both are equally destructive to the possessor, and insight the wrath of God as pronounced by Isaiah: *בָּשָׁתָה הַבְּטֹחִים בַּפֶּסֶל הָאֲמֹתָיִם לְמַסֵּכָה אַתֶּם אֱלֹהֵינוּ* ("They will be turned back and be completely ashamed who trust in idols, who are saying to molten images, you are my gods") (Jr 42:17; cf. Jr 22:22; Hos 10:6). King Jehoiakim, the son of Josiah, endures embarrassment and shame as a result of his rejection of the Lord (Jr 22:21). The king will receive a donkey's burial as he is dragged off and thrown out beyond the gates of Jerusalem (Jr 22:19). Finally, his "lovers will go into captivity," which will produce *תִּבְשִׁי וְנִכְלַמְתָּ* (shame and humiliation) (Jr 22:22). The "lovers" represent the leaders or officials Jehoiakim hoped would offer a level of security for his kingdom. Protection via military might or wisdom and direction from religious administrators will not advert the shame and humiliation Jehoiakim endures by minimizing the commands from Yahweh. His wickedness is the ultimate source of the shame and humiliation he undergoes, which confirms the emotions as a source of discipline employed by the Lord.

4.3.4.3 Shame from defeat

A third category is the most common and expresses the disgrace that is the result of defeat at the hands of an enemy, either in battle or in some other manner. Of the 155 occurrences of בּוֹשׁ, 38 appear in Jeremiah and 20 in Isaiah, with the word paralleling כָּלָם (Oswalt 1980:97). Incorporated in בּוֹשׁ is the hideous level of shame and disgrace experienced after defeat, and being captured by one's enemy, only to receive the treatment of chattel. The Old Testament prophets were mediators between God and man to warn humankind of the edict of the Lord. Jeremiah announced wailing would proceed from Zion, because the city is ruined, they have cast down the dwelling of Israel, they are exiled from their land, and they experience great shame (Jr 9:19). Within the prophetic understanding of shame is the integral and related assumption that shame is part of a divine system of justice (Jemielity 1992:38). Hosea brings a message of horrific doom, "Samaria will be held guilty, for she has rebelled against her God. They will fall by the sword. Their little ones will be dashed in pieces. And their pregnant women will be ripped open (Hs 13:16)."

In the Southern Kingdom, Jeremiah proclaims to Judah a parallel oracle 125 years later that delineates the coming shame of devastation, confinement, and deportation at the hands of the Babylonians:

For the sons of Judah have done that which is evil in My sight, declares the Lord, "they have set their detestable things in the house which is called by My name, to defile it. They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire, which I did not command, and it did not come into My mind." Therefore, behold, days are coming, declares the Lord, "when it will no longer be called Topheth, or the valley of the son of Hinnom, but the valley of the Slaughter; for they will bury in Topheth because there is no other place. The dead bodies of this people will be food for the birds of the sky and for the beast of the earth; and no one will frighten them away. Then I will make no cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride for the land will become ruin" (Jr 7:30-34).

Jemielity (1992:39) further notes the prophetic announcements of God's sentence for wrongdoing contain:

legal terminology in the biblical texts on which it draws—wrongdoing, sentence, punishment, guilty, and the like—is not at all accidental to or loosely figurative in such discourse, because the language of the law underscores the quasi-legal nature of prophecy and satire, one of their most significant common denominators. Both explain, justify, and even fashion shame as a judgment upon wrongdoing.

Certain instances offering a casual connection between suffering and punishment are revealed as groundless, which is the case with Job. However, other scenarios within the Hebrew Bible affirm the connection, as when the prophet Nathan informs king David of the death of his first child by Bathsheba, and the pending rebellion within his family for his treachery (cf. 2 Sm 11:27-12:13).

Divinely appointed officials, kings, princes, priests, prophets, as well as the general population, are “shamed” as a result of their idolatry (Jr 2:26). Such practices incite God to discipline the nation with shame. Shame has nuances of confusion, disillusionment, humiliation, and brokenness, which are the emotions of the defeated nation. Micah offers his lament “barefoot and naked” as a sign and external expression of how Samaria will depart their land (Mi 1:8). In “shameful nakedness” (Mi 1:11) prisoners of war marched out, often with their “buttocks uncovered” (Is 20:4) as an ultimate act of shame, insult, and degradation. These emotions are expressed on the faces of the individuals (Is 29:22). The prophets warn the masses to turn from their rebellious walk to avert the shameful experience of defeat, exposure, and exile. Isaiah declared bowing down to idols and forging alliances with foreign nations was futile. Only repentance coupled with complete devotion to Yahweh would help. Otherwise “surely you will be ashamed” (Is 1:29), “the safety of Pharaoh will be your shame” (Is 30:3). The previous passages express the feelings of bewilderment and disenchantment associated with shame the nation will experience after recognizing their allegiance has been misplaced.

In the previous paragraph Isaiah address a significant element in this third use of *bosh*, which is trust. Those who trust in Yahweh will not endure shame: “Jacob shall not now be ashamed, nor shall his face now turn pale” (Is 29:22; cf. Jr 2:26; Zph 3:19). Equally, those under the tyranny of shame anticipate a day when the people of God “will never be put to shame” (Jr 2:26) and their shame will turn to “praise and renown” (Zph 3:19). Only trust in the Lord can transform sorrow to joy. Shame is a punishment that demands repentance, because it ultimately proceeds from a lack of trust in the Lord. Israel’s faithless existence leads God to strategically dispatch the foreign enemies of Israel to serve as a source of divine discipline. Isaiah calls Assyria “the rod” of God’s anger, with “the staff in whose hands” is the indignation He will send against a godless nation, and which He will

commission “against the people” in His fury (Is 10:5-6a). The Assyrians are commissioned “to capture booty and to seize plunder, and to trample them down like mud in the streets (10:6b).” After the exile, Ezra offers a prayer of confession for his iniquities and that of the nation, but he acknowledges his reluctance to lift up his face toward the Lord due to his shame and embarrassment (Ezr 9:6; cf. Jr 3:25). Likewise, Daniel prays for his people who were driven away by God because of their “unfaithful deeds which they have committed against” the Lord (Dn 9:7). Unfaithfulness to the Lord, led to *בְּשֹׁמֵת הַפְּנִימִים* (the literal reading is “shame of face”) for the exiled community (Dn 9:7; cf. Ps 44:15; Jr 2:26-27).

Although the foreign nations celebrate their conquest over Israel, defeat is not the final outcome for God’s covenant people. Victory is temporary, because Yahweh will not assign a perpetual state of shame to the apple of His eye. Rather, the foreign rulers will endure shame and humiliation when God disgraces them (Is 41:11; Jr 46:24; 51:47). The Psalmist affirms, “All my enemies will be ashamed and greatly dismayed; They shall turn back, they will suddenly be ashamed (Ps 6:10; 22:5; 40:14; 109:28).” Shame and disgrace is reserved for every aspect of creation that seeks to exist apart from God. Humankind does not comprehend the evil of suffering and the shame that accompanies it. Mayerfeld (1999:101) puts it well,

We employ numerous psychological mechanisms to conceal from our consciousness the true nature or meaning of suffering, to falsify and deny it. We do this without renouncing the word, however. The word comes to designate, in our minds, only a faint copy or superficial image of the real things; but having forgotten what the original is, we mistake it in the copy. We ascribe to “suffering” a certain gravity of evil; but it is slight compared to what we would ascribe to suffering itself, if we could only recall its true meaning.

Shame creates a level of suffering for the recipient that one cannot measure or would prefer to ignore. God chose shame as one of His divine instruments for judgment.

4.3.4.4 Shame from imprudent or immoral behavior

In the fourth distinction, *בְּזָוָה* is the product of imprudent or immoral action. Jonathan possessed an unwavering love for David, and he conspired to guarantee David escaped the wrath of his father king Saul (1 Sm 20:18-23). King Saul considered Jonathan’s behavior imprudent, he unleashed his wrath on him with the abhorrent epithet:

1 Sm 20:30 בְּרִנְיָתָהּ הַמְרִדָּה

הָלֹא יָדַעְתִּי כִּי־בָתֶּר אֶתְּהַלְּלֵךְ לְבָרְיֹשִׁי וּלְבִשְׂת עֲרוֹנָת אִמִּךָ

The WEB, NIV, NASB, NRSV, and KJV render this text, “You son of a perverse and rebellious woman (1 Sm 20:30a),” which is a euphemistic translation that diminishes the vulgarity expressed by the king (Youngblood 2017:724). The TEV renders it “You bastard!” or “You son of a rebellious slut!” by the NJB communicates the true sense of the passage (Youngblood 2017:724). According to Saul, Jonathan brings the binary opposite of honor, debilitating shame, upon himself and his mother by his disgraceful decision to conspire with David. The insult of Jonathan as a “son of,” in such a case means a “member of the class of,” viz. in this instance, of people who forsake those to whom they properly owe allegiance (McCarter 1980:343).” Furthermore, McCarter (1980:343) asserts the crude and discourteous reference to *לְבִשְׂת עֲרוֹנָת אִמִּךָ* (“the shame of your mother’s nakedness”) most often refers euphemistically to genitals. Saul declares Jonathan “has disgraced his mother’s genitals, whence he came forth (1 Sa 20:30b).” The shame is the product of an imprudent act by Jonathan from Saul’s perspective.

Joab accuses king David of imprudent behavior after the defeat of Absalom. Joab served as the military general for David during his battle to reclaim the king after the successful coup by Absalom (2 Sm 15:1-12). In the midst of the battle, Absalom, the favored son of king David is killed in the process of suppressing the rebellion and David mourns the death of his son publicly (2 Sm 18:33; 19:1-4). Now Joab accuses David of behaving in an unwise manner by favoring Absalom above the servants that preserved his life by risking their own lives in battle: *הַבִּשְׂתָּהּ הַיּוֹם אֶת־פְּנֵי כָל־עַבְדֶּיךָ* (“you have covered with shame all the faces of your servants”) (2 Sm 19:5 [6]). Oswalt (1980:97) identifies an additional dimension of shame from imprudence or immoral actions that occurs by the explicit or implicit action that brings disgrace upon the spouse or parents. Primarily these are found in the Proverbs and the verb functions in the hiphil stem as a participle. An imprudent son, “who sleeps in harvest is a son who brings shame (Pr 10:5; cf. 19:26; 29:15).” Likewise, “an excellent wife is the crown of her husband,” *וּבְרָקָב בְּעֲצָמוֹתָיו נִבְיִשָּׂה* (“but she who brings shame is rotteness to his bones”) (Pr 12:4; 17:2).” The offense may encompass immoral acts that exceed the legal and moral boundaries of religious, social,

and cultural barriers. Servant and master relationships are an occasion for shame and disgrace as well (Pr 14:35).

Finally, the fifth distinction identifies the feelings of guilt from having done what is wrong. Only a brief statement is needed for this category because a clear line of demarcation does not occur between the fifth category and the third. The intimate association of shame and guilt make it difficult to transgress a sanctioned set of laws or morals without experiencing either emotion. Oswalt (1980:97) provides Jeremiah 6:15, Ezekiel 16:63, and Ezra 9:6 as examples of guilt from behavior that should or did produce shame. However, these passages function under the description provided for category three. Jeremiah 6:15 is a rebuke of the nation of Israel after they commit godless acts, but refuse to express a sense of shame for their abominations. This incites the Lord's wrath upon His covenant people.

4.4 Synthesis

In conclusion, analysis of the Old Testament reveals three motifs that are inextricably connected according to the Hebrew Bible: sin, guilt, and shame. We previously noted terminology reflecting guilt relates to sin, because sin leads to guilt and requires punishment. Often guilt produces shame, whose primary feature is diminished honor due to a breach of a standard established by God, a social impropriety, or self-imposed restriction. Interestingly, whether the offender is cognizant of their guilt and shame is immaterial with a holy God. The self-conscious emotions are innately imparted to the psyche of humankind as a warning that one's behavior is potentially going beyond its divine parameters. Equally, the strange emotions are used as instruments for disciplining the individual and collective groups. Furthermore, the reality of guilt and shame manifest literally on the face of the offender, may occasionally serve as an indicator of the presence of these strange emotions in a person's experience. Recognition of the interconnectedness and manifestation of sin, guilt, and shame provides insight into the presence of these themes in Psalm 32, although the specific terminology is not present.

CHAPTER 5

GUILT AND SHAME IN GENESIS 3:6-10

5.1 Manifestation of guilt and shame

5.1.1 Introduction

This chapter is crucial to the study of guilt and shame in three essential ways: first, since Genesis offers an account of the inception of the two emotions, a brief validation of the creation narrative is presented. By affirming the veracity of the biblical account of creation and the fall of humanity, there are implications pertaining to human consciousness of immoral behavior. Whether or not Adam is a historical figure and whether Eve led Adam into disobedience are thus important questions. Second, chapter 5 explores the inception and implications of guilt and shame in Genesis and the Ancient Near East. The biblical and cultural accounts of persons experiencing guilt and shame provide a common thread linking humanity's response when moral violations occur. When do guilt and shame appear? What caused guilt and shame in ancient cultures? Third, this chapter notes the parallel behaviors between the first couple and the psalmist after they breach the divine imperatives. Why did Adam and Eve fight, flee, cover, and hide from the Lord? Analysis of the behavior after sin by the first couple validates the reality of the same emotions in the psalmist. Therefore, clarification of guilt and shame in Psalm 32 begins with the book of Genesis and the Ancient Near Eastern context.

Genesis 3 chronicles the introduction of sin into the experience of the primordial beings. Numerous scholars challenge the validity of Genesis as a historical account of creation. I provide a brief outline of the opposing views concerning Genesis and the foundational doctrines that proceed from the narrative. The doctrines of Genesis 1-3 are important because these passages postulate the origin of sin, and the debilitating duo of guilt and shame in human experience. Without Genesis 1-3, there would be no explicit explanation of the inception of sin and its results.

There are numerous arguments denying the doctrine of the fall, original sin, and the historical reality of Adam. In "Baal's Battle with Yam: A Canaanite Creation Fight"

Grønbaek (1985:27) identifies the creation narrative as a “feature of the mythic realm . . . whose home is in the cult whose sacred words and deeds were intended to ensure the continued existence of the world, rather than to explain the origin of things.”²⁸ McCarthy (1967:89) questions referring to the “so-called creation motifs” as “speaking of creation at all.” A capricious appraisal is given by Gerhard von Rad (2001:136) who denies Israel’s veneration of the Lord as the creator of the world prior to the seventh and sixth century because of the abundance of creation myths in Canaan. It is the final point in von Rad’s explanation in accounting for Israel’s unique cult and ceremonial rituals, and the way everything concerning the Israelites possesses distinctiveness, from circumcision and diet to the monotheistic beliefs concerning their God.

5.1.1.1 Genesis as myth

As previously mentioned, myths are distinct from epics, since they are traditional stories with a hero, deity or deities as the principal character(s) while an epic celebrates the heroic feats of a legendary hero, demigod or deity. The question regarding the presence of myth in the Old Testament has been pinpointed by Loader (2003:309-321), who outlines several controversial views:

First, the infamous paper titled “Babel und Bibel” delivered by Friedrich Delitzsch in 1902 before the Deutsche Orient-Gesellschaft in Berlin argued significant portions of the content in Genesis were plagiarized from Babylonian mythology and reworked by anonymous Hebrew authors during the Babylonian Exile.²⁹ In 1904 Delitzsch responded to his critics’ arguments by publishing *Babel und Bibel: Ein Ruckblick und Ausblick* (*Babylon and the Bible: A Look Back and a Look Forward*). Then, in 1907, Delitzsch published *Mehr Licht* (*More Light*) with each publication escalating the rhetoric for a Babylonian presence within the Bible.

Second was the publication of Delitzsch’s two volumes in 1921 titled *Die Grosse Täuschung* (*The Great Delusion*) that appeared to radicalize his earlier views even

²⁸ For further detail, see Saggs (1978:30-63).

²⁹ See Delitzsch, F 1903. *Babel und Bibel : ein Vortrag*. 3. Durchgesehene Aufl edn. Leipzig: J.C. Hinrichs.

further.³⁰ Shavit and Eran (2007:227-228) comment that *Die Grosse Täuschung* is anti-Semitic in nature and reflects Delitzsch's blunt views on the Bible, and in fact his "Bibelphobia." Questions regarding Delitzsch's ability to question the biblical narrative then arose: "Do his results in Assyriological study form a sufficient basis for his conclusions in theology?" (Gunkel 1904:4). Richardson (1916:174) criticized Delitzsch's analysis suggesting, "Delitzsch idealized Babel while depreciating the Bible, he has considered the best elements in Babel and the worst in the Bible, he had had eyes only for what was noblest and best in Babylonian life and literature while noting only the lower elements in Israel." The unvarnished hypotheses from Delitzsch had major implications for the hermeneutical analysis of Scripture as well as of the culture. Ideas certainly have consequences and extreme shifts have permanent ramifications.

Third, Loader (2003:309-321) notes that years later Bultmann (1960:1278-1282) altered the debate regarding myths in the Bible by imposing a demythologizing program on the worldview of early Christianity, and promoting the hermeneutical implications of the presence of myth in the Bible. Bultmann's ideas are erected on the shoulders of his predecessor, Delitzsch. For Loader (2003:317-319), a myth is an epic story in which the permanent and true essence of the world as stage for the encounter of God, nature, and people is reflected; therefore he argues the Israelite myth approaches the genre of saga, which does not offer the principles that come before history, but instead purports to narrate history.

Theories regarding the bible as myth have morphed into various methods for understanding the primordial narrative. Although Fitzpatrick (2012:27) identifies Genesis 1-11 as myth, he notes that the narrative contains a unique style and character that distinguish it from other myths, because the Hebrew myth underwent a process of "demythologization." Therefore, Hebrew myth is void of fantastical tales, and the myriad of gods, goddesses and remarkable creatures like the Greek myths, and is instead myth austere monotheistic (cf. O'Connell 2009:41-42; Is 43:10-15).

³⁰ See Delitzsch, F 1921. *Die grosse Täuschung. Kritische Betrachtungen zu den alttestamentlichen Berichten über Israels Eindringen in Kanaan, die Gottesoffenbarung vom Sinai und die Wirksamkeit der Propheten*, 2 Teile. Neuausg edn. Stuttgart: Deutsche Verlags-Anstalt.

While some authors categorize Genesis 1-3 as myth, the narrative provides an etiological account of evil and the inception of sin, plus a complete perspective on human existence as a whole (cf. Quell 1985:46). The conclusion of the narrative anticipates redemption through the foreshadowing of the animal sacrifice, which is an indispensable theme that develops in the text. Another primary theme for this study is the doctrine of original sin, whose mythological origin is embedded in Genesis 3. It is understood by Wiley (2002:13) that during the first four centuries of the church, the Christian concept of original sin morphed gradually. The doctrine is rooted in belief in the universality of human sinfulness, and that sin is inherited from Adam and Eve as result of their disobedience in the Garden of Eden. Many argue Genesis 3 does not warrant the title “The Fall” and deny the concept of original sin (Barr 1993:ix; Brueggemann 1982:41; Westermann 1994:276). Fretheim (1994:144) in *Is Genesis 3 a Fall Story?* questions the traditional interpretation because the word “fall” is not found in Genesis 3. He posits that the traditional view of the narrative is predicated on post-Old Testament interpretations in Judaism (Sir 25:24; Wisd 2:24; cf. 2 Esdr 3:7-22; 7:118) and the New Testament (Rm 5:12-21; 1 Cor 15:21-22; 45-49), which he suggests is mediated to the church through Augustine, the reformers, and others. Fretheim (1994:153) concludes that Genesis 3 is the origination of sin that initiates an intensification of alienation that extends over Genesis 3-6, through which sin becomes “original,” in the sense of being pervasive and inevitable with effects that are cosmic in scope. The fall cannot be understood as the product of a single act, but the beginning of the no small consequences that are revealed in Genesis 3-8 as witness to the reality that successive people can then call a fall.

The late Jewish tradition possesses writings that mention the origin and concepts of the fall. Commentators use themes from the book of 2 Esdras to substantiate their theories:

O Adam, what have you done?
For though it was you who sinned,
The fall was not yours alone,
But ours also who are your descendants (2 Esd 7:118).

Phipps (1989:51) extends the collection of doctrines derived from Genesis 3 beyond the doctrine of original sin by stating dogmatically: “There is no foundation in the Garden of Eden story for doctrines of original sin, inherited guilt, or total depravity which allegedly

infect all humans . . . the Eden story is about the human misuse of moral freedom and the consequential penalties.”

Such denials date to the period of Philo (c. 30 BC- c. AD 45) and Origen of Alexander (c. 185- c. 254), although comparable denunciations are prevalent in contemporary writings (Fredriksen 2012:6-58; Wiley 2002:13-55; cf. Laporte 1988:191-203).³¹ The attempt to provide non-traditional interpretations has led many to argue the narrative of the Garden of Eden is a “tale” or “myth” with potential links to Ezekiel 28. Coats (1983: 5-10) lists several options for the principal narrative of *genre* in the Old Testament: saga, myth, tale, etiology, novella, legend, history, fable, and report. Origen, a church father, departed from Irenaeus, Tertullian, and Clement, who accepted the narrative as historical fact, and labeled Genesis as a cosmic myth (Kelly 2000:180). The classification of the primeval account as a saga is backed by Barth (2009:149), who suggests, “It is not history but only saga which can tell us that he (Adam) came into being in this way. . . . We miss the unprecedented and incomparable thing the Genesis passages tell us of the coming into being in this way, and the existence of Adam if we try to read and understand it as history.” Barth (2009:149) was convinced that the creation and fall accounts of Genesis, as well as the character known as Adam, had their origin within the *genre* of biblical saga, which utilizes intuition and imagination, not historical proof.

Popular apologists argue that the original author of Genesis 1 did not intend the narrative to serve as a literal account, however this is not true (Day 2013:2). It is unfortunate the foundational portions of scriptures have been relegated to myth or saga by writers. The Bible offers a historical account of the divine creative activity of the true God of the universe. Adam and Eve are historical figures, who were created perfect, but transgressed the divine decrees, and who provide an example for all humanity to realize the consequences of attempting to live apart from the covering of God. Alternative classifications and interpretations do not diminish the validity of the creation and fall narratives of the bible.

³¹ See also *On the Creation* in The Works of Philo 3-24; Origen *On First Principles* 333-417.

5.1.1.2 Denial of the fall and ‘original’ sin

In “Ezekiel 28 and the Fall and the Fall of the First Man,” Habel (1967:523) argues that Ezekiel 28 represents a “reformulation of a Fall tradition in terms which are meaningful and appropriate for the Tyre situation at the time of Ezekiel.” Instead of an account of the serpent’s demise and his banishment from heavenly existence due to pride, Ezekiel recounts primordial man’s descent into sin as a result of his pride and defiance.

Commentators embrace alternative views of Genesis 3 due to the supposed light of knowledge gained from comparative mythology and prehistoric sciences (Tennant 1968:1). Tennant (1968:2) recommends including the psychological conditions of the mythological sources used by the author of Genesis. Systematic theologian Paul Tillich (1957:40-41) posits, “Adam before the Fall exists in a state of potentiality. . . .The notion of a moment in time in which man and nature were changed from good to evil is absurd, and it has no foundation in experience or revelation.” He states further, the concept of a fall solves “a rather difficult problem in a simple way.”

Herbert Haag equally sought to dismantle the interpretation of Genesis 3 by questioning the doctrine of original sin in his book “Is Original Sin in Scripture?” Haag (1969:19) writes, “The doctrine of original sin is not found in any of the writings of the Old Testament. It is certainly not in chapters one to three of Genesis.” He concludes in, *Der Urzustand nach dem Zeugnis der Bibel*, “The present conceptions of catholic and evangelical dogmatics, according to which the primeval state was a temporal phase at the beginning of human history...entsprechen nicht der Bibel” do not occur in the Bible (Haag 1969:267).³² Haag firmly maintains original sin does not have its origin in the Genesis narratives, but comes from the Christian tradition of the West, which is anchored in the Augustinian tradition of anthropology derived from the Apostle Paul’s arguments in the book of Romans. Interestingly, prior to Haag’s publication, Riggan (1949:62) published his doctoral dissertation at Yale University titled “Original Sin in the Thought of Augustine,” which no doubt influenced Haag’s opinion, where he postulated: “There is in Genesis three no doctrine of a catastrophic change in human nature, no physical or moral Fall in the technical sense, no idea of seminal or metaphysical inclusion of the race in Adam,

³² For a complete presentation see Haag 1968:385-404).

no doctrine of original sin.”³³ Even Old Testament scholar Walther Zimmerli (1972:153) concurs with this theory, stating, “Man hat schon behauptet, in P fehle die Aussage vom Sündenfall des Menschen (Köhler). Daran ist richtig, daß eine ausgeführte Sündenfallgeschichte in der Art von Gen 3 fehlt. Die Tatsache des Sündenfalls der Welt selber aber ist von P in ihrer unmotivierten Irrationalität womöglich noch schärfer formuliert als in J.”³⁴

Westermann (1994:276) equally rejects the concept of original sin, giving the following as reasons for his dismissal of the seminal doctrine: the lack of a tradition of the narrative of Genesis 2-3 running through the whole of the Old Testament: it is not quoted or mentioned, and it is never included in the syntheses of the acts of God. He argues that Israel never considered the account to be a “historical incident side-by-side with other historical incidents,” because they did not think of it as a definite event to be dated at the beginning of human history. Westermann’s argument is pure conjecture. Writers of the Old Testament did not mention original sin frequently because Genesis 3 is certainly sufficient. No one delights in restating dark and sinister deeds, especially when the effects are so prevalent. Emphasis is placed directly on the *Heilsgeschichte*, the solution to sin in Genesis 3, from the desire to distance oneself from the harsh realities of sin.

The disparate opinions pertaining to the doctrine of the fall have their roots in the rationalistic ideology of humanity, which eventually became the impetus for biblical theology. The need for biblical theology arose when rationalism gained prominence in the seventeenth century. Vos (1954:17) explains two essential points that led to the initial rise of biblical theology against the violent attack of rationalism: first, biblical theology designated the name of a collection of proof-texts used in the study of systematic theology. Second, the Pietists used biblical theology as a protest against hyper-scholastic methods, since the hyper-scholastics had a disregard for history and tradition, while elevating Reason as the sole and sufficient source of religious knowledge. The hyper-scholastics created a

³³ Riggan’s study is a resource for further consideration. It provides tremendous insights pertaining to ancient literature and the church fathers (cf. 44-166).

³⁴ Translation of Zimmerli: “It has already been said that in P the statement about the fall of man (Köhler) is missing. It is true that an executed story of the fall is missing in Genesis 3. The fact of the fall of the world itself may be even more sharply formulated by P in its unmotivated irrationality than in J.”

distinction between past beliefs and usages recorded in the Bible as a matter of history, and what is proven demonstrably by Reason. Vos (1954:17) affirms the primary issue is the “undue self-assertiveness over against God in the sphere of truth and belief” by the hyper-scholastics. Furthermore, Vos (1954:17-20) attributes Johann P. Gabler (1787) in his treatise “*De justo discrimine theologiae biblicae et dogmaticae*,” with making biblical theology a distinct historical discipline that engaged in discovering “what in fact the biblical writers thought and taught,” although Gabler himself had been tainted by evolutionism.³⁵

Just as the German pietism of the 18th century that saw biblical theology as a kind of “back to the Bible” movement in reaction to allegedly speculative and other unbiblical elements in orthodox (Lutheran) dogmatics, contemporary Christianity needs a resurgence (Gaffin 1976:282). Gaffin (1976:283-284) clarifies the unique differences between biblical theology and dogmatics as outlined by Gabler. Dogmatics is a didactic or normative discipline that supplies a contemporary audience with a statement of faith on the basis of philosophy and the use of reason, but not on the Bible. Therefore, biblical theology emerged during the period of the Enlightenment in reaction to the alleged failure in dogmatics and traditional (orthodox) Christianity to do justice to the historical character of the Bible.

Although systematic theologians and Old Testament scholars posit mythological or a non-fallen state of the primordial beings, and deny the historical reality of Genesis, the biblical data suggest otherwise. Cultural anthropologist Bronislaw Malinowski (1962:251) explains the central purpose of myths as follows: “the main object of sacred tradition is not to serve as a chronicle of past events; it is to lay down the effective precedent of a glorified past for repetitive actions in the present.”³⁶ According to Fee (2011:xvi), myths generally involve gods, demons, cultural heroes, and the like, which are superhuman with excessive supernatural phenomena that appear to form the human domain. Furthermore, myths explain the relationships between these forces and human beings, whether it concerns how to propitiate the gods, the origins of rituals, or the genesis of the human race (Fee 2011:xvi).

³⁵ For a German translation of *De justo discrimine theologiae biblicae et dogmaticae*, see Merk (1972:273-284).

³⁶ See chapter 2.3. Challenges to the historical existence of Israel for more insights on myth and mythology.

Identifying the biblical account as a myth annihilates the underpinning of biblical doctrine and renders it a social charter or code of norms for a society (O'Brien & Major 1982:173).

Genesis 3 is an actual account that explicitly notes an immediate transition in the spiritual and relational condition of humankind with their creator and one another. The initial status has been described by Christian theology with the Latin phrase *Coram Deo*, “in the presence of God.” Adam and Eve abide unveiled under the authority, splendor, and glory of God. After eating the fruit, an unequivocal transformation occurred in the couple and their progeny, although theologians deny the doctrine. Previously humankind dwelt in perfection apart from the debilitating duo of guilt and shame, now they endure the pernicious state of total depravity (Gn 2:25; 3:7-24). Genesis 3 marks the transition from a state of perfection to a perplexing conscience filled with *animus*, anxiety, and antagonism. Scripture has been supernaturally preserved and cannot fall under the classification of myth. The Bible repeatedly characterizes humanity as fallen, dwelling in a state of sin, without the capacity to deliver themselves, which is total depravity (Gn 6:8; Ps 119:176; Is 53:6-7; 55:7). However, a redemptive solution to the fallen condition is available (Is 1:18-28).

5.1.1.3 Historical reality of Adam

After denying the foundational doctrines of Genesis, the natural progression is to deny the historical reality of Adam. In *Evolutionary Creation: A Christian Approach to Evolution*, Lamoureux (2008:367) unapologetically states, “Adam never existed, and this fact has no impact whatsoever on the foundational beliefs of Christianity.” Lamoureux (2008:xiii, 19-20) seeks to synchronize two contradictory concepts, creationism and evolution, in a singular notion of evolutionary creation, which suggests “the Father, Son, and Holy Spirit created the universe and life through an ordained, sustained, and design-reflecting evolutionary process.”³⁷ This activity occurred through a teleological process sustained by

³⁷ For additional insights regarding contemporary attempts to merge orthodox Christian beliefs with science see <https://biologos.org/>. Biologos is the product of Francis Collins, former Director of the Human Genome Project, and author of *The Language of God: A Scientist Presents Evidence for Belief* (2006). He is a physician and geneticist who coined the term Bio Logos, which explains his conclusions regarding life, or bios, which are derived from God’s word, or the logos. Collins considers DNA God’s language, as he investigates, promotes, and celebrates the assimilation of Christian faith and science.

the triune godhead. Lamoureux (2011:79-80) followed his book with an article titled, “Was Adam a Real Person?” that presents several facts regarding belief in the veracity of the Bible in American society. First, in nine Gallup polls since 1982, it was revealed half of the nation accepts that “God created human beings pretty much in their present form at a time within the last 10,000 years or so.” Second, an ABC News Prime Time poll in 2004 revealed 61 percent of Americans believe Genesis 6-9 is literally true and a word-for-word historical account of the events. Additionally, 87 percent of Protestant evangelicals believed it as historical fact. Third, Lamoureux concluded that these individuals polled believed Adam is not a fictitious character, but that Genesis 2 provides the account of the creation of a real man named Adam.

The central purpose of this analysis of Genesis 3 is first to analyze who (of Adam or Eve) disobeyed or sinned by violating the command given by God that forbade the primordial couple from eating from the tree in the middle of the garden. Breaching God’s command constituted חַטָּאת (the root of sin is חָטָא with a basic meaning “to miss the mark”), which represents behavior against God or disobeying God’s word (Luc 1997:88). The author of Genesis does not mention the term ‘sin’ until Genesis 4:7, with sin being personified as an entity “crouching” and desiring to consume Cain. Bloesch (2001:1103-1107) identifies several points that are crucial in comprehending sin: first, sin is not just a violation of moral standards or missing the mark; sin is a state of existing, because humans are born in sin and infect their progeny, according to Psalm 51:5 and 58:3, “Behold, I was shaped in iniquity; and in sin did my mother conceive me”; “The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.” Next, sin is a universal matter that impacts the personal, social, individual and collective dynamics of human existence. Basically, if you are a human, you sin against God, as Isaiah says: “We all like sheep have gone astray, each of us has turned to his own way; But the Lord has caused the iniquity of us all to fall on Him (Is 53:6).

The second objective for examining Genesis 3 is to study the pervasive internal emotions coupled with the social dynamic between the man and woman. Both are naked and ashamed, but historical writers emphasize Eve’s choice when both sinned. However, it is important to note the choices to eat were mutual and after consuming the fruit their innate responses mirror one another. Furthermore, beyond the traditional motif of garden

created and garden desecrated is the irreparable alteration to the internal disposition of humanity. Consideration of the condition of the man and woman prior to partaking of the tree illuminate the reality of a “fall,” although the terminology “fall” is not employed in the text. The fall concept graphically describes how the first humans tarnished their lofty estate of being created in the image of God, the likeness of God, and crowned with glory and the authority to have dominion over the earthly realm (cf. Gn 1:26-28; Ps 8). The man, woman, and their posterity retained their lofty state, but significantly tainted every aspect by eating from the tree in the garden. Eating from the tree ushered in the dynamics of chaos and antagonism within every relationship connected with the creation. Comprehension of the biblical theology established in Genesis 3 is essential for this study and for exegesis of the biblical corpus.

5.1.1.4 Strange emotions

Additionally, in this study I examine what I have labeled the “strange emotions” that emerge after the couple consume the fruit of the forbidden tree. Until this juncture man and woman dwelt in perpetual harmony without the “foreign” or “strange” emotions of guilt, shame, and the necessity of “covering” themselves, because their eyes were closed. I label their new emotional perception as *strange emotions* because these sensations were non-existent in their created design, and are the consequences of unfaithfulness. Prior to sinning, the sensation does not pervade their psyche. Now these foreign, alien, or strange emotions invade their being, compelling the man and woman to react in an unprecedented manner.

In Isaiah 28:21, the eighth century prophet similarly describes the Lord rising up as He did at Mount Perazim and in the valley at Gibeon to do *נְקָרָהּ עֲבֵרָתוֹ* (“His strange/alien work”). Judgment is *נְקָרָהּ* (“strange”), “foreign,” or the “extraordinary” task of God that does not represent His essential character of being loving, gracious, and merciful to a thousand generations (Dt 7:9). The effects of unfaithfulness continue in human experience when individuals breach God’s laws. Strange emotions enter the person that sins, causing an emotional consciousness that God did not intend for the created order. Beings created in the *Imago Dei* were not designed to endure guilt and shame, which are the consequences of missing the mark established by God.

Second, an analysis of the social dynamics pertaining to the strange emotions in the Ancient Near East context requires consideration. How did other cultures interpret nakedness, guilt, and shame individually and collectively? Is “covering” a biblical mandate imparted to the innate disposition of all humanity, or does a cultural phenomenon disseminate from generation to generation? Did the author of Genesis use a known custom to describe a recovering situation? Answers to these questions will provide comprehensive insights for the impact of guilt and shame in a social context.

5.2 Breach of divine imperatives

Speiser (1964:3) translates the first word of Genesis, בְּרֵאשִׁית (“When God set about...”) (Gn 1:1). Genesis records when God setting about creating the initial components of the universe and its contents, although God Himself does not have an origin since he is eternal. According to (Sydnor 2018:179) early Christian thinkers ascribed nonbiblical, non-Hebraic, and anti-time qualities to God such as immutability, impassibility, and eternity (timeless existence). God is eternal while his promise endures because he is everlasting—without beginning or end. A distinction between everlasting and eternal is essential, since everlasting refers to the inexhaustible presence of God through all time and space, and contrasts with the notion on an eternal timeless existence (Sydnor 2018:179). Sacks (2017:72) concurs with Sydnor noting, “God is eternal not simply in the sense of existing for an infinitely long period, but also in the sense of being time-less, in the sense of existing in a manner that cannot be described as a succession of temporally differentiated moments—in the sense of being an entity who experiences all moments simultaneously and does not undergo any changes.”

In the book of Genesis the inception of everything is recorded: the universe (Gn 1:1); animals (Gn 1:20); the sabbath (Gn 2:2-3); man (Gn 2:7); woman (Gn 2:21-22); marriage (Gn 2:23-24); and transgression (Gn 3:1-7) which is translated in the table below. God created the primordial beings perfect, with the capacity to choose obedience to his divine commands or to act independently of his provisions. The breach of the divine imperatives tainted the image of humanity and corrupted everything that was created good.

English translation Genesis 3:6-10

Hebrew for Genesis 3:6-10

<p>Gn 3:6 Now when the woman saw the tree was good for food and s delight to the eyes and the tree was desirable to make wise, then she took fruit from it, and ate, then she gave to her husband who is with her, then he ate.</p> <p>Gn 3:7 Now/Then the eyes of both of them were open. They knew because of this that they were naked. Then they sewed fig leaves together. They made loin covers for themselves.</p> <p>Gn 3:8 They heard the voice of the Lord God walking in the garden during the windy part of the day. Then the man and his wife hid from the presence of the Lord God in the midst of the trees in the garden.</p> <p>Gn 3:9 The Lord God called to the man, saying to him, “where are you?”</p> <p>Gn 3:10 He, I heard your voice in the garden. I was afraid because I am naked, then I hid.”</p>	<p>Gn 3:6 וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לַמֶּאֱכָל וְכִי תְאוֹה־הִיא לְעֵינַיִם וְנִחְמָד הָעֵץ לְהַשְׁפִּיל וַתִּקַּח מִפְרֵיו וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ עִמָּה וַיֹּאכַל :</p> <p>Gn 3:7 וַתִּפְקְחֶנָּה עֵינֵי שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרֻמִּם הֵם וַיִּתְפְּרוּ עֲלֵיהֶם תְּאוֹה וַיַּעֲשׂוּ לָהֶם חִגְרֹת :</p> <p>Gn 3:8 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְחַלֵּךְ בַּגֶּן לַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן :</p> <p>Gn 3:9 וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לֹא אַיְכָּה :</p> <p>Gn 3:10 וַיֹּאמֶר אֶת־קוֹלִי שָׁמַעְתִּי בַּגֶּן וַאֲנִי כִּי־עֵרֹם אָנֹכִי וַאֲחָבָא :</p>
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5.2.1 Introduction

Numerous volumes have been written discussing the narrative in Genesis 3 that outlines the inception of sin into the human experience. Space does not permit a thorough analysis of the historical interpretations regarding the breach of the divine prohibitions. Rather the focus of this chapter is establishing who violated the divine imperative from God concerning the *עֵץ בְּתוֹךְ הַגֶּן* (“tree in the middle of the garden”) and the effects of the violation on the dignity of the humans (Gn 3:3). The writers, noted below, discuss who violated God’s command in order to assign blame to someone for the existence of sin within humanity. First, did Eve act independently or with Adam? Establishing whether one person or both were guilty reveals the impact of sin in the experience of humankind. Did

rebellion affect the woman and man in the same capacity? What occurred within their psychological sphere after eating the fruit? Examination of the fall narrative solidifies the foundation for the entrance of sin, guilt, and shame into the human experience, which is fundamental to this study. Each aspect of Genesis 3 adds to the clarity regarding the debilitating effects of guilt and shame within humankind. Therefore, my initial analysis of Genesis will set forth the basis for the response of the psalmist in Psalm 32.

5.2.1.1 Shrewdness of the serpent

Modern translations of the Bible (NASB, KJV, NET, ASV, etc) list Genesis 3:1 as the first verse of the narrative that records the transition from a shameless existence to a shameful one. Verse 1 is structurally a continuation from the previous chapter and the traditional structural marker (*waw* consecutive) does not appear in the initial line. Omission of the *waw consecutive* particle does not alter the significance of the message. Instead it presents the material as a portion of the previous section, bolstering the author's affirmation regarding the nudity of the man and woman, who are naked and unashamed (Gn 2:25). Addition of the disjunctive clause *וְהַנָּחָשׁ הָיָה עָרוּם מִכָּל חַיַּת הַשָּׂדֶה* (“Now the serpent was craftier/shrewd than any animal of the field”) introduces a shift in the scene with the insertion of a new character, as well as a new theme to the discourse (Waltke & O'Connor 1990:651; Chisholm 1998:124).

It is important to give adequate credence to the magnitude of this verse. Two chapters of the Bible describe humankind created and living without sin, guilt, and shame, but the remaining 1187 chapters reference their need for a redemptive return to the original condition. Genesis 2:25 is a description of God's intent for a glorious and splendid existence for humankind apart from evil. Dwelling without guilt and shame reflects the solemnity and eminence of humankind created in perfection. Humankind's spiritual, physical and psychological existence is void of anything *עָרוּם* (“crafty”) menacing, or evil (cf. Gn 3:1).

Immediately succeeding the author's signal of the spiritual, physical, and psychological condition of the couple, he provides a warning foreboding the serpent's disposition as *עָרוּם מִכָּל חַיַּת הַשָּׂדֶה* (“more crafty”) than any beast God had made (Gn 3:1). By employing the comparative superlative *מִכָּל* the author distinguishes *וְהַנָּחָשׁ* (“the serpent”)

as exceeding everything in his class with regard to craftiness. The LXX translates עָרֵם in Genesis 3:1 as φρονιμῶτατος from the root φρόνιμος, which means “clever, wise, or prudent” (Lust et al 1992:21). According to Thackery’s *Grammar of the Old Testament in Greek* (1909:182), Genesis 3:1 is one of the three true superlatives used in Genesis (Gn 34:19; Gn 49:22), as the adjective describes the extent of the serpent’s wisdom above all τῶν θηρίων τῶν ἐπὶ τῆς γῆς, ὧν ἐποίησεν κύριος ὁ θεός (“any beast of the field that the Lord God had made”). First, Kings 3:12 explains with the same terms (God) δέδωκά σοι καρδίαν φρονίμην καὶ σοφὴν (“gave a wise and discerning heart”) gave Solomon superior wisdom and a discerning heart that exceeded his predecessors. The author’s use of the superlative in Genesis 3:1 magnifies the epic encounter in the garden between those created in the *Imago Dei* and the clever serpent.

Unexpectedly, the reader receives a warning that not everything exists in the perfect state occupied by the man and woman. This entity known as a serpent appears to possess sinister motives that are quickly evident in verse 1a as he questions the couple’s creator: “Indeed, has God said You shall not eat from any tree of the garden?” Without warning the serpent engages the woman regarding God’s prohibition.

Interestingly the narrative in Genesis 3 provides no insight regarding why the serpent is in the garden, how the serpent speaks, or where he gained his insight about God and the couple. One can only speculate these points when relying on the Genesis account in the Hebrew Bible alone. Since everything God created is good, how did this crafty entity enter the glorious and splendid sphere of humankind?

The Gilgamesh Epic also characterizes snakes as duplicitous entities waiting to launch their menacing attacks on the unsuspecting. Gilgamesh tells Urshanabi that he has retrieved a plant with the capacity to restore youth, so he wants to take it back to Uruk for the elderly and himself to eat.³⁸ However, a snake intervenes when Gilgamesh stops for the night:

Gilgamesh saw a well of cool water and he went down and bathed; but deep in the pool there was lying a serpent, and the serpent sensed the sweetness of the flower. It rose out of the water and snatched it away, and immediately it sloughed its skin and returned to the well.

³⁸ See Sanders www.aina.org

The Genesis account differs from the epic, but the themes of the serpent, plant, and the loss of eternal life are present in both. While Genesis 3 and Gilgamesh characterized the serpent as a sinister being to avoid, Joines (1974:1-11) calls attention to the ancient Orient where snakes were symbols of wisdom and life. Snakes, in the West Semitic beliefs, have been interpreted as a phallic animal associated with fertility cults, based on images of naked or semi-naked goddesses of fertility accompanied by snakes (Münnich 2008:42).³⁹ Münnich (2008:43) identifies images from Ugarit and Egyptian art with depictions of the Semitic goddesses, and from Canaan that depict the goddesses holding snakes in their hands, or the snakes entwined about them. He continues by explaining that snakes are connected to the storm god and with one of the most dangerous demons, Lamaštu (also written as Lamaštu).⁴⁰ It is common in Lamaštu's homeland of Mesopotamia and in Syro-Canaan for her to appear in iconography holding venomous snakes in her hands (Münnich 2008:42). Consistent with the author's portrayal of the serpent as cunning, his first question for the woman pertains to God's prohibition of the tree and His fidelity to the pair. Remarkably, the woman does not appear startled by the presence or dialogue of the serpent. Explicit information about why the serpent selects the woman instead of the man is not provided in Genesis, which has led to multifarious speculations. However, the serpent's questions lead the woman to partake of the tree and offer the fruit to her husband who is עִמָּה ("with her"; cf. Gn 3:6). Dialogue with the serpent is the entry point for the woman's initial desire. Now הִשָּׂא עֵינֶיהָ בְּרֵאשִׁית הָעֵץ וְהָאִשָּׁה אָמְרָה לַאֲדָמָה "she looked" at the fruit of the tree and directed her thoughts toward the suggestions of the serpent that eventually lead to the realm of rebellion.

Historically, commentators vigorously argue the culpability of the woman in the lecherous demise into rebellion. Kugel (1997:75) validates this position as he observes the individuals receive punishment from God (serpent, Eve and Adam) according to the severity of their transgression. The serpent precedes the woman because his manipulative behavior is so excessive; likewise, God repudiates the woman prior to the man because of her misgivings about Him. The narrative portrays her as the initial human participant who precipitates the plunge away from a harmonious existence with God to a life of guilt and

³⁹ Münnich recommend these sources for further study: Buchholz, (2000) and Joines (1975).

⁴⁰ See also <http://www.ancientneareast.net/mesopotamian-religion/lamastu-lamashtu/>

shame. Establishing the source(s) of blame for the introduction of sin is vigorously debated, but the conclusion is essential for establishing sin's impact on humanity.

5.2.1.2 Eve as the *femme fatale*

In *Myth, Legend, and Custom in the Old Testament*, Gaster (1969:22) portrays Eve as a *femme fatale*, who appears in comparative folklore. She is cast as residing on an “enchanted island or in some similar domain and as giving succor to the hero on his travels like the woman the Sumerians designated Ninti” (Gaster 1969:22). The Sumerian goddess Ninti was created by Ninhursaga to heal Enki's rib. He had eaten forbidden flowers and was then cursed by Ninhursaga, who was later persuaded by the other gods to heal him. Ninti was one of eight goddesses created for this task and her name means both “Lady of the Rib” and “Lady Who Makes Live” (<https://www.brooklynmuseum.org>). Equally, the story of Eve forms a tapestry in the history of folklore from the Babylonian Epic of Gilgamesh, with the character of Siduri, to Calypso who serves as the *femme fatale* seeking to detain Odysseus in the Greek folk story (Gaster 1969:22). Gaster denies that Genesis possesses a unique account of the fall of humanity. He theorizes that the author of Genesis emulates numerous stories of women serving as *femmes fatale* in the folklore of ancient societies. Bailey (1970:143) also extracts parallels from the primal woman in the Gilgamesh story with the woman in Genesis 2-3. He notes that the woman in Gilgamesh is a harlot that entices Enkidu to cohabit with him six days and seven nights, and then he becomes like a god (II.ii11). However, Bailey (1970:143) describes the woman in Genesis as the “crown of creation.” He states further that what is more extraordinary in Genesis is the only account of the creation of woman as such in Ancient Near Eastern literature. Bailey concludes that although the relationship with God is damaged through the woman's disobedience, she receives a splendid status from Yahweh as mother. The woman in Genesis continues after her punishment to play a central role never achieved by the harlot or any other woman in the Gilgamesh epic.

5.2.1.3 Serpent selects the woman

While other commentators do not utilize the term *femme fatale* like Gaster, many embrace similar views of the woman. It is significant to note historical and modern commentators further castigate Eve as the culprit, casting the woman as the temptress who enticed her husband into sin, guilt, and shame (cf. Krahmer 2000:304-327; Brown et al 1968:13; Chrysostom 1889:435). Essentially Eve is seduced by the serpent due to a lack of knowledge, rational wisdom, and a lust for worldly goods that influences her to use flattery and physical charm to seduce Adam to commit the same sin (Krahmer 2002:4). Brown et al. (1968:13) write, “The woman is tempted and falls first; she then tempts man.” Eve represents the flesh in essence, so Eve is to Adam as the flesh is to the spirit (Krahmer 2002:4). Why the serpent approaches the woman is never firmly established, nor is it germane to our study. However, a brief comment from McKenzie (1954:570) suggests that the serpent confronts the woman due to her ability to enslave the man via sexual desires with her physical attractiveness.

The attractiveness of the woman not only ensnares the man, but she will enslave herself to a man as a result of her choice (McKenzie 1954:570). The north African bishop Augustine focuses his argument for the serpent’s selection of the woman on the moral weakness of the woman as the weaker vessel (cf. Augustine 2009:342-430; Augustine and Taylor 1982:3-177; 1 Pt 3:7). Moreover, Luther (1958:68-69) buttresses his argument for the woman’s role in the Garden following Augustinian sentiments:

For the woman appears to be a somewhat different being from the man, having different members and a much weaker nature. Although Eve was a most extraordinary creature—similar to Adam so far as the image of God is concerned, that is, in justice, wisdom, and happiness—she was nevertheless a woman. For as the sun is more excellent than the moon so the woman although she was a most beautiful work of God, nevertheless, was not the equal of the male in glory and prestige.

Luther insinuates the woman lacked the *gravitas* of a man, which rendered her more susceptible to the cunning schemes of the serpent. Sarna (1989:24), however, conveys a different perspective that exonerates Eve: “She rather than her husband, is approached because she has not received the prohibition directly from God. She is therefore the more vulnerable of the two, the more susceptible to the serpent’s insidious verbal manipulation.”

Embracing Sarna's theory lends credence to ignorance of the law as a legitimate response for breaching the command. Equally, this approach questions Adam and Eve's ability to interpret the simple instructions concerning the tree. Each view portrays the woman in a less than complimentary way. Eve's affirmation solidifies her knowledge of the law and her comprehension of its ramifications: "From the fruit of the trees in the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die'" (Gn 3:2b-3). Eve's words refute the notion that she does not comprehend the prohibition God has given regarding the tree in the middle of the garden, due to the secondary knowledge that she has received from Adam. Sarna's theory thus demands an alternative interpretation concerning the serpent's selection of Eve.

5.2.1.4 Eve the temptress

Historically, writers have stressed the woman's alleged *femme fatale* characteristics to explain why the serpent converses with her initially. During the 19th century, academics consistently assigned guilt to the woman for the fall of humanity. Franz Delitzsch (2001:155) wrote, "He whose existence in the Divine image preceded that of the woman remains at first passive in the transaction against God, and then become the follower of his wife in sin. The woman who was the first seduced lost her human dignity to the serpent, and the man next seduced, lost over and above his manly dignity to the woman." These sentiments were pervasive, as Lange (1873:251) comments, "The first female sinner becomes, after Serpent's fashion, the first temptress." Previous centuries were equally harsh critics of Eve. John Chrysostom (1979:435) proposed the following: "For the sex is naturally somewhat talkative: and for this reason he restrains them on all sides." Chrysostom (1979:435-436) continued by arguing first, the male sex enjoyed the higher honor since man was first formed and thus demonstrates his superiority; second, women are not permitted to teach because the woman taught the man once, and made him guilty of disobedience, and wrought the ruin of humanity; third, God subjected women to men because she was beguiled, a superior was deceived by an inferior that is a subordinate animal; fourth, the prohibition against women leading and teaching men is a collective command since the sex (woman) is weak and fickle.

Gregory Nazianzen (1994:256-257) concurred heartily with Chrysostom, writing, “She (the woman) indeed who was given to Adam as a help meet for him, because it was not good for man to be alone, instead of an assistant became an enemy, and instead of a yoke-fellow, an opponent, and beguiling the man by means of pleasure, estranged him through the tree of knowledge from the tree of life.” Both Gregory and Chrysostom place responsibility on the helper, Eve, while both the man and woman are entrusted with the fiduciary duties of the garden (cf. Gn 2:16-17; 3:1-3). After being enticed, at the word of the serpent she took the fruit with full consent and ate it to bring the unfaithful deed to completion. She also made her husband an accomplice, being guilty herself and making him assist in the deception. (Didymus 2016:83). Didymus (2016:83) further notes the shameful behavior stripped both of their virtue, causing eyes that previously were beneficially closed to become open. Even the Franciscan scholastic theologian St. Bonaventure (2005:105) offers disparaging words about the woman, portraying her as a transmitter of evil deeds: “After the woman was led astray, she enticed the man, who similarly turned to the outer book and to transitory goods” (Bonaventure 2005:105).

Selected books of the Pseudepigrapha and Apocrypha reflect similar sentiments pertaining to Eve as the antecedent of sin in humanity and the distractor of Adam. We read in 2 Enoch 31:6, “In such a form he (the serpent) entered paradise, and corrupted Eve. But Adam he did not contact. But on account of (Eve’s) nescience I cursed them” (Charlesworth 2011:154) Enoch absolves the man of responsibility, while sin is seen as the consequence of the woman’s inordinate desire. In the *Life of Adam and Eve: Eve’s story of the fall and its consequences* (known as *Apocalypse of Moses* in the Greek version) the author describes Eve as deceiving Adam by offering him the option to become “as God” (21:3) (Charlesworth 2011:281). After Adam concedes and recognizes his nakedness he exclaims, “O evil woman! Why have you wrought destruction among us! You have estranged me from the glory of God” (21:5-6) (Charlesworth 2011:281).

Eve receives a modicum of solace from the writings of Pseudo-Philo, who offers a semblance of mutual culpability between the man and woman (Pseudo-Philo 13:8-9). The passage provides a slight transition from the total castigation of Eve as the singular source for sin. Pseudo-Philo acknowledges Adam violated the holy edict of God in the Garden, but he places the culpability on Eve for luring her husband into sin: “But that man

transgressed my ways and was persuaded by his wife; and she was deceived by the serpent. And then death was ordained for the generations of men” (Pseudo-Philo 13:8-9). Adam sinned, but Eve is cast as the *femme fatale*. However, Ben Sirach obliterates all doubt and leaves nothing hidden: “Sin began with a woman, and because of her we all die” (Sir 25:24).

Ben Sirach’s view of women appears contemptuous; he presents her as the source of the problems of her husband. He blames the “worthless wife” for “depression, downcast looks, and a broken heart” in the life of her husband (Sir 25:23). Furthermore, just as a “leaky cistern” should not drip continuously, a worthless wife should not “say whatever she likes” (Sir 25:25). If the wife “does not accept” the control of her husband, Ben Sirach recommends the husband to “bring the marriage to an end.” Why? “A man’s wickedness is better than a woman’s goodness; women bring shame and disgrace” (Sir 41:24). These are blistering words regarding the dignity and merit of a woman from a post-biblical Jewish author. The introduction of such patriarchal ideology had its origin in Hellenistic misogyny (Phipps 1989:53). Phipps (1989:53) credits the second century Jesus ben Sirach as being the initial attributer of the “reign of death to a happening in Eden” as well as inciting beliefs that led to the Judeo-Christian doctrine of the fall. The concept of original sin is pervasive in the writings of the Pseudepigrapha and Apocrypha; however, the focus on Eve is misguided. The Apostle Paul’s letters to the church at Rome and Corinth identify Adam as the source of death in humanity: “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men because all sinned” (Rm 5:12; cf. Rm 5:13-21; 1 Cor 15:21-22). Adam breached his moral and fiduciary capacity as the vice-regent of God. Both Adam and Eve are guilty; however, God appears to emphasize the man’s role because God created the man first in His image and likeness (Gn 1:26; 2:7; 5:1; 9:6; Ps 8:5-8; 1 Cor 11:7), and God called the man first, rather than the woman, after the pair’s breach (Gn 3:9; cf. 4:9).

5.2.1.5 Feminist perspectives of the woman

Charlesworth (2010:306) intimates that the “Yahwist” is responsible for such interpretations due to his patriarchalism, which is evident in the text. Women are

subjugated by the male dominated culture that manifests itself in the literature.

Feminist commentators present an alternative perspective on the Genesis 3 narrative that is a departure from historical and traditional interpretations (Scholz 2010:9-32; Gellman 2006: 319-335; Fuchs 2008: 45-65). Various authors seek to exonerate the woman, or deny the presence of a fall in the narrative. In “Depatriarchalizing in the Biblical Interpretation” noted feminist Phyllis Trible (1973:30-48) attributes the woman’s superior acumen to the serpent’s desire to focus on her as opposed to the male: “Let a female speculate. If the serpent is ‘more subtle’ than its fellow creatures, the woman is more appealing than her husband. Throughout the myth she is the more intelligent one, the more aggressive one, and the one with greater sensibilities.”⁴¹

Meyers (1993:127) is more dismissive in “Gender Roles and Genesis 3:16,” and points to other salient themes that emerge from the text. Reducing Genesis 3 to a conversation about disobedience and its consequences is an “oversimplification of a rich and powerful narrative” (Meyers 1993:127). She suggests that the concept of a fall is derived from the traditional Midrash, theology, and Orphic thought, that was prevalent in the eastern Mediterranean world in late antiquity (Meyers 1993:127).⁴² Moreover, she explains the lack of an explicit reference to sin in the narrative, the strong aetiological flavor of the Eden story, and absence of the vocabulary of sin are evidence for reconsidering the interpretation of the passage.

Among the varied existing opinions, Bechtel (1993:111) offers an intriguing view by affirming the woman in the role of a seductress, since the Hebrew Bible does not prohibit or negatively address such a role between husband and wife, not to mention that the practice of seducing the husband leads to reproduction and the continuation of the legacy. Only seduction from “foreign or strange women” is forbidden due to the advancement of other nations of people (Bechtel 1993:111). Bechtel contends that seduction cannot have an adverse connotation if God tempted or seduced the “Adam” by presenting him with the woman. God is the originator of seduction; therefore, seduction is acceptable behavior for the individuals He created in His image and likeness.

⁴¹ For further consideration of feminist interpretation of Genesis, see Susanne Scholz (2010:9-32); Phyllis Bird (1983:275-279).

⁴² In the “*Serpent was Wiser*” Hanson (1972:41-42) expounds on the Orphic presence in Genesis 3.

Although many commentators debate evidence from outside from the Hebrew Bible regarding the guilt of the woman or the man, Higgins (1976:645) attributes guilt to Adam, with Genesis 2:18 as the basis for his guilt. Higgins (1976:644) argues that the verse does not attribute sin to the woman; rather the man is reprimanded for listening to the voice of his wife. This justification coincides with Parker’s more recent exegetical defense of Eve. In “Blaming Eve Alone: Translation, Omission, and Implications of עִמָּהּ in Genesis 3:6b” Parker (2013:729, 733) posits the preposition עִמָּהּ, that is translated “with her,” places the man at the scene of the events between the serpent and the woman. Grammatically, the preposition provides critical evidence, especially in English, for theologians who are seeking to isolate Eve and blame her for the fatal act of disobedience. It is incumbent on translators to reflect the man’s presence with the woman through their translations and not excuse the man, while condemning the woman. True translators should note the man’s culpability, while acknowledging the woman did not fulfill her divinely created role as the helper.

5.2.1.6 Eve the helper

וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא טוֹב הָיְתָה הָאָדָם לְבֶדּוֹ אֶעֱשֶׂה-לּוֹ עֹזֵר כְּנֶגְדּוֹ Gn 2:18

(“Then the Lord God said, ‘It is not good for the man to dwell alone; I will fashion a helper that corresponds to him”).

Eve is esteemed initially because she is fashioned by the finger of the holy creator, and secondarily for the purpose that she is designed. Anything God creates, possesses a venerated status, especially in the case of humanity. An additional tier of distinctiveness is given to the woman as the עֹזֵר כְּנֶגְדּוֹ (“helper corresponding”) to the man. The description given the woman as “helper” is a lofty position, further emphasizing the magnitude of the couple’s misguided actions in the garden. A helper possesses a unique gift, qualities or characteristics that are not found in the one being helped. An עֹזֵר (“helper”) denotes a level of worth as the noun is often used to refer to God’s divine assistance and ability to deliver

⁴³ The final he contains a *dagesh*, a corruption of the Codex Leningradensis, which alters the translation to “I will make for her” as opposed to “I will make for him.” Multiple manuscripts have הַי instead of the הַיִּי.

His people (Ex 18:4; Ps 70:5). Also, Harman (1997:376) notes that מָגֵן is combined with מָגֵן (shield) to emphasize protection provided by a warrior in the context of battle (Dt 33:29; Pss 33:20; 89:18-19; 115:9-11). Similarly, the helper, like God, only in a diminished capacity, serves as a deliverer of the man, while she shields him from potential misfortune.

Parallel to the Hebrew Bible's use is the Septuagint's translation of $\beta\omicron\eta\theta\acute{o}\nu$ as a "helper" in the exact sense (Gn 2:18). In the Pentateuch and Psalms the word "helper" is attributed to the woman first, then to God (Gn 2:18-20; Dt 33:7). After crossing the Reed Sea, the song of Moses exalts God as the "helper" (Ex 15:2) and the noun is the source of Eliezer's name, which means "God is my helper" (Ex 18:4; cf. Dt 33:7; see Lust et al 1992). Psalms of thanksgiving celebrate the goodness of God and His role as the $\beta\omicron\eta\theta\acute{o}\nu$ "helper" of the psalmist (Ps 118:7). Likewise, the New Testament employs $\beta\omicron\eta\theta\acute{o}\nu$ in the book of Hebrews: "So we can confidently say, The Lord is my helper; I will not fear; what can man do to me?" (Heb 13:6). The implication of the role of the helper manifests itself consistently in various usages in the texts. Outside the canon, the LXX applies $\beta\omicron\eta\theta\acute{o}\nu$ in the apocryphal book of Tobit 8:6, whose message corresponds to Genesis 2:18-20. In the apocryphal account of the woman as a helper, the message is embellished and goes beyond the Genesis account: "You made Adam, and for him you made his wife Eve as a helper and support. From the two of them the human race has sprung. You said, 'It is not good that the man should be alone; let us make a helper for him like himself (Tbs 8:6)."

Noticeably, the office of helper warrants dignity and honor due to the parallels with God and the significance of the responsibility. The distinctiveness of the role of a helper, its prestige and merit are immeasurable. Serving in the capacity of a helper is of immense worth to the one receiving the help. Gordon Wenham (1987:68) suggests "to help someone does not imply that the helper is stronger than the helped; simply that the latter's strength is inadequate by itself (cf. Jos 1:14; 10:4, 6; 1 Chr 12:17-22)." Wenham's thoughts are applicable when the woman serves in this office, but not when God is helper. Man needed someone that corresponded to him and God provided this through the woman, whose strength is not superior to the man, but complementary. God $\text{אֱשָׁחֵה לּוֹ עֵזֶר כְּנֹדָדוֹ}$ ("made a helper that corresponds") to Adam. Eve as the helper has obligations not afforded to Adam, the recipient of the help. Eve serves in an elevated capacity with splendor and stateliness as the first helper of humanity. Noting the impressiveness of her role impacts the gravity

of her decision in Garden of Eden. Instead of upholding her status and shielding Adam, the woman acquiesces to the cunning devises of the serpent. Likewise, Adam concedes to his wife Eve, relinquishing the sovereign dominion in the earthly realm granted to him by the Lord (cf. Gn 3:6b, 17).

5.2.1.7 Conclusion

One salient fact surfaces from the varied interpretations regarding the man and woman in the Garden of Eden: the behavior exhibited by Adam and Eve reside in each afore cited commentator. Each writer displays the desire to blame that is awakened in Adam when God questions Adam in the Garden: “This woman you gave to be with me” (Gn 3:12). Moreover, Adam assigns guilt to “God himself whose present she was” (Daube 1961:246). The continual blaming of Eve persists among historical commentators because the woman did not operate in her divine role. Condemning Eve diminishes the impact of Adam’s presence during the inquest by the serpent. Charlesworth (2010:306) and Tribble’s (1973:30-48) contemporary perspectives are not dissimilar to the traditional views. Both find fault outside the true source of the conflict. Eve is guilty of initiating the process, but the man has the responsibility to defend the divine command given by God. Since the two have become *לִבְשָׁר אֶחָד* (“one flesh”) operating with singular purpose and destiny, when one concedes, both are affected (Gn 2:24). God in His infinite wisdom sovereignly permitted both to hear the words of the serpent and eat the forbidden fruit, because the man is *עִמָּהּ* (“with her”; cf. Gn 3:6).

Humankind desires to hold someone beyond him or herself accountable for wrong behavior. Old Testament thought consistently affirms God as the ultimate cause of all things; even the existence of the serpent (3:1), but it never attributes evil to God. God is not morally responsible for the sin by the first couple nor is God culpable for the serpent’s deceit (Mathews 1996:227-228). In the case of Adam and Eve, both are guilty of breaching God’s law and dishonoring their glorious state, which leads to the *strange emotions* that recognize nudity with sensations of guilt and shame.

5.3 Strange emotions: knowing nakedness, guilt and shame

5.3.1 Introduction

Opinions vary on what changed within the man and woman in Genesis 3:7. Westermann (1994:251) posits that the transformation is simply the feeling of being exposed before one another, which is a new experience that creates shame. However, guilt and shame exceed the laying bare or exposure in the presence of one another as stated by Westermann. Opening of their eyes exposes more than nudity. Nudity is simply the external manifestation of the inward transformation that occurred in their being. Nudity is the occasion for the contemplation of the magnitude of their transgression and it caused Adam and Eve to feel the strange emotions of being $\text{וְאִירָא כִּי-עֵרָם}$ (I was afraid for I was naked; Gn 3:10).

Attributing the description “strange emotions” to the experience of guilt and shame is very fitting. The core activities that occur after eating the fruit in the Garden of Eden (Gn 3) and the prophetic announcement that warns of an invasion by the Assyrians and Babylonians (Is 28) parallel one another. In essence, God realigns Himself in opposition to the one He loves. Such behavior is inconsistent with the character of God. God previously fought on behalf of Israel, defeating their foreign oppressors en route to the land of promise, which coincides with His role as their sovereign. Now Isaiah offers a prophetic oracle that warns of an invasion by foreign enemies, but the $\text{אֲדֹנָי יְהוִה צְבָאוֹת}$ (“Lord God of Host”) is the source of the fight (Is 28:22). The Lord of Host fighting against His beloved is “strange” $\text{וְגַר מֵעַשְׂוֹהוּ}$ and “alien” עֵבֶרְהוּ work (Is 28:21; cf. 10:5-12; 29:1-3). The New American Standard Bible translates נִכְרְיָהּ as “strange,” but other translations render it as “peculiar” or “incredible” with the sense of amazement or bewilderment (Köhler et al 1994:279). Equally, the LXX reads $\text{\u03c0\u03b9\u03ba\u03c1\u03b9\u03b1\u03c3 \u03b5\u03c1\u03b3\u03bf\u03bd}$ which is “bitter work” and differs from the Masoretic text.

The initial section of *A Rabbinic Anthology* is titled, “The Nature and Character of God and His Relations with Man” (Loewe 1974:1). The first chapter concludes by noting God’s displeasure with Balaam and the angel of mercy turning into an adversary: “So God says to the sinner: Thou hast caused me to take up a trade that is not mine” (Loewe

1974:57).⁴⁴ Likewise, the psychological condition of Adam and Eve conveys activity that is antagonistic to the perfect environment the Lord created in Eden. Guilt and shame are strange and alien to the couple's existence, as well as banishment from the glorious abode in the immediate dwelling of the Lord. God's wrath is incurred, so He aligns Himself as the enemy of the first couple, because they transgressed His command.

5.3.1.1 Nakedness

Adam and Eve were created with a psychology of innocence in a perfect creation, devoid of the debilitating emotions associated with sin (i.e., fear and shame). Genesis 2:25 describes the condition of the primeval world: "The man and his wife were both naked, but they were *לֹא יָתְבֹשְׁשׁוּ* (*not ashamed*).⁴⁵ The Hebrew root for "shame" (*בוש*) means "to be ashamed before one another" in this particular context (Koehler & Baumgartner 2000:36). Moses explains that the primordial couple exist nude before one another without "blushing" (Gesenius 1982:109). Equally, they dwell in the presence of the glory and majesty of a holy God exposed and void of shame. Exposure of genitals is not a source of shame or offensiveness until sin enters the human psyche (Ex 20:26; 28:42-43). Bennett (1904:106) describes Adam and Eve's previous mental condition as that of children, innocent and inexperienced. Now, nakedness, which occurs as a euphemism for genitals, is considered unclean or defiled. What existed as honorable to the eyes of man he now looks upon as most disgraceful (Luther 1958:169). The guilt and shame of the man and the woman is in listening to an alternative voice, consumption of the fruit, and lack of adherence to their creator. Both disavowed their royal status as the primordial couple crowned with glory and honor, charged with the stewardship of God's creation. Sin marred the flesh of humankind and diminished the status and honor once merited after being created in the *בְּצַלְמֵנוּ כְּדְמוּתֵנוּ* ("image and likeness") of God (Gn 1:26). In *City of God*, Augustine (1988:35, 37) comments on the decision to acquiesce as a fundamental catastrophe that is a matter of the will:

This I do know, that the nature of God cannot be deficient at any time, at any place, or to any degree, and that those things which were created out of nothing can be deficient. The lapse is not to what is bad, but to lapse is bad. In other

⁴⁴ The quote is taken from Tanhuma B., Balak, 69a fin.

⁴⁵ *יָתְבֹשְׁשׁוּ*: (ashamed) is a hithpolel stem with an imperfect verbal function.

words, the natural objects to which there is a lapse are not bad, but to lapse is bad because the will lapses against the natural order from what has supreme being to what has less being.

Westermann (1994:148) accurately states, one point on which scholars are agreed, is that according to the Old Testament the person's "likeness-to-God" was not lost with the "fall," but remained part of humanity."

Viewing their guilt and shame only in the context of exposure before one another or a sexual revelation is far too simplistic for individuals created in the *imago Dei*. The man and woman's intellectual capabilities allow them to decipher the elevated dimensions of their decision to consume fruit from the forbidden tree. Only viewing the guilt and shame in relation to their nudity diminishes their reason for eating (cf. Gn 3:6-7). The woman perceives the potential of the fruit, and then both intuitively sew fig leaves together for covering as they hide. Every step reveals the intellect, industriousness, and innate abilities of the pair. However, true nudity is revealed as they appear in the presence of the creator where authentic guilt and shame occur, because their vertical relationship is superior to the horizontal. Only God knows the reason for and depth of their guilt and shame.

5.3.1.2 Guilt and shame

Finally, guilt and shame is a punishment that compelled Adam and Eve to cover their nakedness horizontally and vertically. Delitzsch (2001:155) says the first consequence of sin is shame and avoidance. Initially they were ashamed in the presence of each other and secondarily in the presence of the Lord (cf. Gn 3:7-8). Genesis 3:7-8 is the seminal passage demonstrating that sin is accompanied by shame and guilt in the psyche of humankind. The Council of Trent's (Session 5 Section 2 June 17, 1546) statement on original sin substantiates the transference of all the attributes that accompany sin to the posterity of Adam:

If anyone asserts, that the prevarication of Adam injured himself alone, and not his posterity; and that the holiness and justice, received of God, which he lost, he lost for himself alone, and not for us also; or that he, being defiled by the sin of disobedience, has only transfused death, and pains of the body, into the whole human race, but not sin also, which is the death of the soul; let him be anathema: whereas he contradicts the apostle who says; By one man sin entered into the world, and by sin death, and so death passed upon all men, in whom all have sinned.

First, sin tarnished the horizontal relationships by creating guilt and shame regarding their naked bodies. Notice the progressive tone of the text after the man and woman choose to eat the forbidden fruit. The table below graphically outlines the steps.

5.3.1.3 Nine waw consecutives in Genesis 3:6-7

The nine *waw* consecutives in verses 6-7 function sequentially and consequentially. They delineate consecutive actions following the encounter with הַנָּחָשׁ (“the serpent”) in verse 5, forming consecutive steps away from their glorious abode. The immediacy of the actions is noted by the grammar until it plunges the pair to their final destination. Interestingly, verse 6 describes their actions singularly and independent of one another (i.e., she saw, she took, she ate, she gave and he ate). A transition occurs in verse 7 with the pair functioning collectively as a united front (i.e., both eyes open, they knew, they sewed, they made).

Step #1 וַתֵּרֶא הָאִשָּׁה the woman saw

Step #2 וַתִּקַּח - she took

Step #3 וַתֹּאכַל - she ate

Step #4 וַתִּתֵּן - she gave

Step #5 וַיֹּאכַל - he ate

Step #6 וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם - the eyes of both of them were opened

Step #7 וַיֵּדְעוּ כִּי עֲרֹמִים הֵם - they knew they were naked

Step #8 וַיִּתְפָּרְוּ עַלֶּהָ תְּאֵנָה - they sewed fig leaves together

Step #9 וַיַּעֲשׂוּ לָהֶם חֲגָרֹת - they made aprons to cover themselves

The four *waws* in verse 7 reveal four core theological truths that are distinguished below:

- 1) a new level of consciousness; 2) an increase in revelation and knowledge of exposure;
- 3) a desire to seek refuge; 4) concealment from the presence of the Lord (Gn 3:7-8).

Whenever sin occurs the internal disposition exhibits these characteristics.

5.3.2 Consciousness: opening of the eyes

The first *waw consecutive* וַתִּפְקְחוּנָה עֵינֵי שְׁנֵיהֶם (“Now the eyes of both of them were open”) functions as a consequential action in the scene, as it follows the concluding *waw consecutive* of verse 6 וַיֹּאכְלוּ (“Now they ate”) that notes their consumption of fruit. The consecutive *waws* are salient markers that signify the repetitive or successive consequences. In the Hebrew Bible, physical organs, are often construed by biblical writers as behaving semi-independently and possessing physical and moral qualities (cf. Ryken et al 1998:368-369; Banwell 1996:353). The heart, kidneys, liver, and eyes are referenced frequently in the Bible. However, Hebrew thought depicts the heart, not as the emotional center, but as the epicenter that governs the character, intellect, personality, and psychological dimensions of a person (Walker 2000:563). Hebrew thought identifies the lower anatomy of the body, the kidney, liver, and bowels, as containing the emotions rather than the will and intellect (Walker 2000:563). The writer of Genesis selects the eyes as the organ that unveils the entrance of sin into the human condition, and this going-beyond the optical function of the physical eyes is reflected in Genesis 3:5, 7. The writer emphasizes cognition, awareness, and an unveiling of information that enters through the portal of the eye’s lens. Eyes are used metaphorically as the entry point or gate to the epicenter of the will or emotions, which are ultimately in the mind of a person. The psalmist knows the Lord imparted knowledge through eyes that extend beyond the tangible or physical sphere, so he asks the Lord, “Open my eyes, that I may behold wonderful things from your law” (Ps 119:18; Jr 5:21). Insight and knowledge require an unveiling of the spiritual vision by God, but writers use the eyes as a means of communicating the awakening within humanity of spiritual matters. When the man and woman consume the fruit of the tree, new knowledge enters, and new emotions coalesce within their being.

5.3.2.1 What did Adam and Eve see?

Adam and Eve’s eyes were veiled to the realities of estrangement, guilt, and shame prior to their defiance. Genesis 3:6 explains וַתִּרְאֵהָ הָאִשָּׁה (“now the woman saw”), but the lenses of her eyes are not marred by sin. Therefore, her vision is limited to the vision God granted. A veil remained over their eyes, so their view is confined to the affirming potential contained within the fruit. A similar situation occurs in the book of Isaiah. The eyes, ears,

and hearts of the citizens of the Southern Kingdom are figuratively described as incapable of discerning matters pertaining to the “Holy One of Israel,” since they mock Him (Is 5:19). God blinds their eyes to the spiritual realities of Himself, which hinders them from comprehending the message of the prophet. Fortunately, the nation of Israel is not like the idols worshipped by the pagan nations, which “have eyes, but they see not” (Ps 135:16). Isaiah is commissioned to prophesy to those individuals who “Keep on listening, but do not perceive; Keep on looking, but do not understand . . . Their ears dull, and their eyes dim” (Is 6:9-10). The prophet proclaims: “For the Lord has poured over you a spirit of deep sleep, He has shut your eyes, the prophets; And He has covered your heads, the seers” (Is 29:10). Essential to Isaiah’s oracle is God’s active participation to conceal with veils the *בין* (“perception”) and *יָדַעַת* (“understanding”) of His subjects, so they *וְאֵל-תִּבְיִנוּ וְרָאוּ רְאוּ וְאֵל-תִּדְרְעוּ* (“keep hearing and do not perceive, Continue to see, but do not understand”) (Is 6:9). Since God is merciful, Isaiah later prophesies an eschatological event that will ensure Lebanon, Carmel, and Sharon will *יִרְאוּ כְבוֹד-יְהוָה* (“see the glory of the Lord”) and *יָבוֹא וְיִשְׁעֶכֶם* (“the recompense of the Lord will come, But He will save you”) (Is 35:2, 4). God promises to *תִּפְקַחְנָה עֵינֵי עֲוֹרִים* (open the eyes) of the physically and spiritually blind so they may know Him (Is 35:5).

Two passages allude to the physical opening of the eyes and God as the source of the restoration. In Isaiah 35:5, a portion of God’s divine deliverance is comprised of physical and spiritual healing for His covenant people. Anticipation of a total restoration to the original design established in Eden is the context of the prophetic message. Second, in 2 Kings 4:35 the context alludes to a physical opening of the eyes of the dead son of the Shunammite woman, by the miraculous movement of God through the prophet Elisha. The physical healing of the boy is a sign for an apostate or unbelieving community. Moreover, the miracle is a symbolic message of God’s ability to restore sight or open eyes to a blind spiritual condition (cf. Ex 12:12; 15:11; 18:10-11). Isaiah’s use of *פָּקַח* (“open”) demonstrates God’s dominance over His creature’s experiential knowledge. The term refers to the opening of eyes, except in Isaiah 42:20, where it refers to the opening of the ears; and in Isaiah 61:1, where it means the opening of a prison for those who are bound (cf. Lk 4:18-19). When opening of eyes occurs for humanity, often God is the subject of the verb (Gn 21:19; 2 Ki 4:35; 6:17, 20; 19:16; Is 35:5 (cf. Mt 11:5; Lk 7:22) 42:7; Ps

146:8) (Hamilton 1980:2:732). If God possesses the capability to open eyes for the good, He can open them for the bad.

Many modern translations do not provide a clear distinction regarding the subject's role in the opening of the eyes of Adam and Eve (e.g., Bible in Basic English; World English Bible). A passive voice for the *niphal* would suggest the Lord "opens their eyes" as a result of their actions. However, if the plural pronoun is the subject and the *niphal* utilizes the reflexive voice, the couple is responsible for opening their eyes with their choice to eat. The rendering of the New American Standard Bible, New International Version, and King James Version applies a hybrid translation. Emphasis is not given to either subject. Rather an interpreter may apply responsibility to both the Lord and His creatures for their transgression.

The author writes Genesis 3:7 as if he anticipates the reader's potential question: did the transgression affect both the man and the woman? He literally states שְׁנֵיהֶם ("two") or "both" the man and the woman's eyes are open. The dual construct cardinal number שְׁנֵיהֶם is not a reference to the duality of their eyes, but a direct reference to the man and woman both experiencing the revelatory moment. Now, both humans and creatures enter into the realm of "mortal combat" as each fight for their existence (Gunkel 1997:20). The ferocious activity within the relationships of humans and creatures is derived from the expansion of their knowledge as a result of their disobedience.

There is a wide scope of interpretations by scholars for the meaning of the collocation וְעֵץ הַדַּעַת טוֹב וְרָע ("the tree of the knowledge of good and evil"), ranging from moral good and evil, omniscient knowledge that is ascribed to God, sexual knowledge and omniscience, to wisdom (cf. Coleson 2012:96-101; Livingston 2009:925-926; Westermann 1994:242-248; Wenham 1998:62-64). O'Connor (2018:62-63) writes, "The text does not tell us what it means by good and bad, whether the couple is about to discover moral, spiritual, physical, or psychological goodness and badness."

In 2 Samuel, Barzillai (2 Sm 19:31-38) explains a principle fact pertaining to the knowledge of good and evil when king David attempts to extend kindness for his service (2 Sm 19:31-38). The knowledge of good and evil is a basic, simplistic, and discernable function of life for the mentally stable individual. However, due to his aged state, Barzillai's mental faculties prohibit him from distinguishing between the uncomplicated

actions of women singing and tasting food, and good and evil (2 Sm 19:35). Barzillai (2 Sm 19:31-38) exaggerates his demented state, which is a rhetorical device to overemphasize his condition. Nevertheless, the text indicates the straightforward way a resolute mind discerns the daily natural functions and laws within society, especially the distinction between good and evil.

Everything within Adam and Eve’s sphere is good, except the man and the serpent, so Adam and Eve possess the knowledge of good from inception, apart from its rival, evil (cf. Gn 1:2-31; 2:18; 3:1). The entity described as a crafty serpent knows good and evil, as well as the potential of the tree in the middle of the garden to grant the same knowledge to the one who consumes its fruit (Gn 3:1-5).⁴⁶ Therefore, the serpent suggests God does not want the couple to possess the knowledge because

טוב ורע כי ידע אלהים כי ביום אכלכם ממנו ונפקחו עיניכם והייתם כאלהים ידעי טוב ורע Gn 3:5

(“the Lord knows in the day you eat from it your eyes will be open and you will be like God knowing good and evil,” Gn 3:5).

We can note the scriptural basis for interpreting the knowledge of good and evil appears from two sources: 1) the direct address of God, serpent, and the author; 2) the demonstrable change in the thoughts, deeds, and interaction between man, woman, and God. First, Genesis 2:17 is subordinate to 2:16 and the *disjunctive waw* טוב ורע לא תאכל ממנו (“but from the tree of the knowledge of good and evil do not eat from it”) contrasts the prior access granted in 2:16, signaling a shift in the continuity of the thought. The temporal כי clauses in Genesis 2:17, as well as 3:5-6, reveal the results of eating, and explain the overarching theme and meaning of the knowledge of good and evil.

1) the results of eating the fruit is *death*

Gn 2:17 כי ביום אכלך ממנו מות תמות :

“For/indeed (when) in the day you eat from it you will die”

2) the results of eating the fruit is *open eyes* and 3) *becoming like God*

Gn 3:5 כי ביום אכלכם ממנו ונפקחו עיניכם והייתם כאלהים ידעי טוב ורע

⁴⁶ The serpent has opened eyes to discern the knowledge of God’s desire.

“For/indeed (when) in the day you eat from it your eyes will be open and you will be like
God knowing good and evil.”

4) The result from eating the fruit is to become *wise*

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאֲכָל וְכִי תִאְוָה הִיא לְעֵינֶיהָ וְנִחְמָד הָעֵץ לְהַשְׂכִּיל Gn 3:6

When the woman saw the tree was good to eat, and it was a delight to the eyes, and was
desirable to make wise”

For the couple to know good and evil is to know death, to have their eyes opened to comprehend aspects of their environment that were previously concealed, to be like God, and to possess wisdom independently of God.

Second, the phrase יָדָעַי טוֹב וְרָע (“know good and evil”) is used four times in Genesis 2-3 (2:9, 17; 3:5, 22), emphasizing its thematic impact on the narrative. Each use of יָדָעַי טוֹב וְרָע (“knowledge of good and evil”) occurs in conjunction with the tangible metamorphosis that occurs within the state and behavior of the primordial couple after eating the fruit. What happens offers an interpretation for the knowledge of good and evil. Sixteen explicit and unprecedented behaviors manifest after ingesting the fruit from the forbidden tree and establish the effects of the knowledge of good and evil.

1. death: physical and spiritual (Gn 2:9; 3:19);
2. nakedness (Gn 3:8);
3. fear (Gn 3:8);
4. concealment: sewing fig leaves for genitals (guilt and shame) (Gn 3:6);
5. fleeing: hiding from God (guilt & shame) (3:7-8, 10);
6. blaming: God and one another (Gn 3:12-13);
7. cursed cattle (Gn 3:14);
8. enmity (Gn 3:14-15);
9. pain in child birth (Gn 3:16);
10. competition: male and female combat (Gn 3:16);
11. dominion: man ruling the woman (Gn 3:16);
12. cursed ground (Gn 3:17);
13. sorrow: hostile labor (Gn 3:17);

14. sacrifice: animal death (Gn 3:21);
15. estrangement-banishment from God's presence (Gn 3:23-24);
16. destitution: homelessness Gn 3:24.

Equally, systematic complications are indicated by the carnage that evolves after their disobedience.

Constantly seeking mysterious or complex meanings of biblical text often complicates the insight that is evident in God's word. Scriptures were given so God's people could behold wonderful things from His law (Ps 119:18). For example, the forbidden tree does not possess supernatural or magical powers, like a talisman or fountain of youth. The tree and its fruit are merely instruments God uses to expose the volitional dimensions of the man and woman. Will they extend their reach beyond the divine boundaries and the transcendent covering God instituted by elevating the high hand *בְּיַד רְמוּה* (*“high hand”*) or gazing with a *עֵינַיִם רְמוּזָה* (*“haughty look”*)? Use of the hand is a pervasive picture, reflecting the wishes and will of the entire person, whether it is for performing basic tasks, demonstrating authority, or designating purpose and function (Ryken et al 1998:362).

References to the “high hand” denote intentional volitional acts of defiance and arrogant behavior by a person who seeks to revolt against an authority structure (Nm 15:30). Such persons blaspheme the Lord and are utterly cut off from the covenant people of God (Nm 15:30). Likewise, the *עֵינַיִם רְמוּזָה* (*“haughty look”*) suggests a posture of insolence, rebellion, and self-reliance apart from any authority or rule (Pr 6:17; cf. Is 10:12-14; Dn 11:12). The primordial couple enact the defiance of the haughty look and high hand when they lift their heads to gaze upon the fruit and elevate their hands to select the fruit from the tree of knowledge of good and evil. Each aspect of their physical posture, the head tilted back, eyes looking upward, and arm graphically extended, reveals the volitional dimensions of the man and woman's hearts. God detests the proud look of man and promises to debase the arrogant because He alone will be exalted, which is reflected in God's banishment of Adam and Eve from the garden (cf. Gn 3:23-24; Pr 21:4; Is 2:11-17).

Knowledge of good and evil is acquired as one transitions from a state of innocence to a level of consciousness (cf. Dt 1:39; Is 7:15-16). In Deuteronomy 1:39 the Lord assures Israel their children who *לֹא יָדְעוּ הַיּוֹם טוֹב וָרָע* (*“do not know good and evil”*) will enter the

land of Canaan. Likewise, Isaiah reference the consciousness of עִמָּנוּ אֵל (Immanuel), the child of the הַעֲלָמָה (“the almah”), who will לָדַעַתוּ מֵאֵוֶם בְּרָע וּבְחֹזֶר בְּטוֹב (“know to refuse evil and to choose good”) (cf. Is 7:14-16). Consciousness of good and evil follows the child like a condition of ignorance or innocence, and the concept parallels the ignorance and awareness of Adam and Eve. The comparison between the passage and the couple is not a perfect correlation for obvious reasons, but the principles are evident.

In conclusion, what Adam and Eve saw is the reality of sin, which is the dichotomy between good and evil. Leupold (1942:154) describes the condition of sin as “utterly sordid,” and he questions Driver’s simplistic view of humanity’s transformation as an ordinary experience of transition “from the innocence of childhood into the knowledge which belongs to adult age.” Instead, Leupold (1942:154) views this transformation as “the direct reaction of a guilty conscience” given to humanity by God with the definite purpose of letting this effect be “felt first in order that the baseness and the utter worthlessness of all of sin’s achievements may be made apparent.” Leupold (1942:154) concludes,

That the sense of shame should concentrate itself around that portion of the body which is marked by the organs of generation, no doubt has its deeper reason in this that man instinctively feels that the very fountain and source of human life is contaminated by sin...If this scripturally portrayed origin of the sense of shame be accepted as true, then all contentions of anthropologist that shame is rather the outgrowth of inhibitions and custom fall away as secondary and incidental.

God made attempts to shield humanity from the hideous consequences of guilt, shame, and sin, but the choice in the garden opened the eyes of humanity to the reality of additional knowledge good and evil.

5.3.2.2 Consciousness in the Ancient Near East

Hays (2014:3-4) recommends that readers of the Hebrew scriptures must give proper attention to the Ancient Near Eastern context to gain cultural literacy, because the “Scriptures are exceedingly respiratory: they breathe in the culture of their times, and breathe it back out in a different form. . . . Reading the Hebrew Scriptures in context is intoxicating, like breathing pure oxygen: everything is clearer and sharper, and the energy is immeasurably higher.” In the process of appropriating the cultural milieu of the Ancient

Near East, a balanced appraisal the Genesis and Mesopotamian literature is necessary, especially concerning the consciousness that occurs in the creation narratives.

Authors attempt to identify parallels between ancient sources and the Old Testament creation account, but incongruities abound (Hendel 2013; Zakovitch et al 2012; Sparks 2005; Arnold and Beyers 2002; Clifford 1994; Hess and Tsumura 1994; Hallo 1983). It is affirmed that the Israelite religion is not unique within the panoply of West Semitic religions; rather the religion of Israel (i.e. Hebrew Scriptures) is understood on the basis of a progressive change that occurred over time (Smith 2001:3-24). Gnuse (2014:1) denies the biblical authors replicated the Ancient Near Eastern narratives with minor occasional edits, because that diminishes the creativity of the biblical authors and does not consider the serious differences between the creation account of Genesis 1-2 and the Ancient Near East. Instead the biblical authors were sophisticated theologians who offered polemics against the motifs and ideologies (polytheism, imperialism, idolatry, anthropology, etc.) of their neighbors (Gnuse 2014:1-2). The brief reference reveals the core tenet of the creation account, that the glorious and sinless character of humanity who dwell in the presents of a holy God, is lacking in the rest of the biblical corpus. Peterson (2017:288-289) contends that scholars accept the primeval history account given by the author of Genesis possesses affinities with the Gilgamesh Epic. Constant references are made, primarily to the Gilgamesh Epic and other ancient sources, as possessing the motifs present in the Genesis creation narrative, especially the motifs of nature, garden, desire for wisdom, and sexual awareness that leads to a heightened level of consciousness.

Speiser (1964:27) avers that the correlation between the traditions in Mesopotamia and Genesis are not “mere coincidence” and “lend added support to the assumption” that the writer of Genesis knew the creation accounts of Mesopotamia (cf. Peterson 2017:283-300; Beyerlin 1978:276-278). The epic notes Enkidu, “the savage-man, the barbarous fellow from the depths of the steppe” (Pritchard 1955:75) (Tablet I, column iv, lines 6-7) engaging in intercourse with the harlot who is commanded to:

“Free thy breasts,
Bare thy bosom that he may possess thy ripeness!
Be not bashful! Welcome his ardor!

As soon as he sees thee, he will draw near to thee.

Lay aside thy cloth that he may rest upon thee.

Treat him, the savage, to a woman's task!" (Pritchard 1955:75) (Tablet I, column iv, lines 8-13).

After the licentious encounter, described as "Mating with the lass" and "After he had had (his) fill of her charms, He set his face toward his wild beasts." (Pritchard 1955:75)

Tablet I, column iv, lines 22-23). The author explains,

"But he (Enkidu) now had wisdom, broader understanding."

Returning, he sits at the feet of the harlot.

He looks up at the face of the harlot,

His ears attentive, as the harlot speaks;

The harlots says to him, to Enkidu:

Thou art wise, Enkidu, art become like a god!"

While attempting to find parallels, Speiser ignores obvious and unique distinctions that elevate the Genesis narrative above other literature. Enkidu consorts with a harlot, and his consciousness affords him wisdom and understanding as he transitions to a state of apotheosis to reside among the gods in the pantheon of deities. The Gilgamesh Epic celebrates licentiousness, hedonism, and an irreligious existence apart from the restraints of a supreme law-giver. Consciousness for Enkidu is attaining a deified existence as a god, which is a superior and esteemed status beyond his prior state. Indulging in immoral behavior does not violate a divine prohibition; instead immorality is the impetus for consciousness of divinity, wisdom, and knowledge.

Adam and Eve's consciousness occurs as a result of violating a prohibition established by their creator, God (Gn 3:1-8). By eating the fruit of the tree the man and woman are banished from the presence of the one true God, while arousing the strange emotions of guilt, shame, and fear. Genesis 2:15-25 establishes marriage as a sanctified union between a man and woman, who are the vice-regents of God's creation. Unlike the Gilgamesh epic, Genesis 3 does not celebrate rebellion and immorality, but chastises humanities' rebellion as a challenge to the superior knowledge and consciousness of

Yahweh. Adam and Eve’s actions plunge them into a deplorable state of consciousness that is the ultimate disgrace, without the possibility to become gods since they are created in the image of God (Gn 1:26-28). Consciousness in Genesis 3 is the arousal of the permanent stain of fear, guilt, and shame within the being of the man, the woman, and their progeny. Consciousness thus has a different trajectory in Genesis 3 and the Gilgamesh epic.

5.3.3 Awareness: knowing nakedness

The consciousness that begins with the opening of the eyes continues with knowing nakedness, which demonstrates the range of usage for יָדַע within Genesis 3. After the veil of knowledge is removed, the second *waw* offers an explanatory statement. The כֵּן clause functions in an explanatory capacity, because it provides further insight for the main action. They know nakedness “because” or “as a result of” their eyes opening. This second reality is the direct next step after the first consequence of the fruit. The successive steps follow a downward spiral away from the glory, honor, and splendor of the Garden. Now, revelation or knowledge of nudity invade their experience:

וַיֵּדְעוּ כֵּן עִרְוָתָם הֵם Gn 3:7b

(“They knew because they were naked”).

The root for יָדַע (“know”), is found throughout the range of the Semitic languages: Akkadian, Ugaritic, Ethiopic, Old South Arabic, Phoenician, Aramaic, Syriac, Mandaic, but with exceptions in Arabic (Botterweck 1986:461). Varied meanings are given for יָדַע, ranging from sensory perception, to intellectual process, to practical skill, to careful attention, to close relationship, and to physical intimacy, suggesting precise nuances should not be sought since the meanings are difficult to relate to one another (Fretheim 1997:410). It is difficult to isolate a singular definition of יָדַע in Genesis 3:6-7. One suggestion that is appropriate for the verse is the knowledge the man and woman experience results from realization, experience, and perception that one can learn and transmit (Schottroff 1997:521). By observing initially, Eve perceives certain realities about the fruit (Gn 3:6). Then, after they consume the fruit, another level of realization is gained, which is the reality of nakedness (Gn 3:7). The knowledge the couple attain progresses from veiled to unveiled, or the knowledge of good to the knowledge of evil. Prior to consuming the fruit, Eve does not perceive the reality of nakedness, only the reality of the good.

5.3.3.1 ידע in Ancient Near Eastern literature

Semitic languages (Akkadian, Ugaritic, Ethiopic, Phoenician and a few others) attest to the root *yd^c* (“know”), with the derivatives occurring over 1058 times in the Hebrew bible (Botterweck 2011:449). In *The Treaty Background of Hebrew Yāda'*, Huffmon (1966:31-37) examines the technical use of *yāda* (“to know”) with reference to terminology in the Ancient Near Eastern international treaties and Hittite Instruction Text,⁴⁷ which involves the sworn allegiance to the king of individuals and groups with the Hittite realm (cf. Bergman 2011:454-482).⁴⁸ Hittite and Akkadian material reference to “know” as illustrating parallels to the Old Testament found in legal documents outlining suzerain and vassal treaties (Bergman 2011:456-457).⁴⁹ The initial observation focuses on the treaty between Suppiluliumas, the Hittite king and his vassal in eastern Asia Minor, Huqqanas,

And you, Huq qanas, know only the Sun (dUTU"I-pat . . . sdk) regarding lordship; also my son (of) whom I, the Sun, say, 'This one everyone should know (jakdu), . . . you, Huqqanas, know him (apitn id[k])! Moreover, (those) who are my sons, his brothers, (or) my brothers . . . know (sak) as brother and associate. Moreover, another lord . . . do not . . . know (lj .. sakti) ! The Sun [alone] know (UTUI-i[n-pat] sa-a-ak')! (Huffmon 1966:31-32).⁵⁰

The use of “know” in this treaty correspondence illustrates an acknowledgment between the two parties or recognition of their status or position for one to recognize. Both are aware of the other’s position and how they will relate to one another. Treaties are legal documents. So, the form of the knowing takes on a technical sense in the legal language of the Ancient Near East.

Equally, the Amarna tablets contain substantial treaty terminology with the term “know” used in a technical sense (Moran 1963:173-176). When king Abdi-Asirta of Amurru anticipates an attack from the Mitannian king, he requests military assistance from Amenophis III, his suzerain. The Assyrian Dictionary (Gelb 1960:28) translates the plea, “Let the king, my lord, care for PN’s servant and grant life to him,” however, Huffmon (1966:32-33) recommends a technical sense, “May the king my lord recognize me, a

⁴⁷ See, von Schuler (1957: 9, I, 13-14, 28 IV, 18-19).

⁴⁸ See Goetze (1964: 32); von Schuler (1957: 45-49).

⁴⁹ See also Hillers (1964:46-47); Moran (1963:173-176).

⁵⁰ The translation from Hittite used by Huffmon are based on Friedrich’s translation. See Friedrich (1930:106-111) (I, 8-16, 32-33).

legitimate vassal” (and therefore provide support). Clearly the context explains “know” as a form of recognition by the god of the king’s validity. The use in the Hittite and Akkadian literature is consistent with the Old Testament application of the term.

Another use of יָדַע that corresponds to the Akkadian usage refers to the intensive involvement with an object that exceeds a simple cognitive relationship in the sense of being concerned with (Schottroff 1997:514-515). In Genesis 39:6, the Pharaoh of Egypt completely trust the stewardship of Joseph to the extent that

וְלֹא-יָדַע אֶת־כֹּל קִיאֻמָּה כִּי אִם-חֶלֶם אֲשֶׁר-הָיָא אוֹכֵל

(“he did not know anything except the bread he ate”).

Knowledge, in the sense of examination or comprehension, of the interworking of the kingdom, were not a concern for the Pharaoh, due to Joseph’s knowledge. The base meaning for *yada* is substantiated in the Ancient Near Eastern literature and provides an occasion for consideration with difficult passages.

5.3.3.2 יָדַע in the Old Testament

As previously noted in the Ancient Near East application, identifying a precise meaning for the uses of יָדַע (“to know”) is difficult due to the range of use, from sensory perception, intellectual process, practical skill, and careful attention, to close relationships (Fretheim 1997:402). Fretheim (1997:402) suggests precision is not a necessity, rather the context enables particular distinctions to emerge that provides clarity for the interpreter. Although the semantic scope of the verb יָדַע in the Old Testament is broad, the basic meaning “to perceive” or “to know” is recognized in the Ancient Near Eastern literature (Schottroff 1997:511). Schottroff (1997:511) emphasizes the use of *yada* as “primarily the sensory awareness of objects and circumstances in one’s environment attained through involvement with them and through the information of others.” Additionally, יָדַע extends to the relationship between husbands and wives knowing in an intimate or sexual context (Koehler et al 1995:391). An example of the marital relationship occurs in Genesis 4:1. It reads:

וְהָאָדָם יָדַע אֶת-חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-חַיָּן

(“Now Adam knew his wife Eve. Then she conceived. Then she gave birth to Cain”).

An essential use *yāda* references the intimacy, intellectual, and perceptive knowledge of God and his revelatory actions among His covenant people in Hosea 6:6. Hosea informs the people that God desires תָּכַר וְדַעַת (“loyalty and knowledge”) וְלֹא-גִבַּח מִעֹלֹת (“not sacrifice and burnt offerings”) (Hs 13:4). It is imperative that Israel “know” Yahweh beyond a superficial acknowledgment via lambs, bulls, and goats. Yahweh desires reverence as the sovereign Lord without a rival. Therefore, the Lord asserts, “I am Yahweh, your God, from the land of Egypt, and gods other than me you shall not know.” Abraham, Moses, David, and Cyrus are the servants of the Lord who should “know” by acknowledgment the mutual legal aspects of the suzerain and vassal covenant forged between Yahweh and His servants. In Genesis 18:19 the כִּי יָדַעְתִּי (“for I knew him”) is a formal recognition by Yahweh that Abraham is a legitimate servant, who will instruct his sons and house after him. Yahweh affirms to Moses in Exodus 33:17, כִּי-מָצָאתָ חֵן בְּעֵינַי וְאֶדְעֶךָ בְּשֵׁם, (“for you have found favor in my eyes and I have known you by name”) (Ex 33:17cf. 2 Sm 7:20 and 1 Chr 17:18; Is 45:3-4).

Amos uses the word *yāda*, which in this connection signifies “care for,” “be interested,” or “concerned in.” The prophet represents Yahweh as saying, “You alone I have cared for among all the clans of the earth” (Am 3:2) (Lindblom 1962:326). Within the context of Amos 3, “to know” has a relational, instead of a cognitive meaning and Yahweh knows Israel by choosing or selecting the nation to establish His covenant with and to demonstrate His mercy and grace (cf. Paul and Cross 1991:101-102). In other passages *yada* means “to watch over, to care for” in a series of texts (Pss 1:6; 37:18; 144:7; Nah 1.7). According to Mays (1969:56-57), when *yada* is coupled with Yahweh as subject, it means “to establish a relation, to select for a purpose” and comes close to the technical term *bahar* (“elect”) used by Deuteronomy (cf. Jr 1:5, 2 Sm 7:20, Dt 9:24; Hs 13:5).

Israel is the sole covenant partner of Yahweh, which entitles them to the blessings of the Lord, because He *knows* them beyond the basic experiential capacity. Yahweh cultivates a level of intimate and identifying knowledge that is exclusive for His chosen people to permanently bind both parties together through a covenant relationship.

5.3.3.3 יָדָע in a technical context

The technical use of *yāda* is established in the Ancient Near Eastern literature and the Hebrew Bible. Over 944 occurrences of the root are used with every Hebrew stem that represent a multitude of “shades of knowledge gained by the sense” from knowing (Lewis 1980:366). Close parallels or synonyms are יָבִין (“to discern”) and יָכַר (“to recognize”) (see Lewis 1980:366). Fretheim (1997:641) observes that יָבִין means “to perceive through the senses” and functions with a narrower range of meaning and theological usage that focuses on insight and understanding achieved through observation (cf. Pr 24:12; Mi 4:12).

Next, יָכַר carries various senses. Most commonly it means “to recognize a person or object” (Gn 27:23; 37:33); “to acknowledge a person” (Dt 21:17); “to have regard for others” (Job 34:19); “to distinguish” (Ezr 3:13); and “to take notice of” (Rt 2:10, 19) (Fretheim 1997:108). Unfortunately, Adam and Eve gained their knowledge in every aspect of their existence in a negative capacity. The consciousness of their sexual organs is the result of eating the fruit of the tree: before then our first parents had the innocence of children, who are often seen naked in the East (Skinner 1930:70-71). The context dictates a sensory, intellectual, and practical application of the term. Delitzsch (2001:155) suggests that “the promise of the serpent is fulfilled because the couple gains knowledge, not merely intellectual insight, but a profound inward experience”; וְהָפְקִיחוּ אֵינָהּ states the actus directus of knowledge, and the ... וְיָדָעוּ that follows the actus reflexus of feeling nakedness to be a shame.” August Dillman (1892:74) recognized that the knowledge gained by Adam and Eve is wrong, and it aroused shame in their being, which is the companion of sin:

Die erwachende Scham ist die nächste Begleiterin der Sünde, ohne die Sünde gibt es keine Scham; The sie ist das unwillkührliche Zeugniß der verletzten Unschuld, u. tritt auch beim empirischen Menschen gleichzeitig mit der Entwicklung des Wissens um recht u. unrecht auf.⁵¹

Shame is the expression of this separation, surprise at the fact that humankind is both the one and the other. In shame, however, there is also, with the feeling of surprise, the fear of something uncanny and at the same time a curious desire for it (Brunner 1947:351).

⁵¹ The translation of Dillman’s (1892:74) statement reads: “The awakening shame is the next companion of the sin; without the sin there is no shame. It is the involuntary testimony of injured innocence, which also wrongly occurs in the empirical man at the same time as the development of knowledge.”

In their “ideal state” after creation and dwelling in the Garden of Eden, Adam and Eve understand their person and sexuality with wholeness and thus feel no shame in their nakedness (Waltke 2001:91). Furthermore, their nakedness is an image of openness and trust, but with the loss of innocence in the fall, they feel guilt, shame, and temptation. Therefore, they need to protect their vulnerability by the barrier of clothing (Waltke 2001:91; cf. Gn 3:7).

If the couple complied with the stipulations given for dwelling in the Garden only righteous revelation would pervade their experience. However, sin allows wickedness to enter.

For, as soon as our first parents had transgressed the commandment, divine grace forsook them, and they were confounded at their own wickedness; and therefore they took fig-leaves (which were possibly the first that came to hand in their troubled state of mind), and covered their shame; for though their members remained the same, they had shame now where they had none before (Augustine 1988: book 13 chapter13).

Genesis 2:25 and 3:7 textually note the transformation from residing in nudity without guilt and shame to realizing nudity that is coupled with guilt and shame, although certain interpreters disagree. As previously noted, the scene in Genesis 3:8-24 manifest the actions of fearful, guilty, and shamed individuals. The actions do not destroy the compassionate care the Lord had for the man and the woman, because He covers their nakedness (Gn 3:21). Certainly, because the Lord *knows* Adam and Eve, in every sense of the word, He expresses the tender mercies of a loving Father by not utterly destroying them after they disobey.

5.3.3.4 Denial of nakedness

Early Armenian sources dispute the traditional textual interpretation that Adam and Eve were nude in the Garden of Eden prior to eating from the tree of knowledge of good and evil. They argue Adam’s response to the presence of the Lord in the Garden (Gn 3:10) means not “I was naked,” but “I became naked” (Stone 2013:31). Stone (2013:31) notes that their interpretation hinges on the use of the verb in verse 10, with a similar interpretation appearing in the poetry of St. Ephraem. Analogous to the Armenian sources,

St. Ephraem the Syrian (1990:95) communicates an existence with covering prior to sin's entrance in his *Hymns on Paradise*:

In the midst of Paradise God had planted
the tree of Knowledge
to separate off, above and below,
sanctuary from Holy of Holies.
Adam made bold to touch,
and was smitten like Uzziah:
The king became leprous,
Adam was stripped,
Being struck like Uzziah,
he hastened to leave:
Both kings fled and hid,
In shame of their bodies.

Ephraem essentially posits that just as Uzziah was smitten with leprosy, Adam was “stripped” of his covering as a result of sin. Both were consumed with shame and fled to conceal their shame.

Additionally, the *Targum of Jonathan Ben Uzziel* deviates from the orthodox interpretation of Genesis 2:25, as well as applying an explanatory translation of the text (Etheridge1862: section I.III). The Targum (Etheridge1862: section I.III) translates 2:25 וְהָיוּ שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתְבַשְׁשׁוּ with the following, “And both of them were wise, Adam and his wife; but they were not faithful (or truthful) in their glory.” This is a departure from “the two of them were naked, the man and his wife, and not ashamed.” Suggesting the pair were clothed breaks the theological connection between Genesis 2:25 (“naked and not ashamed”) and Genesis 3:7 (“they knew they were naked and sowed fig leaves together”) which identifies the couples’ entrance into an unknown vortex of uncertainty. Nakedness symbolizes the perfect relationship with God that is unencumbered. Clothing serves as a veil for something unholy or offensive (Ex 20:26).

The basis for the exegesis of the Targum is predicated on the belief that Adam and Eve were clothed in their pre-lapsarian glory (Anderson 2000:65). Anderson (2000:65) continues by noting that the other sources in the Targum, which are parallel to the verbal expression in Genesis, explain that Adam and Eve were without shame. Psalm 49:13 and Exodus 32:1 contain statements of Israel possessing garments of glory like Adam and Eve prior to the fall. Particularly in Exodus 32 the words are similar to those of Adam as Moses

descended from Mount Sinai with the two tablets of the law of God. Hebrew tradition suggests that the Israelites received similar garments (or crowns) of glory when they received the Torah, and the garments protected Israel from the angel of death and rendered her immortal. When Israel stood at Mount Sinai, they were dwelling in a state of glory similar to Adam in his pre-lapsarian glory. However, when Aaron constructed the golden calf leading the nation to sin, they forfeited their state and their garments were removed, just as Adam and Eve's garments were removed. Rabbi Eliezer (1965:98) substantiates Anderson's assertion:

A skin of nail, and a cloud of glory covered him. When he ate of the fruit of the tree, the nail-skin was stripped off him, and the cloud of glory departed from him, and he saw himself naked, as it is said, "And he said, Who told thee that thou wast naked? Hast thou eaten from the tree, whereof I commanded thee?"

Eliezer (1965:98) acquired his insight from on Genesis 3:7 from the *Palestinian Targum* "The dress of Adam and Eve was 'onyx-coloured.' The legend of an original skin of nail is preserved in the custom, which still obtains among orthodox Jews, who gaze at their nails with the Habdalah light at the termination of the Sabbath." Further allusions to a covering of man at creation are made in the *History of the Rechabites* (Charlesworth 2011:456-457). A passage indicates a covering was given to Adam and Eve upon their entrance into the Garden. The author writes,

[T]hose who (daily) live in purity and holiness" receive a covering like Adam: "But we are not as you suppose, for we are covered with a covering of glory; and we do not show each other the private parts of our bodies. But we are covered with glory (similar to that) which clothed Adam and Eve before they sinned (History of the Rechabites 12:1-3).

Interpreters lack textual evidence to substantiate a tangible covering prior to sin. Although the Old Testament Pseudepigrapha (Charlesworth 2011:28) is not on par with Scriptures, selected authors provide a correct understanding of Genesis 3:

Then the holy angel Raphael, who was with me, responded to me and said, 'This very thing is the tree of wisdom from which your old father and mother, they who are your precursors, ate and came to know wisdom; and (consequently) their eyes were opened and they realized that they were naked and (so) they were expelled from the garden' (1 En 32:6; cf. Life of Adam and Eve 21:1-6; Jub 3:15-6).

An examination of the passages reveals a slight distinction in the vowels used to describe their existence as naked. Genesis 2:25 employs עֲרוּמִים (*arūmmim*) and 3:7 uses עֲרֻמָּם

(*erûmmim*), which includes a simple change of the from “a” to “e.” Both terms function in the same capacity with the grammar of the sentence; they are masculine plural absolute adjectives. Gesenius (1910:238) describes the use in 2:25 and 3:7 as parallel forms of עָרוֹם, which negates the idea of a dichotomy between the terms. Postulating that Adam and Eve required physical covering for their corporeal bodies that were created in perfection is a gross misrepresentation of the biblical text. First, it diminishes the profundity of God’s affirmation in Genesis 2:25, that they were both naked and not ashamed. Second, the transgression is not as impactful, since they required covering initially. Third, shame dwelt in the psychology of humanity in their perfect and innocent state. If this theory is accepted, God did not create Adam and Eve perfect beings, but imperfect beings needing covering. Clothing serves as a constant reminder of humanity’s fallen condition, and the inability to stand in the presence of holiness unveiled. Adam and Eve did not require clothing prior to their fall, because their nudity was not tainted by disobedience. Rebellion covered humanity in fear, guilt, and shame, but God’s initial design was uncovered in splendor, perfection, and glory.

5.3.4 Refuge: human covering of nakedness

Humanity attempts to conceal the sin, shame, and guilt incurred:

וַתְּפָרֵד עֲלֶיהָ תְּאֵנִים (“They sewed fig leaves”) (Gn 3:7)

וַיַּעֲשׂוּ לָהֶם תְּכָרִית (“They made coverings for themselves”) (Gn 3:7)

The *waw consecutive* continues the sequential action of the scene. A sense of urgency appears to infuse their thinking, leading them to anxiously sew fig leaves together. Shame and guilt created a measure of hysteria, but they display a modicum of ingenuity as they seek refuge behind the fig leaves. A transition from the original liberty in nature toward a civilized and domesticated existence evolves. A similar occurrence is found in the Epic of Gilgamesh. Enkidu, the beastly character “born in the hills” puts on clothes as a sign of his domestication from a life of savagery (Pritchard 1973:40-50). Adam and Eve manifest a spirit of discomfort, a lack of direction, and the need for reassurance due to the shame (Gn 3:8). Chrysostom (1999:207) summarizes the scenario well:

I ask you, the transcendence of their blessed condition, how they were superior to all bodily concerns, how they lived on earth as if they were in heaven, and though in fact possessing a body they did not feel the limitations of their bodies.

After all they had no need of shelter or habitation, clothing or anything of that kind. It was not idly or to no purpose that Sacred Scripture indicated this to us; it was that we might learn of this carefree condition of theirs, their trouble-free life and angelic condition, as you might say, and that we might attribute it completely to their indifference when later we see them bereft of all these advantages and, as it were reduced to the utmost indigence after the great abundance of their wealth.

Second, shame and guilt intersect with the vertical relationship as they attempt to hide from their Creator among the trees in the Garden of Eden. The overwhelming desire to seek refuge is not a result of their sexuality. After the fall, sex is considered unclean, consisting of sinfulness and impurity (Zink 1967:356). Dubarle (1957:26) denounces the degrading of sex as something unclean by noting the astuteness of the use of covering for social reasons, not because of an over zealous sexual appetite: “Le vêtement symbolise la richesse et l’intelligence qui rendent apte au commandement (Is., iii, 6). Le vêtement résume aussi toutes les dissimulations qui rendent la vie sociale possible et non pas seulement les précautions prises pour éviter les excitations sexuelles.”⁵²

Adorning themselves with coverings possess an element of ingenuity. Clothing protects against the loss of human dignity because nudity without shame presupposes a world where the environment is placid and where relations among people are not distressed by dread, animosity, or contempt. Clothing serves in a protective capacity for the rulers of the creations as well as concealing the most intimate aspects of the human body. Caution is necessary to avoid associating sex or the sexual organs with sin. Brunner (1947:350) explains the intervention of sin created an unhealthy chasm between the relationships:

It is not their sexuality in itself which is the reason for their shame . . . but the nakedness unveiled by sin, which previously, like the terrible majesty of God, was veiled from them by God’s loving Word which united them. This does not mean that sexuality, the sexual difference, and the polarity of man and woman, is sin, but that sin has entered into the sex relation in such a way that the sex nature and the personal life, sexuality and spiritual destiny, the sex creature and the spiritual creature have become separated.

Sasson (1997:418) references Wambacq’s analysis of nakedness used in the Old Testament Scriptures and argues that nakedness is not to be associated with sexuality, but rather with

⁵² Translation of Dubarle (1957:26): “The garment symbolizes the wealth and intelligence that make it suitable for command (Is., iii, 6). The garment also summarizes all concealments that make social life possible and are not just the precautions taken to avoid sexual excitations.”

human frailty and misery: “Les premiers hommes n’en rougissaient pas, parce qu’ils n’en étaient pas conscients, du fait qu’ils vivaient dans l’amitié et la protection divine.”⁵³

Nakedness becomes associated with shame after Adam and Eve eat the fruit, leaving them with the consequences of transgressing God’s judicial command. Sin divulges the hidden knowledge of the most sacred facet of humanity, intimacy. Intimacy is manifest through nudity, but God created humanity oblivious to the depths of their intimacy. Transgressions enlighten humanity to what God concealed, leading to guilt for violating the law and shame after recognizing their nakedness. Now they attempt to cover the shame they uncovered and hide their shame from one another and the creator.

5.3.4.1 Nakedness in the Hebrew Bible

Nakedness in the Old Testament maintains its negative connotation with the exception occurring in Genesis 2:25. Augustine (1887:251) posits,

For, as soon as our first parents had transgressed the commandment, divine grace forsook them, and they were confounded at their own wickedness; and therefore they took fig-leaves (which were possibly the first that came to hand in their troubled state of mind), and covered their shame; for though their members remained the same, they had shame now where they had none before.

As previously noted, the primeval couple experiences the guilt and shame of nudity immediately after their transgression. Nakedness in the Hebrew Bible is nuanced uniquely in each context, but warnings of woe often characterize the majority of uses in Scripture. Wolde (1994:38-39) stresses the negative sentiments pertaining to sexuality as something forbidden until after the couple ate the fruit from the forbidden tree. He comments, like death, sexuality is present as a possibility, but it does not materialize, because the knowledge or differentiation, which is required, is as yet absent (Wolde 1994:39). Wolde suggests, although the couple possess the capacity to express their affection through nakedness, they lack the knowledge to do so due to the deleterious nature of sexuality, which makes nakedness and sexuality abhorrent. Cassuto (1961:137) correctly disagrees: “Since they did not yet know good or evil, nor had they yet learned that sexual desire could

⁵³ “The first men did not blush, because they were not aware of it, because they lived in friendship and divine protection.”

also be directed towards evil ends, they had no cause to feel ashamed at the fact that they were naked; the feeling of shame in regard to anything is born only of the consciousness of the evil that may exist in the thing.”

Sexuality is a public expression for the primeval couple to enjoy uninhibitedly, like every aspect of the creation (cf. Gn 1:28). Clearly after the transgression nakedness connotes the loss of divine, and individual and social dignity or favor. Several narratives note a degrading social sentiment that surrounds nakedness. After the father of Canaan looks at the nakedness of his father Noah, who exposed himself in an inebriated state, God pronounces a curse on Ham (Gn 9:22). God’s response suggests the sacred and personal dynamic of human sexuality, which should exist within proper boundaries in the social structure. Prior to the institution of the law, God held humankind responsible for functioning with discretion and exercising moral conduct with their sexuality. In the book of Leviticus, Moses presents the moral and judicial laws at Mount Sinai that regulate the specific statutes of human sexuality in its vertical and horizontal function. The priests serving in the ceremonial capacity of the law are commanded *לְכַסּוֹת בְּשֵׂר עֲרוֹנָה* (“to make linen garments to cover their naked flesh”) during their service and not to expose their bare flesh (Ex 20:46; 28:42-43). Satlow (1997:432) relates “one “tannaitic source retelling a story of a priest who exposed his nakedness while ministering at the altar and was precipitously dragged down from the altar.” Exposure of the priest’s bare flesh is offensive to the holiness of God who dwells in their presence during the cultic ceremonies. Additional statutes are given that forbid family members from *לְגַלּוֹת עֲרוֹנָה* “exposing/uncovering the nakedness” of selected family members, near relatives, and during a woman’s menstrual cycle (Lv 18:6-19; 20:17; cf. Dt 27:20). Covering nakedness is not confined only to the civil, ceremonial and cultic laws of the Israelites. Surrounding nations received similar treatment as they were amalgamated within the Israelite community. God commands His covenant people through Moses to clothe their enemies who are naked (Dt 28:48). Israel receives covering from the gracious hand of the Lord; now they must extend covering to their enemies. The Torah primarily implements the prohibitions and statutes for the moral conduct of a separated nation serving a holy God.

In the writings, king David is rebuked by his wife Michal for dancing and celebrating at the return of the Ark of the Covenant in an *גְּלִיָּה* (“uncovered”) state (2 Sm

6:20). However, the king's revelry does not offend the holiness of God by exposing his flesh. Although he removes the royal attire, king David adheres to the statutes of the Torah mandating the covering of flesh with a linen ephod in the presence of the Lord (2 Sm 6:12; cf. Ex 28:42). David's ambassadors to the Ammonites are not as fortunate, since king Hanun perceives them as spies. The king shames David's diplomats by shaving their beards and cutting their garments to expose their nakedness (2 Sm 10:1-4). Exposing another's nakedness is wicked and an iniquity God hates (Job 22:6; cf. Am 2:8).

5.3.4.2 Nakedness in the prophetic literature

The prophetic literature focuses on nakedness as a judgment from God as a consequence of sin. The prophetic words of Isaiah during the eight-century warn the Babylonian women cavorting in perceived security under the protection of the military juggernaut. The women residing in the Babylonian empire will "no longer be called tender and delicate," but their "nakedness will be uncovered, [their] shame exposed" (Is 47:1,3; cf. Mi 4:11). Babylon was God's instrument for divine judgment of against the southern kingdom of Israel. Now the Lord reverses the punishment on the sinister, relentless, and diabolical Babylonians. God actively stripping the women naked carries a metaphorical and literal nuance. Isaiah literally prophesied "naked and barefoot for three years" as a sign against Egypt and Cush (Is 20:3).⁵⁴ The display of nakedness and bare feet depicted how the Assyrians would lead the "young and old" captives from Egypt and Cush, "naked and barefoot with buttocks uncovered to the shame (Is 20:4)." Figuratively, the removal of dignity and honor is associated with nakedness, as Jerusalem became "an unclean thing. . . . All who honored her despise her because they have seen her nakedness (Lm 1:8)." Husbands possess the duty of "clothing" their wives as a sign of protection and provision (Ex 21:10). God is metaphorically depicted throughout the Old Testament as Israel's husband, who covers her nakedness literally and figuratively (Is 54:4; Jr 31:32; Jl 1:8; Hs 2:7). In Hosea 2:8-10 God says:

For she does not know that it was I who gave her the grain, the new wine and the oil,
And lavished on her silver and gold, Which they used for Baal. Therefore, I
will take back My grain at harvest time And my new wine in it season. I will also

⁵⁴ Isaiah's contemporary Micah prophesied between 750-686 B.C. He prophesied through Jerusalem "barefoot and naked" to express his mourning and lament for the pending destruction of Samaria (1:8).

take away My wool and My flax Given to cover her nakedness. And then I will uncover her lewdness in the sight of her lovers, And no one will rescue her out of My hand.

In the prophetic literature, nakedness is used as God’s tool for judgment against nations and for shaming them socially. The affluent demonstrate their wealth by wearing clothing cut from fabric brightened by expensive Tyrian purple dye extracted from the hypobranchial gland of the murex snail (Ezk 23:6), which is the same material used in the tabernacle (Ex 26:1, 31, 36) (Matthews 2006:112). Ezekiel prophesies of a future date when the Lord says of Jerusalem, “I will give you into the hands of your lovers, and they will tear down your shrines, demolish your high places, strip you of your clothing, take away your jewels, and leave you naked and bare (Ezk 16:39).” As a result of Jerusalem’s “harlotries,” which are different, because Jerusalem “gives money and no money is given” to her by her lovers (Ezk 16:34), she “bribes them to come” from various regions to participate in her harlotry (Ezk 16:33). Such gross acts of immoral activity are compared to an adulterous wife “who takes strangers instead of her husband” (Ezk 16:32). Therefore, God will set His “jealousy” against Jerusalem and deal with them in “wrath” (Ezk 23:25). The nation is stripped of their clothes by the foreign invaders, who will deal with Jerusalem in “hatred,” by taking their property and leaving them *שִׁירָם וְעָרְיָה* (“naked and bare”) (Ezk 23:29).

In the “Black Obelisk” inscription of the Assyrian king Shalmaneser III (842 BC) the *kethoneth*, a shirt-like garment made of wool extending to the ankles or just above the knee, is mentioned as a garment being worn by the Jews. Jehu, king of Israel, is depicted in a series of sculpted captions, bowing down before the king of Assyria while his servants bring the Assyrian king gifts as tribute payments (Matthews 2006:110). The *kethoneth* Jehu wears has a fringed end, tied with a girdle⁵⁵ and hanging tassels (Matthews 2006:110). It is the basic garments for captured people so they may cover their bodies, basically covering their shame. Judean captors from the city of Lachish are seen in an Assyrian relief with an inscription from 701 BC dedicated to the conquest of Sennacherib’s siege of Jerusalem and

⁵⁵ *Simlah*. a belt or girdle that functioned as a weapon and a sign of rank. Joab wears a “soldier’s garment” tied with a girdle (*hagor*) through which he has sheathed his sword. and David references the *hagor* to describe the crimes of Joab to his son Solomon in 1 Kings 2:5. The *hagor* and the authority entrusted to Joab are tainted by the blood of Joab’s murder victims.

invasion of Judah, wearing short-sleeved, full-length *kethoneth* (2 Kg 18-19). These barefoot prisoners wear garments that distinguish them from their Assyrian captors, suggesting they have not adopted the clothing of the dominant power that invaded their land (Matthews 2006:110). In Ezekiel 16:13 God notes how he adorned Jerusalem with jewelry, clothing, and prime food, yet they played the harlot: “You were adorned with gold and silver, while our clothing was of fine linen, rich fabric, and embroidered cloth. You had choice flour and honey and oil for food. You grew exceedingly beautiful, fit to be a queen.” God covered them in the days of their “youth” when they were naked and walking in shame (Ezk 16:22). The text demonstrates God’s distaste for nudity and the shame associated with public exposure of the body.

In the Ancient Near East, a harlot’s punishment is public exposure by being stripped nude and having their skirt placed over their face, which is the ultimate form of shameful ridicule (Longman 2009:816). God uses the harlot metaphor to describe the treatment of His covenant people and the foreign invaders. The term *מַעֲרֹתָי* characterizes the “nakedness” in Nahum’s oracle against the “bloody city” Nineveh, whose horsemen have slain “countless dead bodies” and “stumble over the dead bodies” (Nah 3:3). Shame is prominent in Ancient Near Eastern culture. Placing the skirt over a woman’s face to expose her naked and bare is the ultimate act of shame and dishonor (Nah 3:5; Hs 2:3-5; Jr 13:22-26; Ezk 16:37-41). According to the scenes depicted on the bronze gates of Balawat, after the battle at Karkar the Assyrians forced the women captured during their invasions to lift their skirts over their face (Smith, Ward and Bewer 1974:339).⁵⁶ Men were subjected to harsher tactics, as they were completely nude and exposed before their captors. “Nakedness in public for men is barbarity of the most abhorrent kind; nothing is so hateful and abominable to the Almighty as one who goes about nude in the street” (Epstein 1968:28). Apparently, Nahum’s oracle reflects God inflicting upon the Assyrians the humiliation and torture they applied to countless individuals during their reign of terror (Nah 3:5; cf. Ex 21:22-27).

⁵⁶ See the digital version of *The bronze Ornaments of the Palace Gates of Balawat, Shalmaneser II B.C. 859-825*, edited, with an introduction by Samuel Birch; with descriptions and translations by Theophilus G. Pinches (<https://digitalcollections.nypl.org/>).

5.3.4.3 Nakedness in Ancient Near East

Nudity, shame, and guilt evolved through the various cultures. Apparently, every society in the Ancient Near East wore clothing in a particular form that provided covering, especially for the genitals. According to Niehr (2001:350), in Mesopotamia the eyes and the clothing are “the second self of its wearers, whose power is transferred to their clothing.” Appearing going without clothing is a shameful act. Assyrian and Babylonian seals portray male captives nude, bound, and subjugated by their captive in a humiliating posture (Ward 1910:58, 157). In Nuzi an adulterous wife is stripped naked and sent away: “they shall strip off (her) clothes and shall turn her out naked (Biggs et al 2004: IV320). Men wore a simple garment 60-75 cm wide wrapped around their waist, hanging above the knee (Irvin 1997:39). Wool was the material worn during Abraham’s Mesopotamia, with a few exceptions of goat hair, linen, or cotton (Hoerth 1998:61). Early Sumerian carvings, reliefs, and wall paintings show skirts made of linen and fleece with variations between the styles for men and women (Pritchard 1969: 23, 24, 27, 163).

Nudity is not celebrated in the Egyptian dynasty. Nakedness is primarily restricted to subjugated enemies as a means of humiliation and an attempt to differentiate between citizens and captives (Hornung 1996:102). Exceptions were made for Egyptian gods pertaining to dress. Egyptian gods considered to be children are reflected in pictorial form and nude (Hornung 1996:121). The sun child on the flower or Harpokrates, and Nut, the goddess of the sky are depicted nude on the ceiling of Ramessid royal tombs and on post-New Kingdom coffin lids (Hornung 1996:122).

Egyptian men dressed in similar garments of white linen, but the length extended below the knee, while women wore the same fabric wrapped around the torso with a strap over the shoulder for security (Pritchard 1969:3, 16). Linen was not common in the predynastic times in Egypt, but it became traditional (Hoerth 1998:128). A dichotomy exists between the Two Lands of Egypt, which is revealed in their clothing. The southern regions of Egypt maintain a materially richer culture than the northern region (Hoerth 1998:129). Individuals in Syria-Palestine had wool fabric with colored fringes and linen with bright patterns (Pritchard 1969: 3, 6, 35, 36, 407, 408). Impressions made on clay cylinder seals excavated at Uruk depict a ruler with a spear and situated in front of him are bound nude captive enemies (Aruz 2003:23). According to Aruz (2003:23),

[T]he nudity that helps define the conquered enemy underscores the captives' helplessness and deprives them of identity. Nudity employed with similar intent is a recurring motif with many variations in Near Eastern and Egyptian art in this and other periods: thus, in a roughly contemporary sealing from Susa, an Elamite city in present-day southwestern Iran, for example, the ruler figure, who stands before a temple place on an elaborate platform that introduces the divine presence into the scene, also destroys nude enemies with his bow and arrow.

Aruz (2003:23) acknowledges the presence of nude figures in compositions and that their meaning is difficult to ascertain. On occasions warriors, attendants, and workers were depicted nude by the designer, which is difficult to comprehend.

One of the primary aims of Mesopotamian art was to capture the relationship between the terrestrial and divine realms. . . . As the earthly representatives of the gods, rulers are depicted in battle, hunt, and ritual ceremonies, including banqueting scenes and processions with divine offerings. These are the predominant themes in Ancient Near Eastern art, expressing a desire to control destructive forces and maintain order and prosperity (Aruz 2003:6).

The Hittites' views of nudity are reflected in their stringent temple regulations. Anointing priest and temple guards were responsible for protecting the temple from thieves, desecrations, and potential damage (McMahon 1997:219). Guards were expected to pursue individuals who attempted to cause damage to the temple, and they slept next to the god to protect it, failure to do so resulted in public humiliation:

Let that (guard) not neglect to sleep next to his god. If, however, he does neglect (to do so), and they do not kill him, let them subject him to public humiliation. Naked—let there be no clothing on his body at all—let him carry water three times from the Labarna's spring into the temple of his god. Let that be his humiliation (McMahon 1997:219-220).

Exposure of the genitalia to the public is the ultimate act of shame. The Hittite concept of nudity is regulated by a set of social norms or mores that guide the culture's conduct. Fear of public humiliation or shame within the society forced conformity, which is consistent within many of the ancient Near Eastern cultures.

Although the Greek culture expands beyond the Ancient Near East, Bonfante (1990:28-35) affirms in *The Naked Greek: How Ancient Art and Literature Reflect the Custom of Civic Nudity* that the Ancient Greeks embraced a social custom of public nudity; to be nude for the Greeks is heroic and conceivably divine (Bonfante 1990:30). Indoctrination began with youths who were initiated into manhood in a ceremony that

required complete nudity. Likewise, the Olympic games, a pan-Hellenic contest, were conducted in the nude, while warriors trained for combat without clothing (Bonfante 1990:30). Greek decadence evolved, previous generations associated nudity with shame as with most civilized cultures and reserved nudity for religious and initiation rituals (Bonfante 1990:30). Young men wore a *perizoma* (loincloth) to cover their genitalia since nudity was considered shameful and the mark of poverty, slavery, and defeat. Nudity separated the social groups—Greeks from non-Greeks, civilized from barbarians, men from women, and citizens from slaves (cf. Bonfante 1990:28-35). Even in cultures adhering to different core belief systems defined by the Old Testament, a universal sense of agreement manifest regarding nakedness. It was prevalent among most groups, which suggests it is an innate disposition within the psyche of humanity.

5.3.5 Concealment: retreating from YHWH

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּחֹדֶר עֵץ הַגָּן Gn 3:8

(“The man and his wife hide from the presence of the Lord God in the midst of the tree
in the garden”)

וַיִּתְחַבֵּא is a *waw consecutive* with a *hithpael* verbal stem (v. 8a.). The complexity of couple’s predicament exceeds their knowledge. They are mortified as they “hear” the Lord God “walking” in the garden.⁵⁷ In response to the Lord’s entrance Adam and Eve strive to “hide” their shame by avoiding the presence of the Lord. The debilitating effect of guilt and shame emerge on a pronounced level at this juncture. Use of the *hithpael stem* communicates an intensive action. Therefore, as the Lord intensely seeks Adam and Eve, they vigorously seek to hide their shame and guilt from the glory of their Creator. Leupold (1942:155) sees their shame as the only gleam of light in the verse because the evildoer’s case is not hopeless. Instead, Adam is at least not past feeling in the matter of doing wrong and God’s prevenient grace allows this feeling to arise (Leupold 1942:155).

⁵⁷ The reference to God “walking through the garden” is anthropomorphic language communicating His presence. God manifest Himself in a tangible manner possibly similar to His encounter with Job (cf. Job 38:1).

LaCocque (2015:447) interprets the shame as a refinement of the feelings of guilt seen in the book of Job, where the concept of shame permeates, leading Job to self-imprecation (cf. Job 3:1-10; Jr 4:18; 7:30-34; Hs 14:1). Shame starts with nakedness (Gn 3:7), that is, metaphorically, with one's culpability before God. The imagery that occurs in Job is completed with Adam and Eve concealing themselves behind a tree. When shame becomes cultural, however, its basis is the conception of good and evil as entities (LaCocque 2015:447). The behavior of the pair is not self-imprecatory, and the reality of shame starts with Adam and Eve. They display fear, bewilderment, and uncertainty, which leads them to grasp the fig leaves to cover their insecurity.

5.3.5.1 Futility of fig leaves: human ingenuity

Fig leaves provide insufficient covering for their current exposure. Kidner (2008:74) appropriately describe the leaves as “pathetic.” Any substitute provision by humanity for the original divine design is doleful. Adam and Eve's attempt to conceal their nudity could provide the impetus for the stipulations that the priests cover their nakedness. The guidelines for the Levitical priests, לֹא-תִגְלֶה עֲרוּתְךָ (“do not expose your nakedness”) when serving in the presence of the Lord is a prohibition given by Moses to the sons of Israel (Ex 20:26). Westermann (1994:251) notes the transformation in the man and the woman has a distant resemblance to the transition from childhood to the adult state, which awakens the condition of shame in both its positive and negative aspects. Furthermore, he explains clothing is not an individual, but a social phenomenon with great social significance in the background of antiquity and the Old Testament. Roach and Eicher (1979:11) offer an insightful comment regarding clothing that profoundly yet indirectly applies to the primordial pair:

Adornment is communicative of many subtleties in social relations. It suggest the behavior (roles) expected of people on the basis of their various and sometimes multiple connections with each other and can, therefore, distinguish the powerful from the weak, the rich from the poor, the hero from the outcast, the conformer from the non-conformer, the religious from the irreligious, the leader from the follower.

Certainly, this is the reality of Adam and Eve after the Lord appears in the Garden of Eden. Previously they co-exist with God naked, now they stand before God covered in adornment

that communicates their behavior as transgressors, distinguishing their role as weak, poor, outcast, and in non-conformity to the statutes of their Creator. The pair were leaders given the task to *וּכְבַשׁוּהָ וְרָדוּ* (“subdue” and “rule”) the created order (Gn 1:28). Use of the term *כָּבַשׁ* seems inappropriate, since it is translated “violate, subdue and make subservient” (Nel 1997:588). It has the concept of the “misuse” or “excessive” use of power by an individual over a collective group of people (2 Sm 8:11), slaves (Jr 34:16), woman (Es 7:8), and figuratively over sin (Mi 7:19). The term is parallel to *רָדָה* (“rule”) which stresses the act of dominance by force (Nel 1997:1,052). God’s desire for the man and woman is subjugation and dominance over the created order within a sinless context. Tragically, their status in dominating and ruling will occur in a diminished sinful environment. Their clothes, fig leaves, reveals their diminished status as they stand on the precipice of expulsion from the garden. They have become more the victim of their environment than the master, strangers in the world, and wanderers in a strange land (LaCocque 2006:204).

5.3.5.2 Divine covering: sacrificial gift

In the conclusion of the narrative God provides an animal skin as a temporal covering (Gn 3:21). Hirsch (1960:89) views clothing as a covering for shame, connoting a holy spiritual meaning for winning them back to their original condition. In wrath, God remembers mercy, because His hand is still stretched out to meet their immediate need (Davidson 1973:47). Shedding of blood and physical death are required to cover their transgression and shame. Animal skins provide a temporary solution in time, but a permanent resolution is essential for their marred covenant with God. Adam is derived from the Hebrew *הָאָדָמָה*, (“ground”) indicating earthiness; sin forces humankind back to the earth which becomes his cradle, home, and grave (Waltke 2007:223). Job says it well, “Your hands shaped me and made me. Will you now turn and destroy me? Remember that you molded me like clay. Will you now turn me to dust again? (Job 10:8-9).

Man and woman were created with an distinction, prestige, and unparalleled gravitas. Now they are guilty of eating from the tree in the middle of the garden, and ashamed of their nudity. Devastated by the incapacitating effects of their choice, God demonstrates His love and provides a sacrifice for the ones created in His image. By offering an animal, God demonstrates the significance of humanity over the animals. He

sacrifices the lesser for the greater. The animal is offered to cover their transgression. Breach of the statutes leads to a perpetual progression of pernicious conduct in a debilitating cycle of sin, shame, and guilt. Nudity has perpetually been transformed for the duration of time, becoming the consummate companion to shame. Snoeberger (2017:22) puts it well regarding nakedness not being uniformly evil, saying that “depravity so colors the concept that all appropriate instances of nudity are now private rather than public in nature. Clearly all *public* nudity in the wake of the Fall has become shameful.”

5.4 Synthesis

Chapter 5 notes the book of Genesis is appropriately titled because the inception of the created order is chronicled in the book, as well as the self-conscious emotions of guilt and shame. The Creation narrative reveals the emotions of guilt and shame as a byproduct of disobedience. Humanity was created with the capacity to manifest these emotions, but the emotions remained dormant during the season of compliance. Genesis explains the duplicitous presentation of the serpent incites the primordial couple to engage in subterfuge. Therefore, God punishes Adam and Eve with the strange emotions of knowing nakedness, fear, guilt and shame, which had been concealed from their mental psyche. After breaching the divine imperatives, the latent emotions are realized in their corporeal bodies and inner being. Throughout the culture of the Ancient Near East, humanity shares a sense of shame that is associated with nakedness. Equally, when particular boundaries are breached that were established by a deity, society, or persons, aspects of guilt arise. The narrative and following text reveals that humanity cannot violate the divine decrees of God, which encompass both societal and personal dimensions, without arousing the debilitating duo of guilt and shame. Whether the terminology exists for these emotions or not, God created humanity to experience them as a deterrent against particular behaviors. The emotions of guilt and shame are indicators one has potentially exceeded divinely established boundaries. However, when those boundaries are ruptured, God has provided a means for restoration through his divine covering. God’s sacrificial gift covers the nakedness that exposes the physical body and the accompanying spiritual emotions of guilt and shame.

CHAPTER 6

SOCIAL AND PSYCHOLOGICAL THEORIES

6.1 Social and psychological theories

6.1.1 Introduction

Previous chapters explored the biblical creation account, the origin of sin in human experience, and the guilt and shame incurred as a result of sin. Genesis 3 is essential for identifying the correlation between guilt and shame in Psalm 32. The affirmation by God in Genesis 2:25, and the pronouncement in Genesis 3:7, are the seminal biblical passages for understanding guilt and shame in reference to human behavior. The creation and fall accounts of Genesis offer profound initial insights for analyzing the effects of guilt and shame in the human experience both with God and with one's fellow citizens. Although the initial biblical account presents the theological tenets, certain social dynamics emerge from the Law, Prophets, and Writings that provide explanations for the sorts of behavior exhibited by individuals who are experiencing guilt and shame. The terminology, contextual usage of the words, and parallel occurrences in the Hebrew Bible, reinforce the reference to guilt and shame in Psalm 32.

This chapter proposes social and psychological theories offer insights on human behavior pertaining to the areas of guilt and shame that are applicable to the manifestations in Psalm 32. The conclusions or interpretations of guilt and shame from social and psychological studies may differ from a biblical scholar's understanding, but the expressions of humans experiencing guilt and shame is a universal occurrence that proves valuable for an understanding of these so-called self-conscious emotions. Replicating the numerous studies that analyze the assorted theories and models of guilt and shame is not the objective of this study (e.g., Wu 2016; Stiebert 2002; Tangney and Dearing 2002; Bechtel 1991; Klopfenstein 1972; Lynd 1958; Piers and Singer 1953:5-79; Horney 1950). However, it is worth making a brief analysis of such research, because the researchers' collective insights on human behavior illuminate and parallel selected aspects of the biblical use of guilt and shame. Social scientists have researched the bodily expressions of a person experiencing guilt and shame. What are the indicators of guilt and shame from the

scientific perspective? Why does guilt and shame happen with certain individuals and what is the cause from a psychological perspective? The assorted physical and subjective experiences of guilt, and more particularly of shame, are analyzed within the social sciences to identify potential parallels between the theological and scientific studies. By noting the evident physical and subjective effects of the debilitating duo, I will demonstrate that physical and subjective experiences are signs or symptoms that serve as indicators of the presence of guilt and shame.

Parallel terminologies for the internal and external behaviors of these two emotions may potentially help reveal when a person is experiencing one or other of them. Finally, I identify the various settings of life that produce these debilitating emotions (e.g., social, political, religious, etc.).

6.1.2 Scientific approach and scope

The understanding of guilt and shame emerging from scientific research has gradually been transformed as a result of empirical analyses and the popularity of the topic. Psychologists and social scientists generally depict shame as a universal concept, with the psychological literature often describing shame in contradistinction to guilt, while the socio-anthropological literature contrasts shame with honour (Stiebert 2002:3). Tangney and Dearing (2002:10-25) have observed that many psychologists incorrectly use the words synonymously, although shame and guilt are distinct emotions with varied repercussions for motivation and adjustment. During the nineties, the “Subject Index of Psychology Abstracts,” for example, refers readers interested in “Shame” to the subject heading “Guilt” (Tangney et al 1996:1256). Also, Tangney and Dearing (2002:8) take issue with the traditional approach to the study of guilt and shame as being too narrow or confined in its scope, especially since shame and guilt “lurk in corners never imagined” and are rich human emotions that serve important functions at the individual and relationship levels.

According to Tangney and Dearing (2002:10-25), previous generations of scholars and clinicians focused on the topic, but without conducting any systematic empirical research. Shame and guilt are self-conscious emotions that require research by social, clinical, personality, and developmental psychologists. Both terms are used interchangeably in the psychological literature to mean moral emotions utilized by

individuals, when selecting moral superiority (cf. Harris 1989:81-105; Damon 1988:13-30; Eisenberg 1986:30-57; Schulman & Mekler 1985:3-51). Psychologists make very few distinctions in the clinical literature when describing various psychological problems that are the result of challenging feelings (Fossum and Mason 1986; Potter-Efron 1989:1-52; Rodin, Silberstein, & Striegel-Moore 1985:267-307). Psychologists note “feelings of shame and guilt” or reference the “effects of shame and guilt” without articulating a clear distinction between the two. Although the terms are used interchangeably, both psychological theory and phenomenological studies distinguish between the affective experiences of the two (Tangney 1990:102). Tangney and Dearing (2002:8) have carried out many years of research into the debilitating duo of guilt and shame. Their research serves as the primary source for this present study because of the scope of the exploration they have conducted in the field, their varied approaches to the subject, and the assorted authors collaborating with their research.

6.1.3 Distinction between guilt and shame

Unlike shame, guilt insinuates a private emotion in the internal psyche of an individual through an aperture within an individual’s conduct (Benedict 1947:222-224). Shamed individuals feel intense distress, a sense of self-consciousness and insignificance, manifest through blushing, for example (Roseman et al. 1994:206-221). Potter-Efron (1989:3-4) has suggested: “[O]ne reason that shame and guilt get confused is that an individual may feel both emotions simultaneously....The same behavior can trigger shame with one person, guilt with another, and both feelings with a third. This is particularly true for traditional moral behavior.” Likewise, Lewis (1995:68-72) notes that the distinction between guilt and shame focuses on the degree and direction. A person may feel ashamed of guilty actions, but not feel guilty about being ashamed, which suggests a difference in both degree and direction in these emotions. Guilt lacks the negative intensity of shame; it is not self-destroying and is viewed as a more useful emotion for motivating specific and corrective action. However, the lower intensity that accompanies guilt may not convey the motivation necessary for change or correction. Shame, on the other hand, has been undervalued in its power to motivate human behavior. Shame creates “the desire to hide, disappear, and die...as the body of the shamed person seems to shrink, as if to disappear from the eye of

the self or others” (Lewis 1995:71).

Guilt is associated with wrong-doing. When people feel guilt, they feel they owe a debt to another person (Middleton-Moz 1990:56). Guilt implies action, while shame implies that some quality of the self has been brought into question (Alexander 1948:68; Lewis 1971; Wurmser, 1981:16-22). Like guilt, shame is an unpleasant emotion experienced as if it were directed by one agency of the self against another (Nathanson 1987:5). Whereas guilt refers to punishment for wrongdoing, for violation of some sort of rule or internal law, shame is about some quality of the self. Solecism or imprudence induce shame and guilt, but the manifestation of each is closely associated with societal adherence to a shame or culture. Shame is an emotion that is distinctive cross-culturally and recognized by nonverbal expressions (Martens et al 2012:390). Nel’s (1997:611) suggestions about shame do not build substantially on previous work as he notes that relationships are an integral aspect of the shame experience. Nel (1997:611) defines shame as containing a negative condition or experience, in a relationship in which perceived codes or conduct, honor, position or expectations, are not completely met or are violated in some way.

6.1.3.1 The ‘self’ within guilt and shame

Clinical psychologist Helen Block Lewis noted in 1971 an essential distinction between shame and guilt that has to do with the role of the self in each experience:

The experience of shame is directly about the self, which is the focus of evaluation, but rather the thing done or undone is the focus. In guilt, the self is negatively evaluated in connection with something, but it is not itself the focus of the experience (Lewis 1971:30).

Bechtel (1991:47), writing two decades after Lewis, observed the distinction between the emotions, yet noted also their interrelatedness:

Modern psychoanalytic theory and social anthropological theory find that shame is a separate emotional response and sanction from guilt, stemming from different psychological forces, reflecting different patterns of behavior, and functioning in different social constructions, although shame and guilt could often be interrelated.

A correlation is present between the two emotions, because certain violations of legal or moral codes create feelings of shame. However, shame manifests on occasions when

neither legal nor moral codes are breached. Psychologist Paul Gilbert (2003:132-135) alludes to aspects of the distinction in his formulation, with guilt functioning as a moral emotion that is unlike shame, as follows: “Guilt but not shame is regarded as a moral emotion because shame is ultimately about punishment, is self-focused and ‘wired into’ the defense system.” Within Gilbert’s distinction are the severe and stringent ramifications associated with shame that prompt individuals to express the characteristics of rejection. He describes shamed people as expressing “various unhelpful defensive emotions” such as anger, debilitating anxiety, concealment or destructive conformity. Furthermore, in a shame society or system, the pressure incurred as a result of shame compels individuals to “behave very immorally in order to court favor with their superiors and avoid being rejected for not complying with requests or orders. Prestige seeking and shame avoidance can lead to some very destructive behaviors indeed” (Gilbert 2003:132-135). Gilbert does not categorize shame as a moral emotion as many theorists do, but explains that in order to avoid shame, human beings engage in abnormal behaviors. Guilt is associated with behaving in a moral capacity within a society, which has unwritten demands about behavior.

Tangney and Dearing (2002:8) define shame as the direct opposite of guilt “across multiple domains,” and “the dynamic, motivations, and behaviors associated with these oft-confused emotions move people in very different directions—guilt typically for the better, and shame typically for the worse.” Additionally, they identify the duo as representing moral emotions that are most private and intimate in nature as part of the self-evaluating process used when a person makes an error. This links shame and guilt to the self and to relationships with others that occur throughout life as they exert a profound and continued influence on people’s behavior in an interpersonal context. This influence of shame and guilt classifies them as “self-conscious” and “moral emotions: self-conscious due to the involvement with self-evaluating the self, and moral in that they presumably play an integral role in fostering moral behavior (Tangney & Dearing 2002:2). Shame as a self-evaluative emotion, is vital for the identity development process of self-assessment that refers both to internal and external standards (Czub 2013:250).

In conclusion, guilt and shame are distinct emotions. Contrary to Gilbert’s (2003:1225) perspective, both are healthy emotions, although people express unhelpful

defensive emotions as a result of feeling guilt and shame. The pair are the innate expressions, in most instances, that warn human beings of the need to avoid selected behaviors that are potentially harmful to the self, community, and society. Excessive guilt and shame are unacceptable, but moderate amounts are beneficial.

6.1.3.2 Self-conscious emotions

Guilt and shame are classified by psychologists and sociologists as “self-conscious emotions” that are especially social, in which people not only interact, but evaluate and judge themselves and each other, because they are built on such reciprocal evaluation and judgment (Fischer and Tangney 1995:3-4). Lewis (1995:68) suggested that the basis for these complex emotions (self-conscious emotions) relates to whether or not people live up to their own internalized set of standards, and adds that we acquire these standards, rules and goals through acculturation. Similarly, Cairns (1993:5-6) claimed that the experience of shame is to “place an action, experience, or state of affairs in the category of the shameful, the criteria of the shameful being supplied by subjective attitudes and cultural conditioning . . . an occurrence of fear, shame, or anger . . . relates to some perceived attribute of the world ‘out there,’ and such emotions are thus ways of seeing and responding to the world.”

Each argument emphasizes the duality of the established standards and culture and the individual emotions. Furthermore, as Lewis (1995:68) explains, individuals maintain their status and prestige from an internal perspective and among their peer group according to how they adhere to criteria established by the society: “Succeeding or failing to meet the standards, rules and goals of one’s society determines how well an individual forms relationships with other members of the group. It also influences how an individual relates to the self. . . . To feel them [self-conscious emotions] individuals must have a sense of self as well as a set of standards. They must also have notions of what constitute success or failure, and the capacity to evaluate their own behavior.” The self-conscious aspect of the emotions compels individuals to evaluate the self and make a determination about how they are adhering individually and within their social group. Self-awareness is necessary for the effect of these self-conscious emotions, because the level of awareness may inspire moral behavior.

The moral dynamics of the self-conscious emotions provide the motivational force—the power and energy—to do good and avoid doing bad (Tangney 2003:386). Cohen et al. (2011:947) emphatically state, “moral emotions motivate behavior; they encourage people to act in accordance with accepted standards of right and wrong.”

By identifying the self-conscious and moral components of the emotions, researchers have expanded on the discrepancy between guilt and shame. Tangney and Dearing (2002:3) argue that the self-evaluation potentially magnifies the pain of the shame-prone individual, while the guilt-prone person adjusts to their emotions by acknowledging their offence:

Shame is an extremely painful and ugly feeling that has a negative impact on interpersonal behavior. Shame-prone individuals appear relatively more likely to blame others (as well as themselves) for negative events, more prone to a seething, bitter, resentful kind of anger and hostility, and less able to empathize with others in general. . . . Guilt-prone individuals appear better able to empathize with others and to accept responsibility for negative interpersonal events. They are relatively less prone to anger than their shame-prone peers—but when angry, these individuals appear more likely to express their anger in a fairly direct (and one might speculate, more constructive) manner.

Guilt and shame proneness are characteristics that reveal specific and distinct cognitive, affective, and behavioral responses to personal transgressions (Tangney and Dearing 2002:3-25). In these authors' view, shame appears to have a greater effect on the personal view of the self than guilt, and leads to negative behavior. Guilt is the binary opposite of shame; guilt prompts the offender to seek restitution. When a subject acknowledges within their person the violation of an established moral code of conduct, an overwhelming sense of the need to correct the offense is the result of guilt. Shame has been described as “the narcissistic affect par excellence” and the core of shame is the attack on the self-image and the unveiling of the true identity that has been hidden from public view (Nauta 2009:66). Nauta (2009:66) observes a polar opposition between shame and guilt: First, the public exposure of the offender impacts their self-image all at once, and the image one wants others to believe in is proven false. Such shame cannot be managed or controlled and illuminates how shame differs from guilt. Second, guilt presupposes freedom, with a choice between what should and what has been done, between duty and desire, between good and evil. At the foundational level, guilt is the correlate of a free decision that turns

out to be wrong; it is related to what a person does. Shame differs from guilt by focusing on the whole of one's existence, including one's vision, perception, self-understanding and self-presentation; it is the sense of being wrong as a person. Shame results when someone fails to achieve their ego-ideal and this forces the person to accept their own inferiority because their social blunder has been noticed by someone else, even if the offense is minor (Nauta 2009:66).

Wolf et al. (2010:338) identify the similarities between the two as they suggest that personal transgressions create both shame and guilt when one makes personal attributions, and both are characterized by feeling of distress. Additionally, shame and guilt frequently occur in tandem. Individuals traditionally experience a heightened level of both emotions after perpetrating a moral transgression. Equally, Wolf et al. (2010:338) have observed the phenomenological differences between the two emotions, with guilt arising when someone does something that harms others or after a violation of personal duties, and shame arising when one does not live up to one's own personal standards. Guilt can help people consolidate the lessons from their misadventure, as well as change the behavior to avoid more episodes of guilt (Baumeister et al. 2007:421). Additionally, guilty individuals desire to undo their actions, inflict punishment upon themselves, or pursue forgiveness and restitution for their infractions because they desire to correct the offense.

The social and psychological observations about the results of guilt and shame are consistent with the response of the primordial couple in Genesis 3. Both the man and woman express the painful feelings associated with failing to maintain the standards of their environment. Although it was only the two of them, the intensity of the guilt and shame is immense, and is manifest within the response to one another and God (cf. Gn 3:7-24). Tragically, they do not seek restitution, but attempt to retreat from the anguish of the emotions.

6.1.3.3 Self-behavior and public-private distinction

Research into measuring proneness to guilt and shame has given scientists the potential to detect an individuals' susceptibility to corruption and unethical behavior. Cohen et al. (2011:947) note disagreement among scholars in relation to defining, differentiating, and measuring the moral emotions of guilt and shame, as well as the lack of a tool that can

evaluate the two primary schools of thought on guilt and shame: those emphasizing the distinction between the self and behavior, and those emphasizing the public-private distinction.

The self-behavior distinction suggests guilt and shame can be differentiated via a focus on guilt as referring to one's behavior ("I did a bad thing), versus a focus on shame as a concentration on one's self ("I am a bad person"). In the self-behavior model, guilt occurs when an individual makes internal, unstable, specific attributions about their actions that lead to negative feelings about the specific behaviors that transpired (Tracy and Robins 2004:103-125). Shame occurs when an individual makes internal stable, global attributions about their private self, which then lead to negative feelings about their global self (Tracy and Robins 2004:103-125).

The latter distinction, which has its roots in anthropological studies of different cultures, proposes that guilt and shame are differentiated through a public and private dichotomy (Benedict 1946:222-228). Guilt ensues when private offenses, transgressions, or failures do not receive public exposure, and shame is manifest when transgressions and failures are publicly exposed (Combs et al 2010:128-143; Smith et al 2002:138-159). Because a measurement tool did not exist, Cohen et al. (2011:947-966) constructed a "Guilt and shame proneness scale (GASP) that measures individual differences in the propensity to experience guilt and shame across a range of personal transgressions." Measurements can be taken in both public and private contexts to evaluate an individual's response.

Tangney et al. (1996:1257) identify guilt and shame as occurring primarily when others are present; however, public exposure and disapproval are not special prerequisites for these emotions. Nevertheless, specific situations that lead to guilt and shame "are quite similar—even beyond the public-private dimension. . . . The key difference between shame and guilt appear to lay less in the situations that cause them and more in their respective phenomenologies and motivations for subsequent action" (Tangney et al. 1996:1256-57). Differentiating between the person and the action regarding shame and guilt, or deciding whether the offense is public or private, miss the purpose of these emotions. A person performs the actions, both good and evil, which are a reflection of the person's total being (Pr 4:23). Additionally, from a theological perspective, all deeds are public because the

standards humanity adheres to appear localized, but every social, moral, or natural law has its origin with God (cf. Ps 139:1-24; Rm 13:1-3).

The scientific literature on guilt and shame reveals minimum recent expansion on the distinction between these often-confused emotions. Stearns (2017:3) presents a contemporary analysis that views guilt as the desire to make amends for a breach of standards, and shame as a universal emotion that is the byproduct of a violation. Shame does not seek restitution as guilt does, and therefore Stearn writes, “Guilt, in this widely accepted rendering, is an emotional reaction that highlights acknowledgment of wrong act, an act against community standards, and a desire for reparation. Shame, in contrast, is a more global emotion, which can emerge in response to the same kind of wrong act and violation of standards.” The universality of the emotion suggests a continuity across people groups who express shame in some capacity. The period in life when a person express guilt and shame vary. “It [shame] may develop earlier in life than guilt—guilt requires more cognitive sorting capacity—but above all it emphasizes self-abasement.” Succinctly stated, guilt requires intentional contemplation regarding actions and decisions as well as a modicum of humility.

In conclusion, Tangney et al. (1996:1263-1264)’s analysis of 182 undergraduate students identifies the consensus among scholars on the distinction between guilt and shame. Included within the distinction between guilt and shame in Tangney’s research is the affective experience and intensity.

Our results clearly demonstrate that these are not merely different terms for the same affective experience, and they do not differ solely in terms of affective intensity . . . shame, guilt, and embarrassment experiences strongly suggest that these are distinct emotions with different phenomenological features, different ways of experiencing interpersonal contexts, different ways of constructing the emotion-eliciting behavior or situation, and different motivations for subsequent action.

Although the substance is minimal, scholars are unified in their recognition of a distinction between the emotions of guilt and shame. Minor disagreements surface about the basic definitions of the emotions among the various researchers, but there is nevertheless clear consensus that a dichotomy between the function of guilt and shame is reflected in human behavior. The conclusion that a distinction between guilt and shame exists seems valid from their research. How to respond to the emotions is the pressing

dilemma. What does the shamed and guilty person do with their unsettling emotions? The biblical solution differs from the social and psychological response.

6.1.4 Expressions of guilt and shame

6.1.4.1 Physical and subjective expressions

A revolution into the study of the emotions began during the nineteen-seventies, culminating in the nineties, when “affect” became the epicenter of new research and a new theory (Fischer and Tangney 1995:3). It is important to develop a view of the mind as containing more than simply brains that are attached to a body. Also important is in-depth consideration of actions, feelings, and how the mind and body function together in a physical and social world (Fischer and Tangney 1995:3).

Areas of research that give the self-conscious emotions an epiphenomenal status are emerging. Sorce et al (1985:195) stated: “A major turning point for human emotions research occurred when two separate teams of investigators demonstrated the apparent universal communication value of specific emotional expressions.” Researchers analyzed cross-cultural segments of adult facial expression, which revealed precise patterns within facial movements that were readily and reliably recognized: items such as joy, fear, anger, sadness, surprise, and disgust and these areas seem to correspond in some capacity species-wide in an intuitive capacity to express emotions (cf. Ekman et al. 1969:86-88; Izard 1971:1-128, 385-450).

Even behaviorist and biological researchers have engendered commanding discoveries on the facial, vocal, and neurological underpinnings of the self-conscious emotions (Martens et al. 2012:390-406; Tracy et al. 2009:554-559; Keltner and Ekman 2000:236-249; Lazarus 1991:345-353; LeDoux 1986:301-354, 355-358; Frijda 1986:9-14; Campos et al. 1983:178-184). Emotions are studied in various ways through a restricted set of reliable, simply measured and quantifiable indicators, such as cardiovascular changes (LeDoux 1986:335). Silvan Tomkins devoted over forty years of his life to research into the mind, human emotions, and human behavior. In his work, *Affect Imagery Consciousness*, Tomkins (2008: xiii) suggested the face is the display board for the affect system, i.e., a specialized neuromuscular system responsible for some of the most important functions in human life. Interestingly, he argued, “there is a taboo against

looking at the face” or a cultural rule that one should not stare at the face of another (Tomkins 2008: xii). According to Tomkins, since the face is the display board of the emotions, one should avoid staring into another’s face and interpreting their visceral reactions. The internal feelings are externally displayed on the face, but are not for everyone to peer into at will.

Research into facial, vocal, and neurological behavior offers new insights into the tangible physical expressions of guilt and shame. Buck (1986:282) is convinced that essential insights can be gleaned about individuals through their nonverbal communication: “first, posture, whether erect or slumped; second, eye behavior and the person’s willingness to ‘look you in the eye’; and third, tone of voice with the level of inflection being, loud, soft, high low-pitched, fast or slow.” Fischer and Tangney (1995:7) offered a protracted analysis of shame that broadens the particular dimensions of shame that include physical signs or expressions that manifest the tangible results of shame, as well as the subjective experience: “In shame . . . physical signs seem typically to include lowering the gaze, covering the face, and sometimes blushing and staying quiet. The subjective experience of being ashamed includes feeling exposed, heavy, or small, and dwelling on the flaw that one is ashamed of.” From the situation to the primary actions, perception, and reactions is the whole sequence of the organizing action. Fischer and Tangney (1995:7) understand shame as occurring when a person “wishes to be judged positively in a given situation but instead is judged negatively (by self or other) for some action or characteristic, especially something that signals a deep-seated flaw. The person reacts by trying to hide or escape, or, alternatively, trying to blame others for the event. Emotion refers the three facets previously mentioned: 1) physical signs; 2) subjective experiences; 3) and action tendencies.” The aforementioned physical attributes of shame are easily identifiable in a North American context. When a subject’s disposition includes a slumped posture, or the head is tilted downward, which characterize the posture of shame, individuals will have no postural movement (Tracy et al. 2009:554).

6.1.4.2 Abnormal expressions

Physical expressions were essential factors in Darwin's book, *On the Expression of the Emotions in Man and Animals*. Contemporary researchers agree with the view of Darwin (1897:350-351) regarding the physical manifestation of emotions within humans and animals. Darwin's research noted that beyond the parallels that subsist between the two groups are intrinsic not learned behaviors: "That the chief expressive actions, exhibited by man and by the lower animals, are now innate or inherited—that is, have not been learnt by the individual—is admitted by everyone. So little has learning or imitation to do with several of them that they are from the earliest days and throughout life quite beyond our control." Darwin identified respiratory activity and dermatological features as indicators in infants and adolescence: "For instance, the relaxation of the arteries of the skin in blushing, and the increased action of the heart in anger. We may see children, only two or three years old, and even those born blind, blushing from shame; and the naked scalp of a very young infant reddens from passion." Decades after Darwin's hypothesis, research conducted by Ekman et al. (1969:86-88) concurs with Darwin's theory, concluding the physical signs of emotions are universal, and thus, because of their evolutionary origin, they are similar among all humans regardless of culture, because of their evolutionary origin.

Guilt and shame have varying physical manifestations, e. g., differences in posture provide an opportunity to distinguish between emotions and the possibility of measuring these individual differences (Lewis 1995:71-72). An increased desire to apologize is associated with emotions of guilt and shame (Chrdileli & Kasser 2018:304). Lewis' (1995:68-72) research into the self-conscious emotions of infants is the basis for his assessment of guilt and shame. He categorized guilt and shame, as "negative emotions" while pride and hubris are "positive emotions" and he identified the physical manifestations of guilt and shame as well as made general observations about that which makes them distinct: Thus, a shamed person hunches over in an attempt to hide or disappear. Shame is the product of an individual's interpretation of an event, whether that event is public or private. During the fifties and sixties, the notion of exposure and moral failure were connected with many of the definitions of shame. Lynd (1958:31) proposed that shame is the outcome, not only of exposing oneself to another person, but of the exposure of oneself to parts of the self that one has not recognized, and whose existence

one is reluctant to admit. Previous studies relegated shame to a public exposure of a private failure regarding selected areas of moral expectations (Ausubel 1955:378-390). Seebass (1977:52) argued that “shame” occurs when humankind fails in an endeavor, losing their position of honor and status.

Lewis (1995:71) disagreed with the previous findings and expanded the degree of shame to both the public and private realms: “Although many theorist holds that shame is a public failure, this need not be so. Failure attributed to the whole self can be public or private, and can center around moral as well as or social action.” Lewis (1995:71-72) continued with a description of the physical features of guilt: A guilty person moves in space as if trying to repair the action and behavior that lead to the failure. Guilt manifests when an individual evaluates his or her behavior as a failure, but focuses on the specific features of the self that led to the failure. Pain characterizes the guilty person and the pain is directed to the cause of the failure or the object of harm. He concludes that the feelings generated by shame may lead to abnormal behavior that influences some to readjust their notions of success and failure as it applies to their own actions.

Smith et al. (2002:147) identified additional bodily changes or reactions that are linked to guilt and shame as a result of public exposure, as follows: 1) racing heart, 2) feeling sweaty and perspiring, 3) feeling shaken, 4) a loss of composure, 5) trembling and shaking feelings, and 6) feeling flustered. Another set of reactions of shame that are linked to the self entail thoughts and feelings of defectiveness and inferiority, as follows: 1) feeling defective, 2) decreased self-respect, 3) feeling others are superior, 4) feeling worthless, 5) feeling inferior to others. Guilt related reactions that focus on private reactions after wrongdoing consist of 1) feeling inwardly troubled, 2) a guilty conscience, and 3) a sense the wrong-doing did not reflect the real self. A further typology focuses on how others are affected by the wrongdoing: 1) concern over how others are affected, and 2) thinking others are hurt. Finally, guilt-related reactions produce concerns about undoing the wrongful action as follows: 1) a desire to undo what was done, 2) wanting to set things right, 3) a desire to make amends, 4) an effort to try to make things better, and 5) a desire to apologize. Chrdileli and Kasser (2018:304) also acknowledged an increased desire to apologize as a response associated with the emotions of guilt and shame.

As previously noted, shame is a much more intensely painful emotion than guilt, leading the offender to manifest maladaptive symptoms (Schoenleber et al 2014:204-211; Tangney *et al* 2007:345-372; Hallsworth *et al* 2005:453-465). Hallsworth et al (2005:453-465) identified abnormal behaviors in body-builders that are the result of self-objectification, which is a form of self-consciousness, and which were marked by habitual and constant monitoring of the body's outward appearance (self-surveillance). This behavior led to negative emotions of body shame and appearance anxiety, which occur when individuals compare their bodies to some internalized ideal and perceive a discrepancy between this ideal and their body (Hallsworth et al. 2005:454). Likewise, body shame and appearance anxiety contribute toward depression, sexual dysfunction, and eating disorders.

An alternative approach for individuals seeking to mitigate the severe emotional trauma of shame, occurs when the offender engages in “nonsuicidal self-injury” (NSSI) which is defined as any intentional act of self-inflicted direct physical body harm with the potential to damage body tissue, although performed without lethal intent (Nock and Favazza 2009:9-18). NSSI is often enacted to regulate a specific unpleasant emotion—shame (Schoenleber et al. 2014:204-211). Such behavior is abnormal and reflects the severity of the mental trauma of guilt and shame.

The evidence from the scientific research substantiates that certain facial expressions and postures reveal guilt and shame. More important to this study is the direct correlation that manifest in facial expressions, gestures, and posture between scientific studies and the Hebrew bible. An example occurs in Psalm 3 that pictures king David as he flees from his son Absalom. David is guilty and ashamed; as he rides away from the palace, he displays a lowered gaze, somber disposition, drooped shoulders, and a bowed head. Each expression or posture resembles those of guilty and shamed individuals. During this persecution from his enemies, the people mocked him for his hope in Yahweh, but the psalmist asserts:

יְאֵתָהּ יְהוָה לְמִגְן בְּעֵרִי כְבוֹדִי וּמְרִים רֹאשִׁי

(“But You, O LORD, are a shield about me, My glory, and the One who lifts my head”; Ps 3:3).

The psalmist emphatically declared the Lord is the One who elevates the bowed head and lowered gaze of guilt and shame.

6.1.5 Necessity of guilt and shame

In a summation of their research, Tangney and Dearing (2002:2) offer a scintillating assessment that culminates their years of studying human emotions. The pair diminish or degrade the value of guilt and shame within human experience. This certainly has potential philosophical implications for the study of emotions: “One of the most hopeful and gratifying conclusions to come out of our 12 years of research on shame and guilt is that that notion of morality is wrong. Dead wrong. You don’t have to feel really bad to be a good person. In fact, if anything, the data has proven to suggest the contrary. In the realm of moral emotions, more is not necessarily better.” Excessive feelings of pain, anguish and anxiety from guilt and shame have a negative impact on the offender. However, “moderately painful feelings of guilt about specific behaviors motivate people to behave in a moral, caring, socially responsible manner. In contrast, intensely painful feelings of shame do not appear to steer people in a constructive, moral direction. Such intense moral pain about the self cuts to our core, exacting a heavy ‘penance’ perhaps. But rather than motivating reparative action, shame often motivates denial, defensive anger and aggression” (Tangney and Dearing 2002:2).

Recently Deonna et al. (2012:42) concurred with Tangney and Dearing’s analysis, marking a continuing shift in the perceived value of shame for exerting a positive influence individually or collectively within the social context. “Contrary to a certain venerable tradition, recent research in empirical psychology, and some approaches within evolutionary psychology, have suggested that shame has little or no value, either for the moral character of the individual or for his broader well-being or for the general social cohesion.”

Certainly, Tangney and Dearing’s conclusion impacted upon their peers’ interpretation and understanding of the self-conscious emotions. The views reflect the metamorphosis that transpired in the social, psychological, and anthropological community regarding the scientific comprehension of guilt and shame. In 1989, clinical

psychotherapist, Potter-Efron, who specializes in the themes of chemical dependency treatment, anger management, and guilt and shame, analyzed the impact of shame and guilt on alcoholics and their families. Potter-Efron (1989:17) made the following observation regarding the immense value of the self-conscious emotions for improvement:

Therapists and clients frequently approach shame and the mistaken idea that this feeling is essentially negative. They then set a goal of eradicating shame, believing that the individual will only remain abstinent in that manner. This error is easy to make because we are often faced with active or recovering alcoholics whose lives have been so damaged by shame that they can barely function.

Removing shame is not the solution for the offender, rather the innate emotions are given to control particular aspects of the human experience. Potter-Efron (1989:17) explains further, “These individuals do need relief from this pain to maximize their chance for continuing recovery. However, it is crucial that counselors recognize that shame is a necessary aspect of human condition, that it has positive value to the recovering alcoholic, and that it is highly unlikely an individual can maintain sobriety without knowing how to utilize his shame.” Shame is healthy and a necessary tool for discipline that requires measured and tempered application, otherwise shame may inflict permanent scars greater than the marks that occur as a result of physical abuse. Social shame encourages moral conformity for the betterment of the individual and society.

Potter-Efron (1989:18) takes a measured approach to the application of guilt and shame as he continues: “Shame itself is neither good nor bad. A moderate sense of shame is useful, while either a deficiency or overabundance of shame presents many difficulties.” Managing the self-conscious emotions of guilt and shame is predicated on a person’s disposition, skill set, their ability to regulate their emotions and their ability to resolve particular situations (Silver 2007:182). Combined with this is the impact of the social environment. How individuals are aware of an offense committed by an offender impacts whether the emotions of guilt and shame are induced within the offender (Silver 2007:182). According to Martens et al. (2012:397) the degree of the offender’s manifestation of physical and subjective expressions allows community examiners to come to conclusions pertaining to the subject’s behavior. By signaling to others that they recognize and regret their own unfavorable actions, the offender may effectively minimize the severity of the negative responses from their social peers. When an offender appeases

more prominent individuals of higher status, it is a cost-efficient way of dealing with conflict; while appeasing may exact a costly burden in terms of social status, appeasing a more formidable opponent saves valuable resources that may be lost from fighting him or her (Martens et al. 2012:397).

In the final analysis, the scientific community remains vigilant in their research into the self-conscious emotions. Distinctions between psychology and anthropology identify shame as a subjectively experienced emotion (the emphasis of psychology) versus shame as external social sanction (the emphasis of anthropology), while both disciplines consistently consider shame an exclusively negative phenomenon (Wu 2016:51). A foundational challenge that remains for scientific researchers regarding the emotions is an inability to embrace the biblical origin of guilt and shame. An unwillingness to assert the veracity of the biblical account is evident in the statement by Shen (2018:2), “How shame and guilt evolved in humans is still an open question” (cf. Ekman et al 1969:86-88). Shen represents one perspective within the scientific field and a belief that questions the biblical basis for the origin of guilt and shame. Wu (2016:57) studied the social, psychological and anthropological research as it pertains to guilt and shame. He concluded that shame manifest within the internal, subjective emotions and external social sanctions has negative and positive aspects. Additionally, shame exists due to moral and non-moral stimuli, and shame and guilt share a common sphere that may be given by God, a community, the individual or an entity that is relevant to the person (Wu 2016:57).

6.2 Synthesis

In conclusion, social and psychological theories on the origin of guilt and shame do not parallel the Hebrew Bible’s understanding of the origin of the debilitating duo. However, the observations on human behavior noted in this chapter from the scientific field are valuable for a comprehensive understanding of the emotions of guilt and shame in several areas: First, the origin of the debilitating duo in science is deemed uncertain, while the biblical account attributes guilt and shame as the consequence for disobeying God’s command in the garden of Eden (Gn 3:6-24). The fall of humanity created the occasion for the inception of the debilitating duo to invade the social and psychological dimensions the human being. After the fall, all transgressions of God’s standards are an occasion for guilt

and shame (Hs 4:7; 9:10; Ob 10). Second, observations on facial and other bodily expressions in social and psychological studies serve as indicators of guilt and shame within a person, and authenticate the biblical paradigms for the same expressions. Scientific analysis confirms the signs and symptoms for guilt and shame discovered in their research are present in the biblical language that describes the occasions for these emotions. Analysis of selected details of bodily expressions and the dynamics of a person's response are indicators of the self-conscious emotions. Biblical writers describe the self-conscious emotions as appearing on the face (2 Sm 19:5; Ps 34:5; Ezr 7:18). Categories of bodily expressions of the self-conscious emotions that are identified by social science appear in the biblical accounts, such as lowering the head (Ezr 9:6; Ps 3:3), silence (Gn 3:8), nakedness (1 Sm 20:30; Is 20:4; 47:3; Jr 13:26), isolation (Is 54:4), withdrawal (Jr 9:19), a sense of unworthiness (Jr 2:26; 3:25; 46:12), fear (Gn 3:10), and crying and wailing (Jr 48:20) just to identify a few. Whether the occasion for guilt and shame is public or private the signs and symptoms may occur (cf. Dn 9:7). Third, guilt and shame are healthy emotions that encourage appropriate conduct individually, socially, and above all biblically. A person who offends without the emotions of guilt and shame is considered unjust, ungodly, arrogant, proud, and boisterous (Zph 3:5, 11). Guilt and shame are given as innate warnings, signs, and symbols that one's moral behavior exceeds the defined biblical boundaries. Therefore, the offender must come into conformity with the personal, communal, and God-given norms for acceptable conduct. Guilt or shame for rudimentary behaviors, such as not wearing the latest fashion, which is considered shameful by some since the offender is guilty of violating a non-moral code of conduct, is not included within this category of guilt and shame. This study focuses on the moral and biblical categories of righteousness as defined by God. Ultimately, these emotions remind humanity of their dependence on God, because He can transform guilt and shame through forgiveness and restoration (Zph 3:19) Although selected scientists are uncertain about the origin of the emotions of guilt and shame, as well as denying their necessity, these emotions are God's warnings to humanity of their need for a redeemer.

CHAPTER 7

GUILT AND SHAME IN PSALM 32

7.1 Guilt and shame in Psalm 32

7.1.1 Introduction

Chapter seven identifies the self-conscious emotions of guilt and shame in Psalm 32 and the forgiveness afforded the psalmist through God’s divine pardon. First, a form critical outline aids in the distinction between the theological themes, while noting the psalm is rhythmically arranged in six series with the themes of blessings (vv. 1-2) and gladness (v. 11) serving as bookends. The psalm culminates with gladness, which is the result of divine restoration. Next, considerable attention is given to the exegetical analysis of the text noting the terminology and theological message of the psalm.

It is crucial in the study of Psalm 32 that one does not articulate a Pelagian or semi-Pelagian doctrine that argues humanity is without original sin, capable of achieving perfection in time, competent to reach out to God first unaided, unprovoked by him, with God favorably responding to humanity in grace (Selderhuis 2015:248; cf. Cairns 2002:319). The psalmist is made righteous by the grace of God that enables him to repent because the sins of Adam (this includes guilt and shame) are transmitted to his descendants. Essential to the psalmist’s experience is the guilt and shame that had its origin in the primordial couple. Now those self-conscious emotions manifest in the psalmist, directing him toward redemption through God’s hand of chastisement. The consequences of sin, guilt, and shame are the catalyst that lovingly steer defiant individuals to the posture of repentance.

The *Sitz im Leben* of the text suggests the petitioner is worshipping God via a thanksgiving ritual. The worshipper acknowledges his חַטָּאת (“sin”; Ps 32:5a), עוֹן (“iniquity”; Ps 32:5a), and פְּשָׁע (“transgressions”; Ps 32:5a) during a sacrificial offering. Therefore, YHWH כִּסָּה (“hide[s]”; v 1) the sin because the petitioner לֹא-כִפֵּיתִי (“did not hide”) the sin and guilt. The comprehensive removal of sin through נִשְׁחֵי (“lifting”; Ps 32:1a), כִּפְּרִי (“concealing”; Ps 32:1b), לֹא נִחַשְׁבָּ עוֹן (“not imputed”; Ps 32:2), and אֵין בְּרִיתִי רַחֲמֶיהָ (“the

lack of deceit”; Ps 32:2) encompasses or includes the extraction of guilt and shame. Wisdom suggests what man humbly confesses, acknowledges, and reveals, YHWH in holiness, mercy, and grace, conceals.

In an effort to understand the psalms, three things must occur: first, the reader must respect the text as an ancient document, a product of a cultural and historical setting beyond the reader; second, the reader must remain cognizant of their cultural presuppositions (Ahearne-Kroll 2008:25). Third, reading the psalms involves a broad heuristic framing that deciphers more than the psalm’s instructional worth (Brown 2018:151). Martin Luther referenced Psalms 32, 51, 130, and 143 as Pauline Psalms due to their emphasis on forgiveness (cf. Hossfeld and Zenger 2011:441). Psalm 32, along with 22 and 69, have an extremely significant connection with the Gospels (Tanner 2019:26).

7.1.2 Authorship of Psalm 32

It has been said “the Psalms conceal their origin” and like ancient Middle Eastern works, biblical books did not possess a title (Goldingay 2006:25). The rabbinical tradition of the second-century CE suggested the legendary king David would arise from his slumber in the middle of the night when the soft breeze made the strings of the harp vibrate, then he would compose psalms until dawn (Terrien 2003:10). Due to humanity’s desire for mystery and the need to attach a name to anonymous works, the books of the Bible received titles (DeClaissé-Walford et al 2014:9). Popular opinion today ascribes the entire Psalter to David, which stems from the support of Davidic authorship during the time of Jesus and the primitive church in the New Testament (cf. Mk 12:36-37; Ac 2:25; Rm 4:5-8; Terrien 2003:10). Challenges to Davidic authorship occurred first due to the dates of many of the hymns. Second, the prayers of the Psalter reflect historical situations and theological themes beyond the life of David in the tenth century BCE (Terrien 2003:12).

The inscription for Psalm 32 לְדָוִד מִשְׁכֵּבִי (“a psalm of David”) attributes the psalm to David,⁵⁸ and signifies a transition from the previous psalm. An alternative understanding of the superscription לְדָוִד מִשְׁכֵּבִי is “for,” “according to,” or “in the manner of David” (Bowley 2008:334). Goldingay (2006:27) notes three key points regarding the

⁵⁸ Adam is alluded to in the verses, “Your eyes have seen my unformed substance; And in Your book were all written the days that were ordained *for me*, When as yet there was not one of them” (Ps 139:16).

superscription for psalms attributed to David: First, the use of לְ is not a genitive, but a preposition. Therefore, to use an expression like “the words of Isaiah” is an incorrect approach. Second, Brown et al. (1996:510-518) identify the various alternatives for the preposition לְ and note how the meanings changed over the centuries, “to,” (this psalm is addressed or offered to David or the Davidic king, present or future), “belonging to” (cf. “belonging to the Korahites,” Ps 42; this psalm belongs to a collection sponsored or authorized by David or the Davidic king), “for,” (for David or the Davidic king, present or future, to use or learn from) “on behalf of” (prayed for David or the Davidic king), “about” (about David or the present or future Davidic king), and “by” (authored by David or the Davidic king). Third, since David is the patron of the worship in the temple according to Chronicles, coupled with his reputation as a musician and poet, both factors made him a natural candidate for identification as author of the Psalter as a whole.

Many psalms possess the words found in the inscription of Psalm 32 (cf. לְיָיִךְ Pss 3-6; 26-31; 42, 44, 45, 52-55; 74, 78, 88-89; 142). According to the Rabbinic tradition, the authorship of the corpus of the psalms is attributed to various sources. Melchizedek received credit for Psalm 110, while Moses penned Psalm 90. Abraham is identified with Ethan the Ezrahite in Psalm 89 (Baba Bathra 15a). Baba Bathra asserts:

Who wrote the Scriptures? —Moses wrote his own book and the portion of Balaam and Job. Joshua wrote the book which bears his name and [the last] eight verses of the Pentateuch. Samuel wrote the book which bears his name and the Book of Judges and Ruth. David wrote the Book of Psalms, including in it the work of ten elders, namely, Adam, Melchizedek, Abraham, Moses, Heman, Yeduthun, Asaph, [15a] and the three sons of Korah. (Epstein 1976:14b-15a).

It has been suggested that David composed Psalm 32 “with the aid of a ghostwriter” (Gruber 2007:297). Josephus (1987:305)⁵⁹ credits David with penning the psalms in the latter season of his life after the threat of the imperialistic attempts from invading forces of foreign nations had subsided, and David enjoyed the tranquility of life that allowed him to compose songs and hymns to God. Additionally, David utilized various sorts of meter, trimeters, and pentameters that were accompanied on the instruments of music that he taught the Levites as they sang hymns to God on the Sabbath day and during the festivals

⁵⁹ Josephus (1987:7.305)

prescribed for Israel (Josephus 1987:305). Paul's letter to the church at Rome alludes to Davidic authorship as he quotes verse one and two of Psalm 32 in Romans 4:6-8: "just as David also speaks of the blessing on the man to whom God credits righteousness apart from works: "Blessed are those whose lawless deeds have been forgiven, and whose sins have been covered. Blessed is the man whose sin the Lord will not take into account." Recent scholars read Psalm 32 against David's life and the context is consistent for their position (Bell 2018:11; Cohen 2018:53; Holmes 2018:184; O'Neill 2016:107).

It has been noted by Brown (2014:11) that analysis of the Bible became increasingly driven by rational, "scientific" inquiry. Accompanying the new approach to the Bible were the philological, historical, and literary analyses that flourished during this rational period and which left an indelible mark on modern biblical studies. By the middle of the nineteenth century, Davidic authorship of the psalm was discarded and critics favored another extreme position by dating the psalms to the Maccabean period of the second century BCE (Terrien 2003:12; Cheyne 2009:1-254). Wright (2013:8-9) explains why setting a date for the psalms is inadvisable:

Our knowledge of Israel's history is patchy at best, forming a very uneven surface on which to hit the billiard-balls of ancient evidence around the table. One cannot prove that any of the psalms go back to King David himself, but one cannot prove, either, that none of them do. Many of them clearly reflect both the language and the setting of much later periods. As with our modern hymnbooks, this may be due to subsequent editorial activity, or it may be that they were composed by writers who thought of themselves as standing within the poetic tradition they themselves believed to go back to Israel's monarchy.

In the final analysis, the preponderance of internal and extra-biblical evidence pertaining to the origin and validity of the attribution of specific authors for the psalms means one cannot take a dogmatic position. However, the content of Psalm 32, its terms, poetic structure, theme, and arrangement, appear consistent with other psalms attributed to David (cf. the seven penitential psalms 6, 32, 38, 51, 102, 130, 143; 42, 44-45; 52-55; 74; 78; 88-89; 142). The Davidic context receives additional credence through parallels between Psalm 32 and 2 Samuel 11:1-13:39, which outline David's experiences during his reign as the king of Israel. David encountered 1) the consequences of transgressions that lead to the withdrawal of blessings; 2) attempts to conceal transgressions; 3) spiritual, social,

psychological, and physical wounds of unspecified sin; and 4) the blessings of confessed sin. Each aspect is addressed in Psalm 32.

As previously mentioned, the New Testament borrows from the argument of Psalm 32 to substantiate the impartation of righteousness to the life of the Christian. Paul the apostle includes the theme זָכַר “to credit” or “count” from Psalm 32:2 in his letter to the church at Rome to explain how God λογίζεται (the Greek Septuagint uses the term λογίζεται found in Rm 4:6) “credits” or “counts” righteousness: $\text{καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων}$ (cf. Aland et al. 2012:488; Rm 4:6). Abraham is credited with righteousness on the basis of his faith, not the merit of his works. In contrast, in the context of Psalm 32, the psalmist indulged in wickedness, and God imputed the acts against him. However, on the basis of the justifying work of God, the psalmist is blessed by receiving forgiveness of sin and the penalty of his transgression is not credited against him. The apostle Paul alludes to David as a literal historical figure whose writings warrants referencing to the Roman audience in order to articulate the distinction between justification by faith or works. Dunn (1988:205) comments on the reference to Davidic authorship, stating, “With the dimensions of the Psalter already well (though not finally) established, David could be regarded as author of its individual components, even when tradition did not make the association (as in Acts 4:25 and Heb 4:7). In some instances, the attribution was of theological importance (Mark 12:35–37; Acts 2:25–31; 13:35–37)” (cf. Cranfield 2004:233; Moo 1996:265). In essence, tradition is not the final voice for determining authorship, yet consideration of the testimony of the Scripture deserves attention. The collective internal evidence and theological significance suggests Psalm 32 corresponds to the Davidic background with its emphasis on forgiveness, wisdom, and thanksgiving. It is doubtful another author will be confirmed as penning Psalm 32, especially since Davidic authorship remains constant from a plethora of sources.

7.1.3 Outline of text

A form-critical outline is included below which notes the thematic structure of Psalm 32 with its six-part movement. This outline is essential because it emphasizes select themes, features, and the thought of the writer. Second, the areas the interpreter should stress are

evident from the outline. Third, the outline offers succinct and memorable insights to assist the reader while lifting subtle nuances that are not as evident to the casual reader. Notice the six stanzas divided into two parts that begin and conclude with words that affirm delight and joy is found in the Lord.

Part I

Superscription: A song of thanksgiving by David celebrating the blessed state of forgiveness and restoration by Yahweh after acknowledging sin.

Stanza 1

Prologue: Announcement of the blessings of divine forgiveness (vv 1-2)

v 1 אֲשֶׁרִי נְשׁוּי־פָשַׁע כְּסוּי חַטָּאתָה :

v 2 אֲשֶׁרִי אָדָם לֹא נִחַשְׁב יִתְנַה לִּי עוֹן וְאֵין בְּרוּחְתוֹ רִמְיָה :

David declares the comprehensive nature of the divine forgiveness from Yahweh that removes every class of sin between God and man, and which restores the conscience and spirit to a peaceful existence.

- a. The blessed have their transgressions covered and sins lifted by Yahweh, who is the only being capable of vanquishing their deeds. 32:1

1) Blessed: A state of vertical (God) and horizontal (humanity) peace.

2) The offenses: David transgressed the laws via his actions and sinned in his heart by contemplating the behavior.

- b. Blessed individuals are those the Lord does not impute iniquity and there is no deceit in their spirit. 32:2

Stanza 2

Aftermath of sin (vv 3-4)

v 3 בְּיַהֲרָשְׁתִּי בָּלוּ עַצְמוֹי בְּשִׂאֲנֹתַי כָּל־תְּיוֹם :

v 4 כִּי יוֹזְמִים וְלִזְלָה תִּכְבַּר עָלַי וְגֵרָד נִהַפֵּךְ לִשְׂרִי בִּסְרָבְנִי קִיץ סָלָה :

The psalmist reflects on the physical and psychological conditions that occurred when he refused to relinquish his offenses to Yahweh, who continuously inflicted his body and spirit.

- a. Divine discipline occurs via the body wasting away through the anguish of the guilt and shame that result from sinning against Yahweh. 32:3

- b. Divine discipline continuously resides upon the rebellious as an invisible weight, which presses upon the body and spirit while demanding a response from the offender. 32:4

Stanza 3 Acknowledgment of sin (v 5)

v. 5 חַטָּאתִי אֲדַכְּעֵךְ וְעֹנֵי לֹא־כַסִּיתִי

אֲמַרְתִּי אֲדֹכָה עָלַי בְּשָׁעֵי לִיהוָה וְאַתָּה נָשֵׂאתָ שׁוֹן חַטָּאתִי סֵלָה :

Acknowledgment is the appropriate response to the agonizing divine discipline by Yahweh, which gave the psalmist a renewed perspective of Yahweh and deliverance.

- a. Disclosure of the offenses by the psalmist occurs with three synonyms: acknowledgment of hidden sin, uncovering of concealed iniquity, and confess of clandestine transgressions to the Lord. 32:5a

- 1) Psalmist's response: All sin is against God and demands acknowledgment of the breach for the purpose of cleansing.
- 2) Psalmist's response: Iniquity is uncovered in the heart and before the Lord, and then the Lord covers iniquity.
- 3) Psalmist's response: Transgressions are confessed to the Lord for cleansing.

- b. Deliverance from the guilt and shame associated with sin is essential for restoration before Yahweh and the cleansing of the conscience. 32:5b

- 1) Guilt is the emotion incurred from violating the divine decrees established by God.
- 2) Shame arises from the innate feelings derived from a social structure implemented at the creation of humanity.

Stanza 4 Affirmation of God's protection (vv 6-7)

v 6 עַל־זֹאת וְתַפְּלֵל כָּל־חַסִּיד | אֱלֹהֶיךָ לְעַתָּה לְמוֹצֵא יוֹם לְשֹׁמֵר מִנֶּחֱם רַבִּים | אֱלֹהֵי לֹא יִגְעֹעוּ :

v 7 אַתָּה | סֵתֶר לִי מִצָּר תִּצְרְנֵנִי רַגְלִי פִלַּט תְּסֻבְּבֵנִי סֵלָה :

The psalmist offers an exhortation to the righteous to consider the temporal access to Yahweh in turbulent moments, while simultaneously affirming the security from distress and joy Yahweh provides.

- a. Declaration for prayers: The psalmist exhorts the righteous to seek God prior to the distress of guilt and shame if they want an immediate response. 32:6

- b. Defense from trouble: The psalmist asserts God is the preserver of his life from trouble and encompasses him with deliverance 32:7

Part II

Stanza 5

Admonition against rebellion (vv 8-9)

v 8 אֲשַׁקִּילָהּ | וְאֹרֶךְ בְּרִדָּתָהּ תִּלְךְ אִישְׁמָה עֲלֶיךָ שִׁנִּי :

v 9 אֶל־תִּהְיוּ | כְּסוּס כְּפָרָד אֵין הָבִין בְּמַתְגַּנְרָסָן עֲדֵנוּ לְבָלוֹם כֹּל קָרָב אֵלֶיךָ :

Yahweh declares His desire to teach and instruct those in compliance, while discouraging humans from the inhumane behavior that characterizes beasts of burden that require trappings for their obedience.

a. Direction after deliverance: Yahweh interjects His sovereign guidance for the humble, which includes instruction, teaching, and counseling from the face of Yahweh. 32:8

b. Disobedience is futile: Horse and ass obey because of bit and bridle, but God's covenant people should obey because of their superior status, knowledge and relationship. 32:9

Stanza 6

Epilogue: Acclamation to God for his presence (v 10-11)

v 10 רַגְלִים מִכְּאוֹזְבִים לְרִשָּׁע וְהַבּוֹשֵׁת בִּיהִנָּה חֶסֶד וְסוֹבְבָנוּ :

v 11 שִׂמְחֻוּ בִּיהִנָּה וְגִילוּ צְדִיקִים וְתִהְיֶנּוּ כָּל־יִשְׂרָאֵל לֵב :

The psalmist concludes by reiterating the assorted misery of the wicked, but celebrates the mercy, rejoicing, and gladness that encompass those who are upright in the sight of Yahweh.

a. Disobedience leads to sorrow: The psalmist contrasts the pains of the wicked that trust in their abilities to those who trust in the steadfast love of the Lord. 32:10

b. Declaration of the joy of God by the upright: The psalmist admonishes the righteous to be glad, rejoice, and shout for joy about the deliverance of the Lord. 32:11

7.1.4 The Blessed Status: Psalm 32:1-2

From the inception of humanity, God's approach has been to impart to his vice-regents a distinct status and select authority. Humankind receives a created design that is in the image/likeness of God, yet slightly beneath God (cf. Gn 1:26-28; Ps 8:4-9). After sin is manifest, the original design and status of humanity is retained, yet tainted. God credits to the primeval couple an augmented status and authorization through the means of forgiveness. The new state of existence for Adam and Eve allows God's subjects to dwell in a blessed state. The psalmist describe the blessed condition that can only exist through the forgiveness granted by God in Psalm 32:1-2. The passive voice of Psalm 32:1 makes it clear that forgiveness is a divine and not human action (Tanner 2014:308).

The first two verses of Psalm 32 represent humanity ruling in a post-fallen state that requires expiation. Blessed individuals as described by first stanza reside in a distinct and diminished state that is different from that of the primordial couple who were created perfect in the image/likeness of God and crowned with glory and honor (cf. Gn 1:26-28; Ps 8:4-9). Dwelling in a blessed state requires the forgiveness of sins and the purging of deceit from humanity. God's original design of humanity in Genesis 1:26 and Psalm 8:4-9 reflects the perfect presentation and existence of humanity dwelling in the presence of God unveiled. The psalmist comprehends that the original state of humanity can only exist in a limited capacity after the fall through the lifting and covering of עֲוֹנוֹתַי ("transgressions"; Ps 32:1a), חַטָּאתַי ("sin"; Ps 32:1b), and רְשָׁעוֹתַי ("iniquity"; Ps 32:2a). Snyman (2004:165) warns against emphasizing the significance of the three words used for sin in verse one and five at the theological level. A comprehensive explanation is forthcoming in the following section, but I respectfully disagree with Snyman due to the torrential nature of sin and the unlimited destruction transgressions levy against one who offends against the righteous decrees of God.

The use of the three terms exceeds a poetical device such as synonymous parallelism and emphasizes the extent of sin and the radical nature and extent of forgiveness (Ridderbos 1972:234-235). Sin obstructs the relationship with God and devastates the moral-ethical dimensions of the offender's existence (Lamparter 1962:163). Psalm 32 offers a parallel to the original state that is diminished due to disobedience, but where humanity is permitted to dwell in a blessed state through lifting, covering, and the

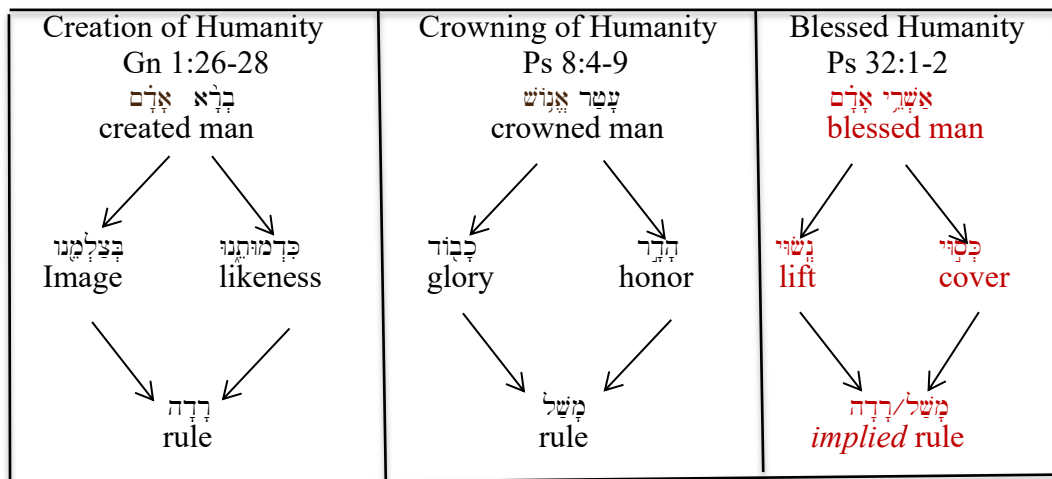
lack of imputed sin. Shades of the original perfect creation emerge after God cleanses an offender from sin, but the perfect original design receives ultimate restoration in a future dimension (cf. Dn 12:1-3).

Psalm 32 parallels the perfect creation and royal crowning of humanity as God prepares Adam and Eve to subjugate the earth. Stanza one describes the blessed person as a recipient of the forgiveness of transgression. The forgiven person parallels Adam and Eve who are created and crowned, then given the mandate to rule in Genesis 1:26-28 and Psalm 8:4-9. Ruling themselves and the creation is granted by virtue of the authority that comes from God (cf. Gn 9:1-7). Although the term “rule” does not appear in Psalm 32, the mandate to rule oneself and the created order is implied. The innate sentiment of ruling that is bestowed on humanity at creation is restated in the Genesis flood narratives as a perpetual declaration for humankind (Gn 1:28; Gn 9:1-7). God created and crowned humankind to rule themselves first, creation second, but in accordance with His holy standards. Once the primordial couple failed to rule themselves, their actions severely impaired their ability to rule the creation. Nevertheless, through the cleansing of sin, God imparts a righteous status upon the repentant person that authorizes them to experience their original pre-fallen state of glory and honor, although on a diminished level.

Stanzas two through six explain humanity’s attempt to rule with 1) the consequences of rebellion against God, 2) the means for covering transgression, 3) the superiority of humanity over animals, and 4) the surrounding of the repentant with lovingkindness. As previously stated, the fall of humanity in the Garden tainted the primordial couple and their right to rule over the created order. In the post-fallen condition, humanity dwells in a blessed state, not the perfect state that existed prior to sinning. Verse one employs two words to describe the blessed person as lifting or removing (forgiven), and concealing from sight (covered). According to Kidner (2008:151), “the first of these corrects any idea that ‘covered’ means hiding what is still present and unresolved (a notion which the same verb alludes to in 5a, ‘hide’).”

Human beings behaved beneath their created design by acquiescing to the prohibition established by God (cf. Gn 3:1-24). Each successive action after the fall reflects humanity’s attempt to apply their dominion or rule over the creation while possessing an imperfect character and psychology that consists of guilt and shame. Adam and Eve did

not rule themselves or the creation according to God’s decrees, which led to moral impurity. Attempts to lead judiciously were corrupted by falsehood and selfishness. In Psalm 32:3-9, the psalmist illustrates the challenges associated with ruling the self while harboring unconfessed transgressions and a deceitful spirit. Notice the parallels that exist between Genesis 1:26-28, Psalm 8:4-9, and Psalm 32:1-2. The chart below identifies the parallels between the perfect creation of humanity in the image/likeness of God (Gn 1:26-28), the royal crowning of humanity (Ps 8:4-9), and the blessed state of fallen humanity (Ps 32:1-2). Humankind’s original mandate to rule remains constant. However, the collective forces of a fallen creation, as well as the internal dynamics of the strange emotions, means every component of life responds adversely after the fall.



First, the created אָדָם (“man”) in Genesis 1:26, and the crowned אֱנוֹשׁ (“man”) in Psalm 8:4, become blessed in Psalm 32:2. Hamilton (1997:447) sees no major difference between the meaning and nuance of אֱנוֹשׁ and אָדָם. However, Maass (2011:346-348) argues אֱנוֹשׁ is often translated “mortal,” which is similar to the original meaning of “to be weak.” Therefore, this rendering in selected passages permits a corresponding distinction between אֱנוֹשׁ and אָדָם. Use of the word אָדָם (“man”) speaks of the person’s state as a creature without any further qualification. Genesis 1-11 deals with the creation of humanity and the limitation of the human state (Westermann 1994:202). Predominantly אָדָם (“man” or the proper name “Adam” (Gn 4:25; 5:1–5; 1 Chr 1:1), occurs as a collective singular designating a class of “man” in English, and therefore can be translated by “mankind” or as a plural, “men.”

Psalm 32:2 utilizes אָדָם as an individual (cf. Ezk 27:13; Pr 28:17; Ec 5:18), and the word functions adjectivally (“human”) or indefinitely (“someone”), but never appears in the plural or in the construct (Maass 2011:75-87). The psalmist’s terminology parallels the original created design for man by designating the blessed אָדָם (“man”), but requirements for the blessed man are different from those for the created man. By utilizing אָדָם (“man”) in Psalm 32:2, the author links the forgiven man to the perfect man. Equally, the psalmist demonstrates God’s sovereign care and His desire for humanity to dwell in His presence after blatantly transgressing His decrees. It is evident by God’s response to humanity in the Garden of Eden that the blessed man is incapable of existing in the presence of the glory of God apart from atonement (cf. Gn 3:21-24). God provides the means for interaction between the holy and profane through the removal of sin. Second, blessings were a fixed condition prior to the inception of sin in the human experience because of the image and royal status. Now the strange emotions of guilt and shame emerge that are depicted by the psalmist in Psalm 32. A perpetual state of blessing is rescinded, and selected blessings are bestowed after the lifting and covering sin (cf. Gn 3:21-24; Dt 11:26-32; Js 7:1-26; 1 Kg 8:47-53). Third, humanity rules in a royal status over a compliant creation during their pre-fallen season. After disobedience, human beings experience the consequences of sin and warnings against brutish behavior. The following sections of Psalm 32:3-11 delineate the debilitating duo of guilt and shame due to transgressions that include physical and psychological impediments. It is imperative humanity align their internal will with the Lord to remain in a state of favor with God. The remaining section illuminates how God imparts the strange emotions of guilt and shame to curb the inherent propensity to rebel against the divine decrees.

7.1.5 Terms expressing guilt and shame

While the word shame does not appear in Psalm 32, a moral and societal sanction is present. Three prerequisites are necessary for shame to exist: first, individual/personal sense of right and wrong, second, a mutual adoration of a deity, peers, or constituents, and third, a unified belief system or accepted moral standard. The psalmist exhibits in Psalm 32 many of the emotive characteristics for guilt and shame, which leads to his acknowledgment of his sin. Guilt and shame are the debilitating duo innately imparted to the psyche of humankind by

God. The self-conscience emotions are imparted after the fall to influence vertical and horizontal conduct.

Emotions are integral elements of the human religious experience that should not be disregarded, even if scholars of religion have occasionally disregarded them (Fuller 2007:45-46). Fuller (2007:45) writes, “There is no such thing as emotion-free religiosity; our brains and nervous systems are wired in such a way that we always bring vital needs and interests to our evaluation of, and response to, the surrounding environment.” The negative emotions are punishment for usurping the divine prerogative and represent life unveiled (cf. Gn 3:7).

The Scriptures have variously described the covenant stipulations of Israel: a violation of the commandments is a reality in human life with such disobedience styled as sin, transgression, and iniquity, which generates alienation from God and creates covenantal sanctions (Brueggemann 2014:523). An analysis of Psalm 32 reveals the psalmist’s sin is accompanied by guilt and shame that is revealed in nine overt statements⁶⁰ that describe the characteristics of a guilty and shamed person. Each of the nine statements corresponds to the physical and psychological behaviors associated with guilt and shame, as noted by theologians and psychologists, and outlined in previous chapters.

The psalmist’s guilt is candidly confessed, and though the shame is not acknowledged, it is understood within the cultural context. The graph below illustrates on the left side the downward spiral of the psalmist due to his brazen defiance and unwillingness to confess. The first five items (1. silence about transgression, 2. the body wasting away all day long, 3. groaning all day long, 4. the heavy hand of God, and 5. the lack of vitality) poetically describe the phenomenological experiences of a guilty and shamed person under the disciplinary hand of God.

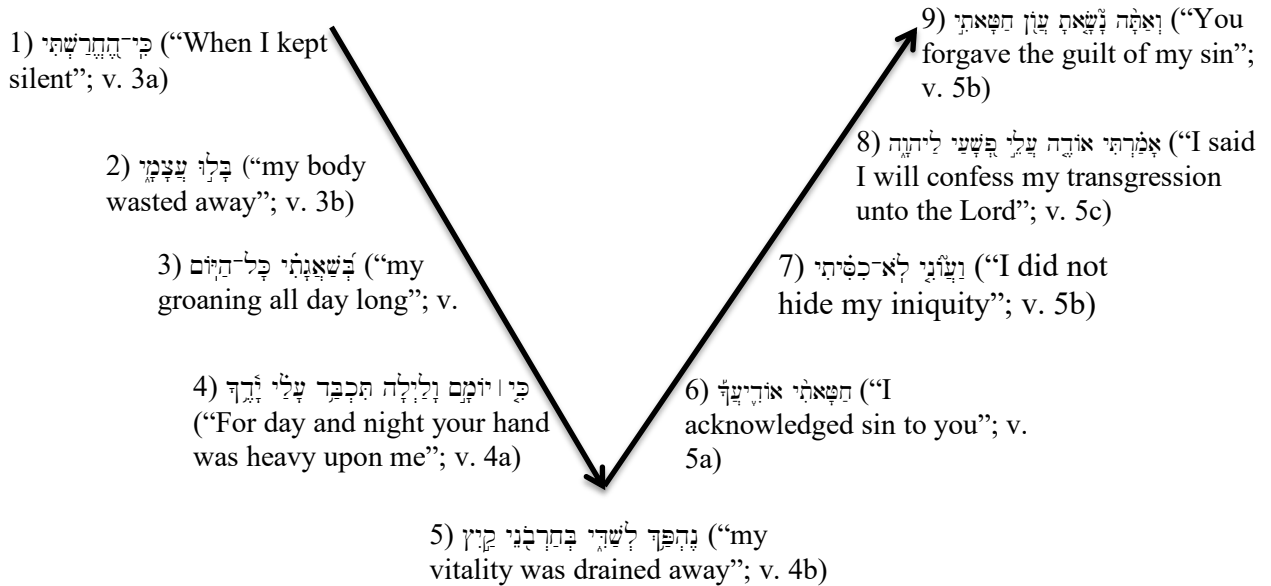
Guilt and shame manifest in the physical and psychological features of his body and which evolve slowly to a critical point. However, the second line on the right depicts the intentional pivot due to the psalmist’s acknowledgment of sin that leads to a metamorphosis within his physical and psychological condition. The encumbrance of sin,

⁶⁰ Two statements that deserve attention are the psalmist’s allusion to feelings of abandonment and his feelings of being overcome by sin in verse six, “Surely in a flood of many waters they will not reach you” and the sorrows that encompass the wicked in verse ten, “Many are the sorrows of the wicked.”

iniquity, and transgression is covered and lifted from the psalmist, which restores his relationships on every dimension.

Physical and Psychological

Confession and Deliverance



It is essential to remember the same hand of God that is heavy on the psalmist as a form of discipline is the same hand that imparted the capacity for guilt and shame within the primordial couple’s physical and psychological being at creation. The debilitating duo of guilt and shame that dwells within the man and woman dwells within the psalmist after he sins. The transference of the self-conscious emotions occurs because Adam and Eve in the Garden of Eden activated the capacity for guilt and shame when they ingested the fruit of the forbidden tree. Guilt initiated the occasion for confession and deliverance from sin in the life of the psalmist.

Like the psalmist, Jeremiah exhibited the physical and psychological afflictions described by Lewis, but the biblical writers recognized punishment came from the hand of the Lord (Lm 3:1-18). Jeremiah acknowledges, “Surely against me He (God) has turned His hand repeatedly all the day” (Lm 3:3). Jeremiah attributes the punishment to the Lord’s

hand, since all sin is initially against Yahweh. The hand is metaphorically depicted as the source of power and strength that extends from the Lord. Yahweh initiates divine discipline against the psalmist. Although the chastisement is painful, the imagery of Yahweh's hand portrays the close proximity of the Lord during judgment, which includes elements of intimacy and paternal care for the holiness of the psalmist.

My comments on the presence of guilt and shame will begin with Psalm 32:4a, "Your hand was heavy upon me." My motivation for initiating the study with 32:4a appears in verses 3a-4b, which identify the direct and personal effects of God's hand. Verse 4a serves as the cause, while verses 3a, 3b, 3c, and 4b are the effect or results, and can be read as follows: "For day and night your hand was heavy upon me, when I kept silent resulting in my body wasting away, my groaning all day long, my vitality was drained away like dwelling in the heat of summer."

7.1.5.1 תִּכְבֵּד עָלַי יְהוָה ("Your heavy hand upon me")

The particular nature of the psalmist's sin is not explicitly stated in Psalm 32. The inability of the reader of the psalms to decode or determine the precise nature or particular kinds of trouble that plagued the psalmist is an example of the concept of indeterminacy (Rasmussen 2018:151). The concept of indeterminacy has its origin with Roman Ingarden (1973:251-253) who describes literary artwork as possessing blanks of knowledge, because the literary work is a schematic formation with spots of indeterminacy. According to Ingarden (1973:251-252) the reader is required to "fill out" certain gaps and this prevents a strictly accurate interpretation of the literary work (cf. Bundgaard 2013:171-188). Such is the case regarding the exact situation of the psalmist since the text does not explicitly state the offense. In spite of the gaps, the dynamic nature of Scripture and the correlation between various passages provide a significant level of certainty for the interpreter of the psalm.

To have God's hand upon one is not simply a metaphorical analogy. The ancients often equated emotions and their physical response, and believed an offender could feel his or her sins physically as well as mentally, which is reinforced by verse 3 (De Claissé-Walford et al 2014:308). As previously mentioned in chapter 4, sin leads to shame, and shame may incur a physical consequence that impacts the body of a sinner (Lynch

2010:499-517). Caution must be used to avoid an over-simplification of the notion that all shame is punished by physical calamities. The psalmist asserts, “Do not fret because of him who prospers in his way, because of the man who carries out wicked schemes” (Ps 37:7). However, unconfessed sins acquire a weightier burden, as outlined in our psalm, and noted in the record of the psalmist’s reign as monarch.

As previously referenced, the Davidic background is attributed to Psalm 32, which suggests the sin that he eventually acknowledges is mentioned in the chronicles of the Israelite monarch. The author of the book of Samuel chronicles the life of David from herding sheep on the plains of Bethlehem Ephrathah to his ascension to the throne as monarch over the United Kingdom of Israel (1 Sm 16:11; 2 Sm 8:15; Ps 78:70-72). David faithfully served the Lord as a shepherd, in battle with Goliath, and while fleeing from the repeated murder plots by King Saul (1 Sm 16-2 Sm 5). However, during his forty-year reign, David (1010-971 BCE) violated three of the Ten Commandments that are punishable by death:

- 1) לֹא תִרְצַח (‘‘do not murder’’; Ex 20:13)
- 2) לֹא תִנְאָף (‘‘do not commit adultery’’; Ex 20:14)
- 3) לֹא תַחְמֹד (‘‘do not covet’’; Ex 20:17).

Most assuredly these offenses are the occasion for Psalm 32, and the source of his guilt and shame. David’s downward demise is initiated when he covets the wife of Uriah, Bathsheba. Like his ancestors, David נִיָּדָה (‘‘looked’’) and lusted after the forbidden fruit that caused him to lie to himself regarding its benefits and to exceed the predefined boundary established by Yahweh (2 Sm 11:1ff). David extends his hand of power to touch that which is prohibited when he summons Bathsheba to his palace and engages in an adulterous relationship that results in a pregnancy (2 Sm 11:1-5). Once David discovers Bathsheba has conceived a child, he summons her husband from the battlefield with the intention Uriah would have relations with his wife Bathsheba (2 Sm 11:6-8). However, Uriah remains at king David’s palace with his fellow warriors as an act of loyalty (2 Sm 11:9-11). When sin is not washed away by repentance, it soon draws to another sin by its own weight, which is the case with the king of Israel (Cooper et al 2016:198). David writes a letter requesting Joab, the military commander of Israel, to place Uriah in a position on the

battlefield that will lead to his imminent death. Uriah, without having sexual relations with his wife Bathsheba, receives the letter from king David and delivers it to Joab as he returns to the battlefield where he is murdered (2 Sm 11:14-25).

Solomon, the son of David, is credited with writing the sixth chapter of Proverbs that delivers the collective insights he gained from his father's experiences (Pr 1:1; 10:1; 25:1). A recipient of immense wisdom from God, Solomon writes about the consequences of adultery his father endured. Additionally, Solomon deliberately and sagaciously employs three terms (1. נָגַע 2. קָלֹן 3. תְּרָפָה) in Proverbs 6:32-33 that designate a touch from God that diminished honor, and the unalterable mark of social disgrace associated with adultery, "The one who commits adultery with a woman is lacking sense; He who would destroy himself does it." He continues in verse 33, noting the man that engages in the sin of adultery יִמְצָא נֹגַע וְקָלֹן ("finds wounds and disgrace") and a תְּרָפָה לֹא תִמְחָהּ ("reproach that a man cannot blot out"). Solomon does not identify the offender, nor the source responsible for inflicting the wounds on the adulterer, but the implications suggest God is the subject. Whybray (1994:199) argues the physical wounds the adulterer receives are administered by the hands of the husband and the dishonor through the public ostracism of the community who diminish the adulterer's social status (cf. Loader 2014:285-287). Steinmann (2009:181) suggests that if the adulterer escapes legal conviction or notice by the cuckolded husband, there is the potential for the wound of a sexually transmitted disease.

Engaging in sexual relationships with another man's wife is considered a violation, and the offending person will receive violence, which is demonstrated by the use of the *qal* participle verb הִנְגַע in Proverbs 6:29 that parallels the noun נֹגַע in Proverbs 6:33 (Loader 2014:287). The former argument is not a consideration, since Bathsheba's husband is dead and contracting a sexually transmitted disease is not guaranteed, which is why both arguments are not plausible for the psalmist. Instead the paramour is punished by the community, which is the legitimate authority for protecting the home of man because punishment of adultery was a communal matter (cf. Job 31:11; Pr 5:14) and regarded as serious offense punishable by death (Lv 18:20; 20:10; Dt 22:22; Ezk 16:38; 23:45; Waltke 2004:360).

7.1.5.2 Guilt

Without question the psalmist infringed upon the moral and legal aspects of the law and society with the sins he confesses in Psalm 32. Combined with the doubled “iniquity” and once used רָמָיָה (“deceit”; Ps 32:2), there are seven references to sin in the psalm (Segal 2013:146). Additionally, the correlation between the צָרָה (“distress”; Ps 32:7) the psalmist experienced, and the divine displeasure, sin and guilt are contributing factors in his condition (cf. Rasmussen 2018:201). David resides in guilt, which is between the act of sin and the punishment that accompanies it (Martens 2003:768). Guilt in this scenario is a state whereby the psalmist dwells for his sin. By flagrantly defying the law established by God, he incurs guilt according to Leviticus 4:13, 22. This is not to suggest that ignorance of the law grants individuals a release from the consequence of guilt. For any violation, whether knowing or unknowing, the offender is considered guilty before a holy God (Lv 5:2-4).

When acts of sin are committed, minor consideration is given to their effects on God and His holiness. The first account that graphically express the impact of sin toward God occurs in the pre-flood narrative of Noah. Humanity’s sin וַיִּקְעַב אֱלֹהִים לִבּוֹ (“grieved Him to His heart”), reflecting the anguish God experiences in anthropomorphic terms (Gn 6:6). Although the Lord destroyed the evil inhabitants with the deluge, sparing only Noah and his family; the heart of his covenant nation Israel was rebellious and “grieved” his heart during the wilderness wanderings (Ps 78:40). The verb קָעַב has a tendency to prefer the reflexive forms due to the verb’s introspective, personal, and emotional semantic content (Meyers 2001:278). According to the psalmist, the entire forty years were characterized by עַם הַעֲוִי לִבָּב (“a people who err in their heart”) to such a degree that Yahweh קָדַט (“loathed”) His people (Ps 95:10). The use of קָדַט functioning in the first *qal* imperfect common singular reflects the past progressive imperfect that allows the contemporary audience to experience God’s perspective (Chisholm 1998:90). Yahweh hates sin (cf. Ps 119:58; Is 63:10; Ezk 33:11), and divine wrath is drastically different from human rage (Schlimm 2007:673-694).

Often guilty individuals desire to confess their offense to achieve a modicum of peace. The emotion of guilt always seems to have an associated corrective action, something the individual can do to repair the failure (Coleson 2012:111). Restoration for the psalmist is prompted not from his guilt, but from the contentious divine discipline from

the invisible hand of God. The psalmist compares his experience before and after confession and celebrates the sphere of acknowledgement and transparency before the Lord.

7.1.5.3 Shame

Prior to the formal institution of the Decalogue at Mount Sinai, God's declaration for the dignity and honor of marriage is evident, with no relationship considered superior to the marriage union and this includes that with father and mother (cf. Gn 3:24; Thompson et al. 2012:109). A husband is commanded to דָּבַק ("cling" or "cleave") to his wife (Gn 3:24). The verb signifies the covenant faithfulness of marriage with both expecting and rewarding the absolute loyalty of each other (Coleson 2012:111). After entering Egypt, Pharaoh took Sarai, Abram's wife, so God intervened, וַיִּנְגַע יְהוָה אֶת־פַּרְעֹה בְּגִדְּוֹ וְאֶת־בָּתְּוֹ וְאֶת־בָּתְּוֹתָיו ("God struck Pharaoh with great plagues"; Gn 12:17). Both the verb and noun forms of נגע is used to describe the "touch" and "plagues" levied against Pharaoh and his house for taking the wife of Abram. The touch sustained by Pharaoh is comparable to the touch Abimelech, his wife, and his maidens received, when God closed the womb (Gn 20:18).

In the biblical doctrine, a closed womb or barrenness is considered a mark of shame or reproach that is levied against an individual by God. Rachel watched her sister Leah conceive children and felt personal and social shame: basically, an overwhelming sense of reproach. When the Lord opened Rachel's womb and she conceived Joseph, Rachel declared, אָסַף אֱלֹהִים אֶת־תְּרַפְּתִי ("The Lord has removed my reproach"; Gn 30:23). Ultimately, the narrative explains shame is a divine sanction innately imparted to humanity in their personal, social, and theological existence. The self-conscious emotions go against the belief that our consciousness and our values and emotions, such as love, altruism, compassion, and fears of all sorts, are a product of our neural circuits and of the evolutionary adaptation of our genes to preserve self and species (Cave 2012:15).

Shame creates a disruption of behavior, confusion in thought, and an inability to speak, combined with a desire to hide, disappear, or die. These are the phenomenological experiences of a person experiencing shame (Lewis 2016:804). Additional actions that accompany shame includes the shrinking of the body, as in the collapse of the shoulders and head, which is a physical manifestation of the desire to disappear from the eye of the

self or others (Lewis 2016:804). Lewis's description of the shamed individual characterizes the psalmist's graphic depiction of himself in Psalm 32 when he stubbornly refuses to confess his sin. The psalmist characterizes himself as an object of social disdain, who potentially endures mocking words, either thrown in his face directly or spoken about him behind his back (Rasmussen 2018:159). This sense of maltreatment by God and his community contributes to the diminishment of the psalmists' standing in the community as well as having a deleterious effect on his emotional life (Rasmussen 2018:159).

Scientific research corroborates the biblical description of the guilty and shamed person. Remarkably, Lewis (2016:279) cites the Genesis creation account (Gn 2:8-3:11) as the basis for his emotional developmental theory, which coincides with one of the primary evidences of this study. The origin of the self-conscious emotions is Genesis 3 and these emotions are manifest within the psychological and physical dimensions of human beings when they transgress the covenantal commands of the Lord. Since the Garden of Eden, human beings have been displaying in their bodies the emotions that accompany disobedience.

7.1.5.4 Touched by God

An extensive range of usage and meanings occur in the Old Testament for נָגַע, such as “touch, mark, plague, strike, blow, mildew, disease sores, scourge” (Schwienhorst-Schönberger 2011:203-209). The verbal usage of נָגַע conveys categories of touch with a general meaning of physical contact, a touch that defiles within the sacral law, and the touch of God in theophany accounts (Schwienhorst-Schönberger 2011:205). According to Schwienhorst-Schönberger (2011:206), a figurative meaning of נָגַע occurs in the nominal form in the legal realm, and means “to harm” or “afflict,” primarily with a negative connotation, with the second figurative meaning suggesting to “strike, punish, and to inflict pain,” with the latter always using God or Yahweh as the subject.

References to the phrase יְדֵי־יְהוָה (“the hand of God”) persist in the *Torah*, *Nevi'im* and *Ketuvim*. According to Grant (2014:1) from ancient times to modern, individuals have endeavored to understand God by attributing to him human traits; we might notice the numerous occasions in the Hebrew Bible with anthropomorphisms: God walks in the

garden (Gn 3:8), and stretches out an arm (Ex 6:6), which are physical attributes.

Now we see God with intangible human pathos as well: God expresses anger (Ex 32:10), sadness (Gn 6:6), love (Dt 4:37), and jealousy (Dt 5:9). Grant (2014:1) concludes by noting the portrait of God as angry is, by far, the most common anthropomorphism in the Hebrew Bible, with references to His anger occurring in the Pentateuch and abundant in the Historical Books, Classical Prophets and Psalms.

Authors of the Old Testament repeatedly use anthropomorphic language of “touch” and “the hand of God” when referencing the expressions of God’s favor or wrath on individuals or groups. God’s hand is symbolic of strength and power, plus the phrase “the hand of God” figuratively expresses God’s protection and punishment. It is necessary to stress the duality of endowments emanating from the hand of God. Favor, blessings, and mercy are in the hands of God, as well as discipline and judgment (cf. 2 Sm 24:14). Biblical authors use of the hand of God in punishment depicts God as a loving father that spans His wayward children on their posterior with His hand in divine discipline. For example, King Uzziah of Judah usurped the priest by offering sacrifice as an unauthorized official of the Levitical priesthood. The Lord’s fierce anger was aroused by the brazen actions of King Uzziah and he received a “touch” from the Lord that left him with leprosy (2 Ki 15:5; 2 Chr 26:16-23). In preparation for Moses to lead the Israelite clan out of Egyptian bondage God נָגַע (“plagued”) or (“touched”) Pharaoh Amenophis II (1450-1425) with ten plagues and the final one resulted in death of the first-born son (Ex 11:1ff). After the Philistines captured the ark of the covenant, placing it in the city of Ashdod,

וַתִּכְבֹּד יְדֵי־יְהוָה אֶל־הָאֲשְׁדּוּדִים וַיִּשְׁמָם וַיַּד אֱתָם בְּעִפְלִים 1 Sm 5:6

(“Then the hand of the Lord was heavy upon the Ashdodites. He ravaged them and smote them with tumors”; 1 Sm 5:6).

Like the Ashdodites, the psalmist experienced the “touch” of the Lord as a result of his sins. He states, תִּכְבֹּד עָלַי יְהוָה (“Your God’s hand was heavy upon me”; cf. Ps 32:4b). The כִּי in Psalm 32:3 and 4 introduces the clause that provides the causal grounds or reason for the current state of affairs of the psalmist (Van der Merwe et al. 2017:434). God’s heavy hand disciplined and suppressed the spiritual, physical, and emotional dimensions of the psalmist כִּי יוֹמָם וָלַיְלָה (“day and night”; Ps 32:4a). The psalmist’s sin exposed him before

God and humankind although he remained הַחֵרֶשֶׁתִּי (“silent”; Ps 32:3). The psalmist’s touch is a compilation of נָגַע (“wounds”), קָלוֹן (“disgrace”), and תְּרֻפָּה (“reproach”) from his adulterous relationship with Bathsheba. The psalmist articulates the blatant guilt, excruciating shame, and devastating anguish of the discipline he received that is correlated with the “hand of the Lord” (cf. Pr 13:18; 18:3). Uriah could not inflict wounds on the man who violated his wife, because David is the monarch of Israel (cf. 2 Sm 3:12-16). Second, Uriah is dead and there is no vengeance from the grave. Due to the complexity of the situation, God pleads the case of the offended Uriah, by inflicting wounds, disgrace, and reproach on David (cf. Lm 3:58a; Ps 27:10; 2 Sm 12-16).

It is impossible for David to avoid personal and societal shame after incurring the wounds from Yahweh. Confirmation of the personal and societal consequences of shame and guilt occur in the book of Ezra. As previously noted, Ezra provides the seminal example in his prayer of confession to the Lord that sin and shame are parallel entities in an inseparable bond. First, he professes his shame and embarrassment before the Lord, then acknowledges both were the result of his iniquities and guilt (Ez 9:6). Second, Ezra acknowledges the historical collective guilt and iniquities of Israel and the וְהָקִשְׁתָּ פָנִים (“shame of faces”; Ez 9:6; cf. Dn 9:7). Bible translators render various options for verse seven: “embarrassment” (NET), “confusion of face” (KJV), “humiliation” (NIV), and “open shame” (NASB). The NASB captures the essence of the text in simple words. Every person’s face is on public display and exposed for all to view, which is one place shame is manifest. Literally, all the faces of the people are ashamed of their sins that are punished by the hand of the Lord. While the palm of God’s hand press against the offender, the back of His hand exposes the sinner’s shame.

Few biblical narratives provide as comprehensive an attestation to the hand of God against sin as the Davidic narratives. A cycle of disastrous events continue in the life of David after he violates Bathsheba:

1. Rebuke of David by Nathan the prophet (2 Sm 12:1-14);
2. Death of David’s son with Bathsheba (2 Sm 12:15-20);
3. Rape of Tamar by her brother Amnon (2 Sm 13:1-19);
4. Murder of Amnon by his brother Absalom (2 Sm 13:24-33);
5. Banishment of Absalom by his father King David (2 Sm 13:34-39);

6. Revolt by Absalom against his father king David (2 Sm 15:1-12);
7. King David dethroned by Absalom (2 Sm 15:13-16:14);
8. Absalom's conquest of David's concubines (2 Sm 16:15-23);
9. Death of Absalom (2 Sm 18:1-33);
10. David shameful response to Absalom's death (2 Sm 19:1-7).

Each sordid scene serves as a public reminder of the horrific consequences of sin, as well as the personal and collective guilt and shame that accompanies divine discipline. Additionally, every act is associated with diminished honor and societal shame, from the rebuke of the king to the shameful response by king David when he hears of Absalom's death.

David's clandestine attempts to cover his transgressions are futile because God publicly exposes the sin. During the ten scenes of divine discipline, the divinely appointed king of Israel, the king *par excellence*, which every other king's reign in Israel is measured against, passively watch the tumultuous activities transpire. All the events are the ramification of God's vice-regent's choices when he fails to mirror the actions of the true theocratic king of Israel (cf. 1 Sm 8:1-22). Social honor is awarded for achievements that prove prowess and benefaction (Malina & Neyrey 1991:28). Kings were expected to serve as the embodiment of virtues and attributes of the constituents they governed, which is why a primary purpose of biblical genealogies is to establish an individual's honorable lineage and situate them on a social scale of prominence (Malina & Neyrey 1991:28-29). Yahweh and the nation of Israel esteemed David for his adherence to moral excellence, military exploits, and deference to king Saul (cf. 1 Sm 16:1-7; 2 Sm 17:1-18:9; 26:11). However, after his adultery and murder, the king's worth dissipated significantly in the eyes of his constituents, but Yahweh's covenant honor and infinite love forgave the repentant king of his transgressions and rebellion (2 Sm 12:13). In the covenant, honor and love are considered reciprocal and apply both to partners in parity treaties and those in covenants between unequals (vassal-suzerain treaties), although the reciprocal nature of the honor is not explicitly stated (Olyan 1996:205). Yahweh is the suzerain *par excellence* over Israel and both parties extend reciprocal honor in the same fashion as human overlords, with texts periodically emphasizing the honor owed to the suzerain by the vassal, while leaving

unmentioned the honor the suzerain owea in return (Olyan 1996:205; e.g., Is 24:15; 29:13; 43:23; Mi 1:6; Pss 50:15; 86:12; Pr 3:9; 14:31). Various texts intimate that the suzerain must honor the vassal also (cf. Ps 91:15; Is 43:4). The covenant relationship between Yahweh and David is an eternal and binding agreement, but the covenant could not avert the guilt and shame of sin that violated the holiness of God.

7.1.5.5 תָּרַשׁ (“silent”) 32:3a and שָׁאָגָה (“groaning”) 32:3c

Silence emerges as a non-verbal expression resulting from guilt and shame. Both emotions are prime indicators that an individual comprehends the social hierarchy for a group and an awareness of a superior authority beyond himself (Martens and Shariff 2012:401). According to Martens and Shariff (2012:397) manifesting nonverbal emotions communicates an awareness and acknowledgment of a violation of the established social norms and may demonstrate a level of trustworthiness. When the psalmist maintained his silence, he prevented the trust afforded those who acknowledge their transgression.

God and the covenant community of Israel compelled the psalmist to manifest the nonverbal emotions. Psalm 32:1-2 emphatically pronounces the four benefits of the blessed state: 1) transgression covered, 2) sin forgiven, 3) lack of imputation of sin, and 4) no guile within the spirit of the individual. Yet the psalmist acknowledges his desire to remain תָּרַשׁ (“silent”). Contextually, Psalm 32:1-2 implies the silence is connected to transgression and iniquity. Since the fall of Adam and Eve in Genesis 3:1-24, humanity has instinctively demonstrated a reluctance to acknowledge sin and the desire to remain silent as a result of guilt and shame. Silence, not confession or acknowledgment, is often linked to the sensations that accompany guilt and shame. Likewise, the psalmist replicates the silence of his ancestors, due to his guilt and shame. Additionally, the psalmist engages in deception within his community and this particular class of רִמְיָה (“deceit” or “guile”) usually suggests falsehood in relationships with people (Ps 52:4; 120:2-3; Mi 6:12) (Goldingay 2006:454-455). Deceit contributes to his silence, which further inhibits restoration.

The refusal to concede verbally is described in Psalm 32:3 by תָּרַשׁ as an expression of the deliberate interruption of communication by an individual who can and should speak for himself or herself, but refuses out of anxiety, caution, or embarrassment (Baumann 2011:262). The use of the term תָּרַשׁ, according to Baumann (2011:262), means the emphasis

is on passivity, but no discernable use of the word in a special religious capacity occurs. Harrison and Merrill (1997:293) note the root use for הָרַשׁ to mean “speechlessness and deafness,” with the verb describing persons remaining silent for various reasons of a non-pathological nature (Gn 34:5; 2 Ki 18:36; Is 36:21). Delcor (1997:478) differs from Baumann and identifies a theological usage of הָרַשׁ , which means “to be silent,” and which conforms to the derived meaning “to be inactive, unconcerned” that the psalmist employs: $\text{שִׁבֵּא אֱלֹהֵינוּ וְאַל-יִהְיֶה שֵׁשׁ}$ (“Our God comes he does not keep silent”; Ps 50:3). Additionally, Isaiah implores the Lord not to remain inactive and unconcerned about the judgment of Israel, $\text{הֲעַל-אַלֶּה תִּתְאַפֵּק יְהוָה סְחָשָׁה וְהִעַנְנִי עַד-מִאֲדָר}$ (“Will you restrain yourself at these things O Lord? Will you keep silent and afflict us so terribly?”; Is 64:11). Both occurrences of הָרַשׁ delineate a non-responsive attitude or indifference to the matters of concern; in these verses the concern is the plight of God’s people. When God is silent it symbolizes judgment or his divine displeasure, yet the Lord will intervene on behalf of Israel because he cannot remain silent (Is 62:1). However, in Psalm 32:3, the psalmist is non-responsive or silent as a sign of his shame and his rebellion against Yahweh.

Ultimately silence has psychological implications, because the psalmist consciously refuses to verbally recognize his guilt. The psalmist’s intentionality regarding his sin forces him to recoil and fortifies his will in a silent state, which characterize guilty and shamed individuals (cf. Gn 3:7-10; Martens and Shariff 2012:397). The silent posture that potentially manifests through a lowered gaze, bowed head, and slumped shoulders, is evidence of guilt and shame. Further, affirmation of the self-conscious emotions is presented in Psalm 32:3-4 as the psalmist describes the physical and visible impacts of silence that lead to his body feeling worn out, groaning, and drained.

The hand of God pressing against the psalmist wears out his body to the point of שִׁאֲגָה (“groaning”). God’s punishment is continuously distressing and without relief, which is why the psalmist states, $\text{בְּשִׁאֲגָתִי כָּל-הַיּוֹם}$ (“with my groaning all day”; Ps 32:3c). Physiological imagery is used to express the emotional realities of the psalmist as he endures the divine discipline of the Lord (Rasmussen 2018:159). The verbal derivative of אָשַׁע signifies the uttering of the loud deep rumbling cry of the lion, and it is used in this way in Amos 3:4, 8; Jdg 14:5; and Ps 104:21 (Cohen 1980:890). Although God does not force the psalmist to acknowledge his transgression, the discipline from God presses him to moan

in misery with the sound equivalent to a lions' roar. Psalm 32:3c employs the feminine form (שָׁאָהָה), which refers to the raging of the heart and the roaring is the cry of the sufferer (Waltke 2004:105). The בָּשָׂאָהָה ("groaning") is the antithesis of the קֵרֶשׁ ("silence") and serves as an indication of God's unrelenting hand inflicting pain on the obstinate will of the psalmist.

God demands an emotive response from his subjects, but sin silences praise and thanksgiving (cf. Ps 100). Academic style often calls for muted emotions (Besnier 1990:431-436). When academics express their thoughts, they tend to minimize the expression of emotions and serve as detached observers (Schlimm 2011:3). An authentic expressive and passionate worship may find constraints when guilt and shame inhabit in the life of a worshipper of the Lord. Deceit and praise could not inhabit the same internal space within the spirit of the psalmist. Neither could the psalmist remain quiet regarding his transgression before the Lord after affirming the Lord's praise would continually reside in his mouth (Ps 34).

7.1.5.6 בָּלָה ("wear out") 32:3b and תָּרְבוֹן ("drained") 32:4b

During the psalmist's period of silence, God is speaking. The sensory perception of the psalmist leads him to perceive בָּלָה עַצְמִי ("my body wasted away"), which is the consequence of silence. Distress of the body wasting away is most often understood in the Old Testament as the effect of the wrath of God (Kraus 1993:369). The psalmist applies the figurative sense of בָּלָה ("to wear out") as he describes the contortions of his physical and psychological being. Forms of "*balu*" are attested in Assyrian meaning "to extinguish, to come to an end" (Gelb et al 1965:63-74) and in Ugaritic meaning "worn out" (Gordon 1965:372). Gamberoni (2011:128) identifies the early usage of the verb and adjective with reference to items used daily in an ordinary capacity that have worn out, become fragile, and where repair or continued use is unlikely.

In Joshua 9:3-15 the Gibeonites appear before Joshua in an effort to deceive him after hearing of Israel's defeat of Jericho and Ai. The fraudulent scheme of the Gibeonites consists in pretending to dwell in a distant region by wearing numerous torn and worn out articles along with parched provisions:

1) שָׂקִים בָּלִים לְחִמּוֹרֵיהֶם ("torn and worn out sacks for their donkeys"; Jos 9:4);

- 2) נארות וזין בללים ומבקעים ומצדדים (“wineskins worn, torn, and mended with patches”;
Jos 9:4);
- 3) ונעלות בללות ומטלאות ברנליהם (“worn out and patched sandals on their feet”; Jos 9:5);
- 4) ושלמות בללות עליהם (“clothes worn out on their back”; Jos 9:5);
- 5) כל לחם צידם ופש תנה נקדים (“all the bread of their provisions were dry and crumbly”;
Jos 9:5);

Context shows that בלה describes tattered objects that are decimated by the elements (heat cold, sun wind and rain), time, and usage. In reference to humanity, a person may identify themselves or another person as worn out or torn.

Literal occurrence of the sense of בלה are present in the Abraham and Sarah narrative. God promises Abraham and Sarah a child, but the fruition of the pronouncement is delayed due to disobedience (cf. Gn 16:1-16). When the angel appears to Abraham and Sarah to reiterate the initial promise (cf. Gn 12:1-3), Sarah laughs, questioning the veracity of the decree: ותצחק שרה בקרבה לאמר אחרי בלתי תיתהל ערנה ואדני זקן (“Then Sarah laughed to herself saying, after I am worn out and my lord is old, will I have pleasure?”; Gn 18:12). Sarah’s body has endured the physical deprivation of the body through the natural stresses of life that diminish the vitality, strengthen, and vibrancy of youth. The use of בלה in Psalm 32:3b parallels Genesis 18:12; both use the term to describe the physical impact on the body when it is depleted of dynamism and vitality. Similarly, the psalmist’s body experiences corrosion and lacks vivacious qualities due to his silence.

Another category of בלה that parallels Psalm 32:3b occurs in Ezekiel 23:43, with the additional component of sin and transgression against the Lord. The corporeal body is described as experiencing the deficiency of being worn out like clothes as a result of engaging in immoral or unhealthy behavior (cf. Pss 102:26; 50:9; 51:6, 8). Gunkel’s (1997:198) assessment of בלה as a “course term” is warranted. God declares Israel’s indulgence in paganism and idolatry is like adultery (cf. Ezk 23:1-43). Adultery literally wears out the physical body of the participant, which is why God states, ואמר לבלה גאופים (“Then I said concerning her who was worn out by adulteries”; Ezk 23:43). As previously stated, adultery is shameful, and the catalyst for the body exhibiting symptoms of being worn out and feeling קיץ לשקוי בסרבני קיץ (“my vitality drained as with the heat of the

summer”; Ps 32:3b, 4b).

The use of תַּרְבוּן (“drought” or “heat”) in Psalm 32:4b increases the intensity of the initial comment of זָלָה (“wear out” or “become old”) in Psalm 32:3b. The words offer a graphic image of the psalmist’s body disintegrating and crumbling apart, but this is exacerbated further as his body endures the extraction or draining of its life or spirit by the heat. The words portray the incessant anguish of an individual trapped in a state of suffering that transpires slowly and systematically without a moment of relief.

7.1.6 Removal of guilt and shame

In selected strands of culture, a reassessment of sin as sickness or instability has occurred, and presents the cure for sin as self-help or group therapy, rather than a sacrifice for sin (Thomas 2001:1103-1107). In this new thought movement, guilt is conquered through catharsis not repentance, and atonement is redefined as at-one-ment with the self and the world (Thomas 2001:1103-1107). A cursory reading of the Old and New Testament refutes the notion that self-help can atone for sin. Equally, in certain instances sin is the reason for physical illness.

First, biblically, the ideology of the new thought movement is inadequate for transgression and sin. Justification is by faith through the means God has provided to atone for sin (Is 53:4-11; Hab 2:4). In Romans 4:6-8, the apostle Paul quotes the first two verses of Psalm 32 as proof that justification is by grace through faith alone (cf. Eph 2:8-9). By using יִחַשֶׁב (“impute”) in Psalm 32:2a, the psalmist applies the same term that describe Abraham’s righteousness in Genesis 15:6, which is the crucial verse for the apostle Paul’s doctrine of justification of the sinner (Brueggemann and Bellinger 2014:162). The justification Abraham received is available to the psalmist immediately when his silence is broken.

Second, the refusal to confess one’s culpability openly produces a poison of degeneracy and degradation that is both physical and moral (Terrien 2003:293). Guilt passed over in silence and retained in human beings has a deleterious effect on an individual’s physical well-being, because life is consumed and corroded by the power that is opposed to God (Kraus 1993:369). Kraus (1993:370) continues, “It is obviously an archetypal psychological experience of man that hidden and encysted guilt disturbs all of

life form deep within and possibly manifest itself in the processes of physical illness.” The language of Psalm 32:3-4 bespeaks of attacks against his physical body that have a direct correlation to his sins. The psalmist then pivots in 32:5 and recognizes the abundance of the forgiveness he received after enduring the effects of harboring unacknowledged sin. It is unfortunate that interpreters deviate from the biblical criteria for atonement, although new ideologies or culturally-appeasing terminology cannot eviscerate the divine standards for atoning for sin, transgression, and rebellion. The psalmist discovers the harsh consequences of abrogating Yahweh’s method for restoration, but he resigns after a season of oppression and submits to the biblical prescription.

7.1.6.1 Acknowledgment of sin (32:5a-c)

Stanza 3 begins with the psalmist verbalizing or acknowledging his sin. The psalmist utilizes eight lines to describe the weight of sin and the path to confession, and everything is reversed with four words describing God’s act (De Claissé-Walford et al 2014:308). Remaining quiet is not a symbol of piety in the Old Testament, rather piety in the Old Testament makes a noise, either in lament and prayer, or in thanksgiving and praise, because there seems something suspicious about a person remaining quiet (Goldingay 2006:455). A distinguishing characteristic between the righteous and the wicked is that the righteous grieve over the fact of their sin against God (Ps 32:3; Bell 2018:131). The guilt from the psalmist’s defiance profoundly impacts his internal and external being as his body wastes away. Only a few feelings are as troubling and crippling as guilty fears over unacknowledged sin, and few feelings are as freeing and relieving as knowing all has been set right with God, and the same principle is applicable to human relationships (Ross 2011:708).

The Hebrew root word דָּבַר is translated “acknowledgment” and the *hiphil* imperfect form of the verb that is used forms a causative sense in the sentence; literally “I caused my sin to be known to you” (Ps 32:5a). The psalmist is the subject and active agent who makes a volitional decision to verbalize and expose his sin to the Lord, although previously he retained his sin in silence. The emphasis now transitions to what the psalmist acknowledges, which is everything.

Encapsulated in sin, transgression, and iniquity is every form of defiance and the

accoutrements that accompany all forms of resistance to God and his authority. Both forensic and legal forgiveness is sought by the psalmist for two reason: first, to avoid the divine wrath incurred for violating the holiness of God; and second, to purge his conscience so he can praise and worship YHWH in purity (Waltke et al 2010:468). Three words for sin occur in Psalm 32:1-2 and 32:5 (see below): עֲשׂוֹתָא (“transgressions”; Ps 32:1a), חַטָּאת (“sin”; Ps 32:1b), and רְשָׁעָא (“iniquity”; Ps 32:2a). Initial comments on these three words in the three sentences for sin are discussed in chapter 4, so only a brief comment is necessary here to extrapolate the sin of the psalmist and the relationship of the three words to guilt and shame in Psalm 32. Notice the two salient features that emerge from the use of the three words for sin in Psalm 32:5.

1) **Comprehensive acknowledgement:** In three lines the psalmist utilizes the three words for sin that signal a comprehensive acknowledgment and confession, with the intent to expose every misdeed. Each of the three terms are variously employed in the Old Testament to identify a breach of the divine decrees of the Lord. At least ten terms are closely related to the subject of sin, each one is notably rich in containing a spiritual and moral sense of the biblical faith with חַטָּאת, miss/fail/sin, רְשָׁעָא, iniquity/guilt, and עֲשׂוֹתָא, rebel/transgress, being the most common (Lux 1997:87). Waltke et al (2010:468) notes the triad of words in 32:5 are hyponyms for the semantic field of sin. The varied categories of the terms and their progressive synonymous parallelism (רְשָׁעָא and עֲשׂוֹתָא, חַטָּאת), strategically form an aggregate acknowledgment of every potential area where the psalmist violated against God or humanity. One can notice the progression of the categories from general to specific, with each line marking an advance on the previous line regarding the category of the sin (cf. Chisholm 1998:144).

First, the psalmist confesses חַטָּאת, which encompasses every act of defiance. The word most frequently used for sin is חַטָּאת, which is translated with a more comprehensive meaning than just “missing the mark” (Koch 2011:311). Sin involves actions as well as feelings that disregard God’s character and laws within the emotive, verbal, and mental capacities of one’s being, and sin may occur against God and humanity (cf. Gn 31:36; Ps 51:4). The term is variously translated in social and political contexts as erring, fault, guilt, offense, and crime, and assume a standard law has been fractured (cf. Waltke et al

2010:468; Luc 1997:88). The Greek word for sin, ἀνομία, means “without law” or “lawless” and parallels חסֶפֶת (Arndt et al 2000:85). Each definition covers the activity of the psalmist, including guilt and shame.

Second, the psalmist’s acknowledgment of חֵטְא, which is a holistic term that encompasses religious and ethical crimes resulting in guilt, includes a recognition of the theological notion that the deed and consequences of the behavior is crooked, an obvious infraction and perversion (Waltke et al 2010:468; Knierim 1997:862). Correspondingly, חֵטְא is a perverted sense of sin or wrongdoing that is particularly against God (Van Rooy 1997:339). When the psalmist commits adultery and murder, both are considered perversions since they are unnatural or abnormal behaviors that exceed the boundaries of normalcy. Such acts incur guilt because they violate the law and create shame from the internal and external societal norms.

Third, the verbal form for transgression, עֲשָׂה, has a narrower meaning for sin than חֵטְא and חֵטְא, in that it has its origin in the political sphere to mean rebellion and implies willful violations by an inferior against a superior (cf. 2 Ki 1:1; Pr 28:24; Luc 1997:703). In biblical theology the term refers to an open and brazen defiance of God by humans (cf. Gn 50:17; Ezk 2:3; see Luc 1997:703).

In an effort to express the multifaceted nature of sin, the nominative use of transgression עֲשָׂה, is juxtaposed with three other key words for sin, עֲוֹן, חַטָּאת, and רֵעָה (Carpenter and Grisanti 1997:704). As noted, in Psalm 32:5 three of these terms, עֲוֹן, חַטָּאת, and עֲשָׂה, occur together (cf. Ex 34:7; Lv 16:21; Job 13:23; Ps 32:5; Is 59:12; Ezk 21:24 [29]; Dn 9:24), but the nominative is significant in several respects: first, the basic meaning is offenses occurring in the legal realm; second, it offers a comprehensive concept for various offenses that were especially irritating and offensive; third, it has an intentional nature as a willful breach of trust and the disruption of an alliance through covenantal treachery in social (Ex 22:9), political (1 Ki 12:19; 2 Ki 3:5,7), or cultic acts (1 Ki 8:50; Is 1:2; Jr 3:13; Carpenter and Grisanti 1997:704; Seebass 1989:799). The psalmist breaches the vertical and horizontal aspects of laws that include moral, social, and civil dimensions, which is why his acknowledgment requires a thorough approach. Such violations incur guilt and shame within every sphere of the psalmist’s existence. Private and public guilt and shame are guaranteed within the Israelite law and social culture, and both emotions are

lifted and forgiven once the psalmist acknowledges his sin.

2) **Comprehensive forgiveness:** complete forgiveness is equally essential as complete acknowledgment. Therefore, the repetition of words starts with the general or basic category of sin (חטאת), then there is a transition to the precise or individual classification of the transgression (עשׂה), and iniquity (רע), as a recognition of the variegated area that requires cleansing. Hossfeld and Zenger (2011:434) notes רע has in view the sin and the damage it creates and the consequences it threatens, which are distinct from חטאת (“offense”) and עשׂה (“fall, disobedience”). According to Bell (2018:122), the book of Psalms contains 26 general terms that identify the subject of iniquity (רע occurs 200 times in the OT and 31 times in the Psalms; חטאת 300 times in the OT and 13 times in the Psalms; עשׂה 93 times in the OT and 14 times in the Psalms) and 34 different words for specific sins (not counting pride).

By acknowledging sin from an expansive category to the particular, the psalmist emphasizes his readiness to receive cleansing in every area he has violated. Therefore, he אָדָּוָה (“acknowledged”), which constitutes being in agreement with the established standard set forth by God. Second, the psalmist לֹא־כִפֵּיתִי (“did not hide”), but exposed to God and humans the offenses committed. Third, the psalmist אֶדְבָּר (“confessed” or “revealed”) in a verbal affirmation of his rebellion against God’s laws and the societal norms. Both אָדָּוָה (“acknowledged”) and אֶדְבָּר (“confessed” or “revealed”) are *hiphil* imperfects functioning as past progressives. The past progressive has been described as functioning like a live recorded event, which allows readers to see the action in progress and experience it more with their senses (Chisholm 1998:90). The psalmist offers a real time presentation of the forgiveness of all sin, guilt, and shame received after his acknowledgment of sins. More importantly, the psalmist recognizes that the source of the deliverance is Yahweh, that is why the confession is to the Lord (Ps 32:5c).

7.1.6.2 Lifting of guilt and shame (32:5d)

Guilt and shame are weights. When the psalmist acts by confessing, Yahweh reacts by forgiving and granting new life or a new genesis. “Divine forgiveness resembles a miracle: God re-creates life, just like the first autumnal rain that generally accompanies the New

Year. . . . When God forgives, he brings rebirth” (Terrien 2003:293). The confession of sin created an occasion for the Lord to $\text{לָשׂוּבָה עָלַי חַטֹּאתַי}$ (“lift the guilt of my sin”; Ps 32:5d). Line 32:5d is subordinate to what occurs in the first three lines (Ps 32:5a-c), with לָשׂוּבָה (“you lifted”) functioning as a past perfect that refers to the previous actions in the chronology of events. Use of the *perfect conjugation* verb causes the reader to view the situation or action as a completed whole and in this context the events occurred in the past (Arnold and Choi 2003:54-55). Ross (2011:709) comments that some scholars teach that in the Old Testament sins were not truly forgiven, but only covered over until the atoning work of Christ. Jesus Christ’s atoning work is not limited by time in the past, present, or future, so I describe his sacrificial work as “*tenseless*.” The sacrifices in the Old Testament were complete and sufficient for the current offenses committed, but the atonement procured via animal sacrifices was limited to the past and present tense. The sacrificial offerings under the Levitical priesthood did not cover future sins, which is why the offerings were repetitious; however they sufficiently removed all sins incurred at the moment of the offering.

Absolution of sin occurs in Psalm 32, illustrated by the two references to covered: in verse 1 (כִּסְיוֹ) covered refers to God’s forgiveness, while verse 5 (כִּסְיוֹתִי) refers to human denial; the double use of “cover” is intentional and refers to the “two ways: of managing guilt, either grace rooted in YHWH or denial rooted in self-sufficiency” (Brueggemann and Bellinger 2014:162). Psalm 32:1 and 5 state that the sins were כִּסְיוֹ (“covered”) and לָשׂוּבָה (“lifted”), which is a complete and thorough act of cleansing for the Old Testament worshipper of Yahweh. A supplementary usage of נִשְׂבַּח means to lift up the head of any one from prison or to cause one to go up out of a prison (which used to be underground), to bring out of it (2 Ki 25:27; Ps 103:12; Gesenius and Tregelles 2003:567). The imagery of a prisoner being released portrays a complete abandonment of their previous state of bondage, so their discharge is not partial, but a total emancipation from captivity. Equally, God covers and lifts sin in an instantaneous act that is final and complete without the possibility of return. Yahweh did not place the psalmist on parole after liberating the captive, nor did he remind the psalmist of the sins previously committed (Ps 103:12). Yahweh shattered the chains that bound his covenantal people in the Old Testament economy of worship when they acknowledged their sins because of his infinite love. “One

is struck by the immediacy of forgiveness upon confession, with no intermediate rebuke or discipline of any kind. All that is required is unguarded truth-telling, YHWH wants only the truth moved beyond the falseness of silence” (Brueggemann and Bellinger 2014:161).

Semitic literature attests to the vast scope of use for נָשָׂא, which possesses a common Semitic root referring to the physical movement of raising, lifting up and carrying along with every conceivable association (Freedman and Willoughby 2011:24). Freedman and Willoughby (2011:24) continue to explain two developments in the use of נָשָׂא: 1) a primary emphasis for נָשָׂא is the physical, emotional, and spiritual sense of the carrying or bearing of punishment, shame, or something else; 2) נָשָׂא has been expanded in the Old Testament to incorporate the principle of forgiveness, and forgiveness is associated with the idea of taking away guilt, sin, and punishment (Freedman and Willoughby 2011:24).

Although the basic meaning of נָשָׂא is associated with physical lifting and carrying, several figurative uses occur frequently in the Old Testament:

- 1) lifting of the voice from one in personal anguish (1 Sm 24:17);
- 2) lifting of the head (Gn 40:20);
- 3) to lift one’s soul to or to direct one’s desire toward someone (Dt 24:15; Ps 24:4; Pr 19:18; Jr 22:27; 44:14; Hos 8:4);
- 4) to lift up the name of the Lord (Ex 20:7);
- 5) to lift up one’s voice and cry (Is 42:11);
- 6) to lift the guilt of sin (Ps 32:5d).

In Psalm 32:5 the writer poetically pronounces *נָשָׂא אֶת חַטָּאתַי* (“you/Yahweh lifted the guilt of my sin”), which is a figurative or metaphorical description of the Lord lifting (נָשָׂא) the burden of guilt and shame that weighed upon the psalmist. Guilt and shame, since they accompany sin, are depicted as massive weights on the shoulders and back of the psalmist, forcing his shoulders to droop, his head to bow, and compelling his body to tilt over in agonizing pain, while the load of sin inflicts immense anxiety and misery upon the bearer of the burden (Heb 12:1). However, the Lord removes the guilt and shame of sin, which restores the posture, countenance, and perspective of the psalmist who has been traumatized by the weight of sin and its ancillary components.

A figurative use of שָׁאַף , that is similar to Psalm 32:5d, occurs when the Levitical priest functions as mediator between God and Israel. As representatives of God $\text{הִקְדִּישׁוּם אֶת-עֲוֹנוֹתֵינוּ}$ ($\text{שָׁאַף אֶת-עֲוֹנוֹתֵינוּ}$ “Aaron lifted the guilt/iniquity of the holy things”; Ex 28:38; cf. Lv 10:17), which means the priest removed the sin and its consequences (fear, guilt, and shame) from Israel. When the phrase שָׁאַף עֲוֹנוֹתַי (“lifted iniquity”) occurs, it authorizes the subject to remove guilt or iniquity and the subject is a superior person who forgives an inferior (cf. Gn 50:17; Ex 10:17; 1 Sm 15:25; Hamilton 1997:162). Milgrom (1991:622-623) argues the idiom שָׁאַף עֲוֹנוֹתַי has two meanings that are predicated on the subject: if man is the subject, the idiom denotes “bear responsibility/punishment” (Lv 5:1,17; 17:16; Ex 28:43; Nm 18:1, 23), but if God is the subject it denotes “remove iniquity (Ex 20:5; 34:7; Nm 14:18; Is 33:24; Hos 14:3). Likewise, the Lord figuratively lifts his heavy hand that contains the debilitating duo of guilt and shame from the shoulders and back of the psalmist (Ps 32:5d). By lifting his hand from the psalmist, the Lord elevates the head, countenance, posture, and perspective of the psalmist.

7.1.6.3 Protection, rebellion, and gladness (32:6-11)

After God lifts the sin, a transition occurs in Psalm 32:6, and the psalmist affirms God’s protection (Ps 32:6-7), the futility of rebellion (Ps 32:8-9), and the necessity of trusting in the Lord with gladness (Ps 32:10-11). The emphasis on guilt and shame is concentrated in Psalm 32:1-5, but two statements that deserve brief attention regarding guilt and shame are the psalmist’s allusion to feelings of abandonment and sorrow in Psalm 32:6a and 10a.

Psalm 32:6b states, “Surely in a flood of many waters they will not reach you”; and the sense that sin will overcome his life in verse ten, “Many are the sorrows of the wicked.” Complaints over God’s absence as described in 32:6b implicitly affirm the presence of a God who actually “hears” and needs coaxing to respond (Dunn 2016:71). Seeking God or desiring his presence are expressions that correspond to the language of court protocol in the Ancient Near East, where subjects anticipated a favorable pronouncement from the king (Blenkinsopp 2019:153). Rebellion creates a barrier that makes God seem distant and beyond the reach of his subjects because his face turns away from iniquity.

Sin is graphically portrayed as functioning like the turbulent waves of water in an ocean that crash down on individual, tossing them about, literally drowning out hope, and destroying the possibility of deliverance by choking away the life, expectations, and destiny of the sinner through sorrow. Similar imagery of water appears in Jonah 2 when he says, קראתי ממצרה לי אל־יהוה, (“I cried from my distress to the Lord”; Jnh 2:3). Although the water is literal for Jonah, the circumstance of being cast into the sea by Yahweh (Jnh 3:1) created צרה (“anguish, anxiety, oppression, or hardship”) and other perplexities for Jonah as he seeks deliverance from ונהר יסבבני (“the floods that surround me”; Jnh 2:3b), עלי עברו, פל־מושבריו ונלדו (“the billows and waves that pass over me”; 3b), אצפוני מים עד־נפש, (“the water encompassed me *close* my soul”; Jnh 2:5a), ברהתעטף עלי נפשי, (“when my soul fainted within”; Jnh 2:7a; see also Ps 42:7).

In the epilogue of Psalm 32, verse 10 (“Many are the sorrows of the wicked, But he who trusts in the Lord, lovingkindness shall surround him”) uses a typical wisdom antithesis that magnifies the forgiveness of sin and shame as YHWH’s love is metaphorically portrayed as a protecting wall that encompasses such a one on every side (Hossfeld and Zenger 2011:365). Wisdom leads the person to exchange their sins for the security in divine forgiveness. Deliverance from the wrath of God comes from the change that takes place in the person who confesses sin, then desires to turn toward God for forgiveness instead of turning away from God (Holmes 2018:184-186). Holmes (2018:184-185) continues by noting, “The doctrine of God demands a confessional stance. ...God converts us to himself.” Like Adam, Eve, and Jonah, the psalmist endured the sorrows and distress of disobedience from the hand of the Lord. The vicissitudes of the emotions are comparable to flood waters that drown the opportunities of life.

7.1.7 Synthesis

In conclusion, evidence for the debilitating duo is substantiated both directly and in subtle features in Psalm 32. The bodily changes or reactions that manifest as a result of guilt and shame parallel the poetic description of the psalmist’s experiences. The literal and figurative use of the terminology in Psalm 32 also offers parallels to the effects of guilt and shame figured in scientific research. As a result of the pathology of humanity, deviation from the divine decrees expose human beings to strange emotions that have a debilitating

effect. Sin is not a peripheral act that only impairs the external dimensions of humanity. Rather, sin pervades the vertical sphere, the horizontal sphere, and the psyche of humanity and the world that human beings govern. Therefore, the totality of human existence is tainted by sin, and demands a lifting from the depths of depravity.

Psalm 32 graphically reflects facets of life under the constraints of unacknowledged sin, the ramifications of fear, guilt, and shame, and the release and cleansing afforded to the repentant sinner by the Lord. This Psalm of Thanksgiving is a beautiful poetic expression of one person's journey to the precipice of absolute physical ruin due to stubborn rebellion, who then pivots to enjoy the blessings and joyful exuberance of restoration and forgiveness found only in Yahweh. Although guilt and shame hold the psalmist captive, release is only an acknowledgment away. The deliverance afforded the psalmist is available for everyone that confesses to the Lord.

CHAPTER 8

SYNTHESIS

8.1 Introduction

Guilt and shame are universal emotions innately imparted to humankind that compel obstinate human beings to return to God for forgiveness. At the same time, these emotions act as an individual and collective form of governing morality within a society. This study highlights the significance, necessity, and the presence of these emotions in Psalm 32, apart from specific terminology, by noting the social, psychological, and physical features of the psalmist when he refused to acknowledge his sin. Unacknowledged sin leads to צָרָה (“distress”; Ps 32:7) for the psalmist, that emanates from his body in the form of שָׁאֲנָה (“groaning”; 32:3c), אֲשָׁמָה (“guilt” Ps 32:5a), and shame (shame often manifest itself through varied body gestures and שִׁתָּקָה “silence”; Ps 32:3a). Both guilt and shame form a debilitating duo within the psychological and physical being of an individual who remains unwilling to confess their offenses. Although selected social and psychological studies suggest these emotions bring far greater harm upon offenders than benefits, this study highlights their divine impartation by an infinite God who knows best for His creation. The strange emotions, according to the biblical expressions, are beneficial sensations for maintaining a godly, vigorous, and stable society. Psalm 32 reflects the benefits of the debilitating duo as they guide the psalmist to God for deliverance from distress and the blessed state of forgiveness of פְּשָׁע (“transgressions”; Ps 32:1a), חַטָּאת (“sin”; Ps 32:1b), אֲשָׁמָה (“guilt” Ps 32:2a), and רִמְיָה (“deceit” Ps 32:2).

8.2 Aims and objectives

The aim of this study is to identify the presence of the emotions of guilt and shame in Psalm 32, although the terminology for shame is absent. Accomplishing the aim required the following objectives from each chapter:

First, establishing the biblical origin of guilt and shame made up a critical portion of my thesis. The complexity of the subject matter intensifies due to the numerous creation

accounts in the Ancient Near Eastern literature. Painstaking efforts were taken to demonstrate the unique presentation of the Hebrew Bible creation account. Chapter two and three are devoted to exegesis of the primary biblical passages within the Ancient Near Eastern historical context. The results substantiate the distinctive cosmology of the Bible. Apart from a theogony, the primordial couple of Genesis is created in the *imago Dei*.

The *imago Dei* in the Hebrew Bible is an anomaly, since in other cultures only kings or prominent officials merit deification. Yet humankind receives royal status in the Hebrew creation account, bestowing honor and glory upon prince and peasant alike. Within most Ancient Near Eastern cultures humanity exists to serve the needs of the gods, demigods, or officials. In Genesis, humanity is created as the vice-regents of God to reflect His glory in the universe. Although the fall of the primordial couple in Genesis three tainted their regal standing, humanity merits an elevated state. Breaching the divine decrees of God unveiled the debilitating duo of guilt and shame. However, the strange emotions serve as innate guards to mitigate immoral behavior individually and collectively.

The Hebrew Bible reveals the strange emotions were imparted at creation but only manifest through defiance (Gn 3:7ff). Chapter four explains throughout the law, prophets, and writings, guilt and shame are discernable when transgression, sin, and iniquity occur. God strategically implores his people to obey His divine statutes to avoid guilt and shame. The prophet asserts, “A jealous and avenging God is the LORD; The LORD is avenging and wrathful. The LORD takes vengeance on His adversaries, And He reserves wrath for His enemies. The LORD is slow to anger and great in power, And the LORD will by no means leave *the guilty* unpunished” (Nah 1:2-3). The emotions emerge in personal and social contexts to enforce conformity to the natural and moral laws of God. Guilt and shame constrain the behavior of the offender who seeks to exist beyond the established boundaries God provided at creation (Gn 1-3).

Genesis is the linchpin to the remaining truths of the Bible. Chapter five argues for the historical Adam, the fall of humanity, and the divine covering for guilt and shame. Authentic removal of the stain of guilt and shame for the worshipper of YHWH comes through forgiveness. Human beings simulate the covering of transgressions in inadequate ways that parallel the primordial couple. According to the Hebrew Bible, only God provides the necessary covering for transgressors. Covering is mandatory for dwelling in

the presence of a holy God. Nakedness after the fall represents unveiled guilt and shame, thereby rendering humanity unfit to reside in the presence of God. Chapter six is important since it provides the perspective of social scientists regarding guilt and shame. The physical and psychological manifestations of guilt and shame identified by scientific research parallel the expressions within the biblical context. And while the origin, necessity, and purpose of guilt and shame receives a vastly different interpretation from the Hebrew Bible, the parallels pertaining to manifestations of these emotions are beyond dispute.

Psalm 32 serves as an archetypical passage for the physical and psychological elucidation of guilt and shame. The psalmist's descriptive terminology, which describes his state of unacknowledged transgression, sin, and iniquity, parallels the scientific description of the guilty and shamed person. Chapter seven is an exposition of Psalm 32, with the events having a correlation with the life of David. Although the psalm is attributed to David, a definitive authorship is not substantiated, nor is this the ultimate objective. Rather, the identification of the debilitating duo of guilt and shame is the decisive point. Both are evident apart from any formal terminology. The "silence," "body wasting away," "groaning day and night," "vitality drained," and the "heavy hand of God" in stanza two provides vivid imagery of the guilty and shamed individual (Ps 32:3-4). The remaining stanzas highlight the blessings of covered transgressions, the futility of rebellion, the likeness to a brute beast, and the protection and joy of the righteous.

This present chapter is a synthesis of the research with emphasis on the terminology and orthography. First, I isolated the monarchical nature of humankind created in the image of God, who is crowned, and perpetually dwells in a royal status that mirrors God; second, I explained the consequences of the primordial couple functioning independently of their imperial status and exceeding the divine parameters of God, which leads to the strange emotions of guilt and shame; third, I compared the social and psychological studies that define the presence of guilt and shame among individuals and discuss how these emotions manifest in societies; finally, I observed the terms for guilt and shame in Psalm 32, coupled with the theological concepts for both emotions that emerge through the poetic description of the psalmist's experience.

8.3 Methodology

The methodology utilized in this study employs three areas of Old Testament studies: first, the *form critical approach* explores the intentions of the writer to determine potential motivation and occasion for penning the psalm. Such insights assist with identifying the psalmist's experiences that lead to sin, and his unwillingness to acknowledge his transgressions to God. Psalm 32 is a personal account of the complexities of living in revolt against God. Second, the *historical critical approach* notes parallels within the culture and terminology of the Ancient Near East and Hebrew Bible as it applies to the Psalm 32. Third, a *theological analysis* of themes pertaining to guilt and shame throughout the Hebrew Bible is made. The inclusion of *social and psychological studies* from the scientific disciplines bolsters the reality of the presence of the self-conscious emotions from a non-biblical perspective. Social scientists report on the social, psychological, and physical expressions of guilt and shame in their test subjects, but the basic features discovered in their research parallel the expressions of the psalmist in Psalm 32. These four areas illuminate the subtle nuances of guilt and shame that may otherwise evade the reader.

8.4 Chapter by chapter results

My thesis identifies in Psalm 32 the expressions of the debilitating duo of guilt and shame that originated in the primordial couple, Adam and Eve, after their defiance in the Garden of Eden.

Chapter 2 analyzes the inherent design of humanity found in the *imago Dei* that proceeds from Genesis 1:26-28. Neighboring Ancient Near Eastern creation accounts, such as the Mesopotamian and Egyptian stories, have a similar notion as the *imago Dei*, yet without the distinctive features found in the biblical account. The image of God in the Genesis narratives means: 1) humankind is created in the spiritual, not physical, image of Yahweh and his divine counsel; 2) the comprehensive rule of God over the universe is replicated in humanity's rule in the creation (i.e., subjection of animals, industriousness, environmental concerns); 3) every facet of human existence and the fiduciary duties that follow (moral, judicial, governing, reproduction, etc.), need to adhere to the divine stipulations and mirror God's holy administration. The strategic selection of terms by the author of Genesis allows the aforementioned facts to emerge from the narrative. Terms are

paired to reinforce the themes, while placing emphasis on selected categories of significance: 1) image and likeness Gn 1:26; 2) fruitful, multiply, and fill Gn 1:28; 3) subdue and rule, Gn 1:28. Although God is transcendent in maintaining His universal reign, His image and rule emanate within humanity and especially through the earthly king.

Chapter 3 discusses the lack of shame in the primordial beings and the biological, judicial and social honor and dignity of humanity in Genesis 2:25 and Psalm 8:4-9. Psalm 8 and Genesis 1 contains parallel terminology taken from the Ancient Near East referencing the bestowal of royal standing on the king in the form of a crown or diadem. All of human beings, though lacking merit according to the psalmist, are recipients of a royal crown, by virtue of being created a little lower than the God (Ps 8:4). The research discloses rituals of the consecration of divine images in Mesopotamian and Egyptian literature, but the emphasis of the transference transpires with kings not human beings generally. Attempts to uncover parallels between Genesis and Ancient Near Eastern reveals the elevated status of humankind in the Hebrew Bible. God indiscriminately crowns kings and peasants, male and female, with honor and dignity as they reflect his image in creation. Recognition of the regal nature of humankind is the impetus for this study. I suggest a paradigm of holiness and obedience was implemented by God for humankind's existence, and to exceed the fundamental order is to incur the debilitating duo. Guilt and shame emerge as innate emotions after the fall, imparted to humanity in a veiled capacity at creation to maintain a harmonious existence in the vertical and horizontal spheres of humankind. After reviewing the biblical terminology and contextual usage of guilt and shame a clear dichotomy surfaces.

The objectives of **chapter 4** were to review the terms and the comprehension of guilt and shame in the Hebrew Bible and Ancient Near East within particular life settings (Pentateuch, prophets, writings). The Pentateuch primarily relates sin and guilt to the sacrificial rituals of Israel and their cleansing or removal through offerings (*asham*). The prophetic literature and the writings regard sin and guilt more as ethical and personal issues, with less emphasis on ritual correctness. Elements of motive, inner spirit, and personal attitude are emphasized. Unraveling the intricacies of the two emotions is of great importance since they are not two sides of the same coin. However, both emotions are essential to a social structure that maintains healthy families, promotes an orderly society,

and above all, honors the divine justice of God. Research has shown that firstly, any attempt to define guilt requires links to terms associated with sin, whether intentional sin (i.e. sin with the high hand) or that which is unintentional. Over ten terms are cognates of sin, in a rich and vivid vocabulary that relates to the strong spiritual and moral aspects of biblical faith. Secondly, guilt is connected to the legal and moral aspects of relationships. Thirdly, the sum total of all sin is manifest in guilt. Fourthly, the concepts of sin and guilt are exemplified in the theological character of the Old Testament teaching of expiation and retribution. This fourth point is significant, since terminology for sin and guilt does not appear in Genesis 3:1-24, but the concepts for both are present and are expounded on by future biblical writers. Shame is linked to sin because it occurs when there is a loss of honor among a social group or a negative appraisal or evaluation of the self. When an individual perceives themselves negatively due to an offense, behavior, or action, shame often occurs. This research identifies several terms and occasions for shame in the Hebrew Bible: 1. תִּרְפָּה/תִּרְרָה (“reproach”) 2. קלה/קלון (“shame”) 3. כָּלַם (“put to shame, shameful”) 4. בּוֹשׁ (“shame”). Various cognates and synonyms of shame frequently denote the loss of honor or injury in ways that are far more physical than is typically reflected in modern renderings. Contextually, shame in the Hebrew bible results from delays, confusion, defeat, and imprudent or immoral behavior. The first occasion for guilt and shame, according to the Hebrew Bible, appears in Genesis 3. Like guilt, the terminology for shame does not occur in the fall narrative in Genesis, although the concept is unmistakable.

Chapter 5 draws on theological concepts and exegesis to demonstrate how the self-conscious emotions are initiated after the fall of the primeval couple. The infusion of guilt and shame I describe as suitable emotions for a majestic and noble humanity that is created in the image of God. The presence of these foreign emotions of guilt and shame coalescing in the psychology of Adam and Eve appears extraneous and incompatible. Contrary to church fathers, feminist theologians, and selected scholars, this research identifies both primordial beings as culprits in the activation of the sin that leads to the knowledge of nakedness, guilt, and shame (i.e., the strange emotions). Knowledge of nakedness and the shame that accompanies nudity is shared through the Ancient Near East and the Bible. God sovereignly implants the strange emotions in humanity to function as a personal and collective governing mechanism under his divine decrees. Human beings dwell under a

monolithic structure of innate emotions, which illuminate their conscience regarding acceptable behaviors for individuals created in the image of God. Personal and communal governing are encapsulated within the self-conscious emotions of guilt and shame, allowing a society to exert pressure on each constituent. The attempt to operate outside the divine boundaries and convictions stemming from the strange emotions leads the human being to continuously replicate the stages that occurred with the fall of humanity in four cyclical movements: 1) humanity seeks autonomy from the divine oversight of YHWH; 2) guilt and shame occur as a consequence of breaching the divine command; 3) there is avoidance and concealment from the divine presence; 4) restoration—the necessity of a covering from guilt and shame via acknowledgment and divine intervention. Any violation of divine edicts, either conscious or sub-conscious, initiates the cycle of the primordial couple, and demands a divine covering that goes beyond the scope of humankind.

Chapter 6 explores the benefits of the social sciences for the study of the human emotions within the Hebrew Bible, and without prejudice substantiates the presence of debilitating duo in the experience of the psalmist. Although the conclusions reached from explorations of the self-conscious emotions differ, the research of the social sciences is aimed reaching an understanding of the underlying reasons and motivations for particular human behaviors or responses. Such research generates considerable insights for the biblical exegete to consider when examining human behavior. This study explored the social and psychological theories of guilt and shame and concluded the following: 1) the scientific community and biblical scholars agree about the distinction between guilt and shame; 2) parallels exist between the physical, facial, and psychological descriptions of the strange emotions in Hebrew Bible and the social sciences; 3) explanations for the origin of the debilitating duo differ sharply between biblical scholars and scientist, with minor exceptions; 4) biblical scholars and scientists agree the strange emotions exert tremendous pressure on individuals to conform to the legal and moral dictates of society; 5) assessment of the benefits of guilt and shame vary among researchers within biblical and scientific disciplines. The descriptive physical features of guilty and shamed individuals outlined in the scientific research, unintentionally corroborate the presence of guilt and shame in Psalm 32.

Chapter 7 offers a conglomerate of features that delineate the existence of the

strange emotions in Psalm 32. First, the sin terminology associated directly or indirectly with guilt and shame are vivid expressions of the internal and external dynamics of the emotions: דְּמִיָּה (“deceit” Ps 32:2); חַטָּאת (“sin”; Ps 32:5a); עֲוֹן (“guilt” Ps 32:5a); פֶּשַׁע (“transgressions”; Ps 32:5a); צָרָר (“distress”; Ps 32:7). Second, the theological themes and their parallel treatment in the Bible offer proof of the presence of the self-conscious emotions: חָרָשׁ (“silent”; 32:3a), בָּלָה (“wear out”; 32:3b), שָׁאָגָה (“groaning”; 32:3c), יַד־יְהוָה (“the hand of the Lord”; Ps 32:4a), and הִרְבִּיזוּ (“drained”; 32:4b). Third, exploring the writer’s moral turpitude helps in deciphering the existence of the strange emotions in the psalm. Finally, the study underscores forgiveness through the psalmist’s acknowledgment of sin to the Lord, which immediately removes the debilitating duo. Restoration to a blessed state is granted by the comprehensive acknowledgment that occurs with the three words for sin (עֲוֹן, and פֶּשַׁע, חַטָּאת), that is, in an acknowledgment of every potential area in which the psalmist violated against God or humanity. Equally, comprehensive forgiveness is instantaneous, as the Lord lifts עֲוֹן חַטָּאתִי מֵעָלַי (“you/Yahweh lifted the guilt of my sin”; Ps 32:5d), which is a metaphorical depiction for the encumbrance of the debilitating duo being lifted by the Lord.

8.5 Hypothesis

Drawing on the comprehensive imagery and meaning of the royal terminology that describe the creation and crowning of the primordial couple (cf. Gn 1:26-28; Ps 8:4-10), this study maintains violating the divine law of God incurs *strange emotions*, which include the debilitating duo of guilt and shame, whether the terminology for these emotions is explicit or implied (cf. Ps 32:1-11). Such is the case with Psalm 32, which includes a term for guilt, but omits the words for shame or its cognates. When the psalmist poetically describes his desire for the blessed state (Ps 32:1-2), yet his silence (Ps 32:3a) leads to the feelings of being worn out (Ps 32:3b) and groaning (Ps 32:3c), he is describing the state of one who is dwelling in the sphere of guilt and shame.

8.6 Synthesis

This research concludes that humankind is created and planted in the universe in time to reflect the essence, dictates, and sovereign rule of God in a subordinate capacity (Gn 1:26-28; 2:7-25). Adam and Eve are God's vice-regents, divinely installed to reign over the created order by multiplying, subduing, and ruling, to the glory of their creator. The status of humankind is tainted by disobedience, which plagues successive generations, the entire created order, and the intricacies of the relationship with God (Gn 3:6-24). Although the couple rebelled in the Garden of Eden, they retained their honor, glory, and splendor with the additional awareness of the *strange emotions* (fear, anxiety, animosity, etc.), which include the debilitating duo of guilt and shame. Contrary to the Pelagian view that denies original sin and the fall of the Adam and Eve, humankind was affected by the primeval beings and left incapable of doing good (cf. Gn 3:7-24; Cry and Flummer 2018:183-199). I explain in this study: God imparted the different *strange emotions* to govern humankind individually and collectively. Guilt and shame are not synonymous although they were viewed as such in psychological research and treatment (Murry and Ciarrocchi 2007:22-41). Tangney (2002:8-25) concludes they are distinctively different from each other cognitively, affectively, and emotionally. Both guilt and shame are global emotions that are manifest in wide-ranging incidents. Guilt occurs when a person violates a standard and commits an indiscretion, conjuring sentiments of remorse and the desire for restitution by the offender. Shame, however, compels individuals to conceal themselves, to hide and flee from the watchful eyes of others due to a sense of deficiency within the self. These emotions serve as indicators a person has exceeded the prescribed boundaries established by God, the self or society. Parallels between the Hebrew Bible and Ancient Near Eastern culture are discussed in various aspects, because there is consensus violations of selected personal and societal morals were associated with guilt and shame in the wider culture. Therefore, since the psalmist resides within the Ancient Near Eastern context under the divine rule of YHWH, his breach of the personal and collective divine, legal, and moral standards guarantees he incurs the debilitating duo of guilt and shame. Dwelling in the image of God demands adherence to God's holy writ, and violators incur the wrath of God through the internal and external distress that accompanies sin. Explicit terms or labels are not essential in identifying the self-conscious emotions, but acknowledgment of sin is

demanded for the absolution of the sin, guilt, and shame. By evaluating modern social and psychological studies on the self-conscious emotions, parallels are noted that provide insight into their occurrence in the biblical literature. The imagery and terminology of the psalmist are as follows:

רַמְיָהּ (“deceit” Ps 32:2), הָרֵשׁ (“silent”; 32:3a), בָּלָה (“wear out”; 32:3b), שָׁאָגָה (“groaning”; 32:3c), יַד־יְהוָה (“the hand of the Lord”; Ps 32:4a), תִּרְבֹּן (“drained”; 32:4b), חַטָּאת (“sin”; Ps 32:5a), עֲוֹן (“guilt” Ps 32:5a), פִּשְׁעַת (“transgressions”; Ps 32:5a) and צָרָה (“distress”; Ps 32:7). The varied terms reveal the presence of the debilitating duo and the requirements for their instantaneous removal and restoration to the blessed state given by God.

8.7 Further recommendations

Studies on guilt and shame need to continue to expand through an examination of the impact of these moral emotions on an individual or a society. Shame, in particular, has correlations with aggression, anger, a lack of empathy, disregard for people, addictive behavior, substance abuse, depression, and a host of psychological symptoms (Murray and Ciarrocchi 2007:23). The extreme penetrating pain suffered by people affected by the moral emotions is noticeable in the Hebrew Bible as well as in social and psychological studies (cf. Ps 32, 51). Often the depth of the psychological impact is ignored; instead the focus may be on the offender and the offense. The field of psychology has traditionally been ambivalent toward the negativity of shame and guilt, because the construct affects the well-being of people and can lead to neurosis (cf. Murray and Ciarrocchi 2007:23; Tangney 1995:114-139; Baumeister et al 1994:243-267). Finding a balanced view is essential for future studies, although determining how a guilty or shamed individual might experience enough of the self-conscious emotions to satisfy the offense is challenging.

In Psalm 32 confession is the line of demarcation between shame and forgiveness, but what if a society does not relent towards a shamed person? It is difficult to assess the intention of the individual or society who are exerting the guilt and shame. God imparted these emotions to govern the vertical and horizontal relationships of humankind, but imposing them excessively and hence causing great distress may prove overbearing or wicked.

Therefore, further contemplation of the benefits of guilt and shame is necessary. The ambivalence of traditional psychologists to these benefits is not the perspective of the Hebrew Bible, for abandoning the innate emotions diverts people from the blessings of a principled lifestyle and the promptings that accompany holy living.

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