

Shame as a Moral Foundation: A Biblical-Theological Review

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Abstract

Shame does not stand alone, it is always associated with sin and guilt. Shame is a sign that God is not present in the relationship between human and God. It is evidence of God's rejection of human because of sin. In Jesus Christ, God is willing to renew human shame by experiencing it as a human. Jesus became a form of God's rejection of human shame, as well as a form of His acceptance of humans. As a form of God's sacrifice, Jesus became an image of God's shame on human shame so that humans and God lived again in a state of shame. This paper will discuss shame and its applicative impact on human life based on a biblical theological review. This paper will show the role of shame as a moral foundation in making ethical decisions.

Keywords: Sin, shame, restoration, perichoresis, participation and morals.

Introduction

Binsar Jonathan Pakpahan says shame is a part of human emotion resulting from social construction, evolution, and judgment (Pakpahan 2016, 31-46). By citing the Oxford Dictionary, Pakpahan defines shame as related to an awareness that demands the concept of moral norms from oneself, which comes from the results of interactions with society (Pakpahan 2016, 59). In Theological Dictionary of The Old Testament, bosh is defined not only as "feeling "shame" but rather "disgrace,"

namely: (1) loss of self-respect, honor or reputation, and (2) something or person that brings disgrace, relating to God's judgment (Seebas 1975, 50-60). Robin Stockitt says the Old Testament (OT) books use bosh as shame. The word bosh is found repeatedly as a statement, a total of 128 times in the OT. It played a significant role in the long history of God's people (Stockitt 2012, 15-16). Furthermore, in the Theological Dictionary of the New Testament, shame is defined by the words *aischyne* and *aischrotes*. The first word refers to shame that brings disgrace, impurity and disgrace because of wrong actions. In comparison, *aischrotes* refers to embarrassing terms (Bultman 1992, 29-30). Therefore, shame can be interpreted as a disgrace, feeling worthless in front of God and others because of mistakes. Shame is related to relationships with God and fellow human beings. Shame is not only related to actions but also words.

According to Robert H. Albers, shame can be divided into two parts; discretion and disgrace. Discretionary shame is based on a person's freedom to determine or choose at his discretion. Disgrace is shame centered on humiliation, loss of self-respect and impurity (Albers 1995, 7-15). These two types of "shame" have a dialectical relationship as part of human experience. In contrast to Albers, Robin Stockitt says that "shame" is an extremely hard experience to escape mental illness through denial of the disease, refusing to stop trying, filling every corner of our lives with various activities, and hoping for feelings of fear. Immediately passed or did not appear (Stockitt 2012, 6). I focus more on disgrace and shame from the different meanings of shame above. Shame, defined as loss of self-respect, honor or good name, is related to wrongs done to God and others. Therefore, shame is understood concerning God and others in a community.

The Garden of Eden Life: A Life Without Shame

God created human in a relationship, the Creator and the created. The "Garden of Eden" life describes a community living together with God. God was present in the garden with Adam and Eve. Yonky Karman said God created a good and blessed world. This good world depends on its Creator and cannot exist on its own. Good means beauty and happiness (Karman 2013, 30-35). Likewise, Bruce H. Birch said that no element of God's creation stands alone. In creation, we are connected to God, other things, and the entire universe (Birch 1991, 82-83). Humans, as God's creation, have a special relationship with the Creator. God is depicted as a human being in His interactions with humans (Dyrness 1992, 27).

A naked (naked) body is not a problem in that harmonious relationship. The relationship between God and humans, as well as humans with each other, including the sexual dimension, is a relationship that is not ashamed, even though Adam and Eve were naked (Gen. 2:25). The sexual dimension is one of the relations in the context of pro-creation and its biological appearance as male and female. This pro-creation is the basis for the formation of a community. Yahwist source (source Y) emphasizes the primary meaning of sexuality in a physical-social context rather than a biological term (Birch 1991, 91). The Garden of Eden relationship, including the dimension of sexuality, is a sacred relationship, a life without sin and shame. Stockitt says, "Here is a saltless world, a paradise, and the primary characteristic, as far as the first couple was concerned, was the absence of shame" (Stockitt 2012, 16).

The relationship between God-humans (Adam and Eve) and humans in their relationship with each other are in a relationship that is not ashamed, even though Adam and Eve are both naked. Not being ashamed is an ideal relationship between God and man, in which man participates in a

community with God. For Stockitt, the word bosh means the relationship between a man and his wife who is not ashamed in front of others and before God, even in a nudity relationship. Stockitt said,

The Hebrew word here, bosh is used in such a way as to articulate that the man and his wife were not found in a state of shame as far as their nakedness was concerned. Indeed the verbal form used in the Hebrew suggest that Adam and Eva presented themselves (a reflexive verb) as being without shame before each other. In other words they stood before each other, and before God who created them, with covering, and felt diminution of themselves and with no desire to hides. (Stockit 2012, 14)

Therefore, the word bosh is used in the context of the relationship between humans and each other, and humans before God are naked and open but not ashamed.

Shame: Relationship in Sin

Source Y said that sin occurred when the first humans ate the fruit of the knowledge of good and evil. The fruit gave awareness to Adam and Eve that they were heterosexual beings (Coote 2015, 127). This awareness leads them to a knowledge of their "naked" state. Finally, they had an urgent desire to hide. When God found the couple (Adam-Eve) hiding behind a tree, they were very shy to come out and open up before God. They experience excessive shame, so they must hide from seeking God. Sin made Adam and Eve hide from God. Sin has ruined the relationship between God and humans; a relation not embarrassed Becomes a relation embarrassed. Embarrassed consequences break up communication or relation between God and humans. In the end, this also impacts men's relationship with each other. This relationship is unhealthy relationship. Humans live in the "absence" of God. God is opposed to humans who are limited by the "wall" of shame.

Humans have a disgrace that must be covered. Humans become "shy" creatures because they have violated God's law.

Shame can take many forms; disgrace, humiliation, ridicule, unworthiness, contempt and condemnation. Shame is a social construction phenomenon with a personal, emotional and political impact. In subsequent developments, Stockitt said that shame became the subject of anthropological and psychological investigations, but more than that, in the context of shame, there was a theological dimension that discussed humanity and life (Stockitt 2012, 7).

Shame, a dimension of sin, eventually flows and affects the whole in an essential and relational dimension. Sin brings shame in various ways through human feelings that affect relationships. Through shame, humans could know themselves in front of others. Furthermore, the phenomenon of shame appears from feeling abandoned and alienated from God's presence. A feeling of shame is directly linked to being naked among couples of the opposite sex. Another phenomenon of shame experienced by humans is the effort to hide themselves and their victims' existence to cover up the shame experienced by humans (Stockitt 2012, 14-27).

From a spiritual point of view, Stockitt notes that shame was initially not given priority in the history of creation. Humans do not doubt the orientation of God's love for them. Doubts arose, the search for God was avoided and distanced from fellowship with God occurred after Adam and Eve ate the forbidden fruit. Without hearing God's voice, a society that feels ashamed develops a poor spirituality (Stockitt 2013, 64). Stockitt divides shame in the Old Testament into two parts: physical shame and spiritual shame.

Physical Shame for Being Naked

The relationship between God and man is built in an open relationship. Shameless nudity is known as nudity without feeling exposed. Live without needing self-protection. Edward T.E. Welch said, "In the beginning, there was absolutely no shame, with people walking around in the nude literally and figuratively" (Welch 2012, 42). Shame comes from having eaten the forbidden fruit. Being aware of the condition of being naked and understanding nudity as a bad thing so that shame arises. The act of avoiding shame is hiding. Because of the shame that Adam and Eve experienced, they wanted to be invisible and tried to avoid seeking God. Efforts to close oneself become one of the signs of the spirituality of shame (Stockitt 2012, 63). Therefore, the OT first connects shame with awareness of being naked. Adam and Eve felt ashamed before God for knowing and realizing they were naked.

According to Christoph Barth, the first result of human error is that their eyes are opened, and they see their bodies are naked and unprotected (Barth 2013, 41). That awareness arises from the knowledge possessed, knowing good and bad. This knowledge produces an urgent desire to hide. Henry M. Morris also said, "The serpent had promised that they would acquire wisdom and become as gods, knowing good and evil. Instead, there came over them the realization of what they had done and an awful sense of shame enveloped them" (Morris 2006, 115). Shame is the opposite of the respect expected by humans. The serpent deceived Adam and Eve by claiming that they would have wisdom and be like God if Adam and Eve ate the fruit of the knowledge of good and bad in the middle of the Garden of Eden.

Gerrit Singgih argues that the word *rum*, "naked" in Hebrew, it is close to the word *arum*, "shrewd." He said the narrator uses *arum* as the serpent's nature that tempted Adam and Eve. The snake's clever but evil attempt (*arum*) makes men aware of their nakedness, thereby humiliating them. Therefore, the problem

in Gen. 2:25 and Gen. 3:7 is shame (Singgih 2000, 189). Shame as a result of awareness of nudity. The story of man's fall into sin is first marked by shame and covers up his nakedness of sexuality. Humans try to cover their "cock" (sexuality) with leaves and hide among the trees.

The next nude story is found in the story of Noah after the flood (Gen. 9:20-22). Noah was drunk and lay naked in his tent. At first, Noah's nudity was not a problem, but when Ham saw and told his brother, it became a problem. Ham's sin was to tell his brothers that he had seen his father naked. By revealing his father's nakedness, Ham has humiliated his father, and his descendants must suffer the consequences (Singgih 2000, 191). If Ham only saw his father naked and did not tell anyone, then nudity would not be a problem. Nudity becomes a problem when nudity is exposed or displayed in public.

Spiritual Shame for Mistakes

The fall of man into sin caused the man to feel guilty. Guilt because it breeds shame. In this case, shame is because of the wrong thing that has been done. Morris said blatant sin had entered Adam's body and defiled an entire generation that followed (Morris 2006, 116). The relationship between God and man has been damaged by human sin. God left people because of their inherent sin. As a result, humans live apart from God and without the presence of God. It is a great disgrace to humans.

Nothing is hidden from the sight of God. The wrongdoing that is exposed will humiliate the person who commits it. Barth said a person would feel ashamed if his hidden wrongdoing was exposed (Barth 2013, 41). On the other hand, a person who behaves rightly will not feel ashamed even if his actions are known to everyone.

Fear of embarrassment will encourage people to do good deeds according to God's Word. In the OT, this story is seen from the

complaints of the psalmist to God so that believers will not be ashamed, for example, Ps . 22:6; 25:2,3,20; 31:2,18; 34:6; 37:19; 69:7; 71:1. On the other hand, the psalmist pleads that those who do not believe and know God will be ashamed (Singgih 2000, 192). The shame they receive is a consequence of actions that do not follow God's Word. Shame becomes a "warning" to evil people who do not know God.

The Impact of Shame

Shame has a major impact on the development of human life. Stockitt said that people experiencing shame would hide, be exposed, and experience separation from God (Stockitt 2012, 63-69). It is the response Adam and Eve made when shame enveloped them. Shame causes people to hide and not want to appear openly. Humans who experience shame feel like outcasts and worthless people and experience rejection from God. As a result, people become pessimistic about their lives.

At first, OT books always associate shame with human error, but the shame experience change in progress. Shame can also occur for the right people as an impact of evil people's actions. Singgih says shame is not forever linked with guilt. As in Psalm 44:16-26, the psalmist experience shame because of the wrong action but experiences "present" faith not corresponding with inheritance accepted faith from grandmother ancestor. As a result, the psalmist feels lost in advance (Singgih 2000, 193). Bad people embarrass and want people to believe, so that get embarrassed. For example, a story of Jeremiah as a prophet humiliated by his opponents. He got ridiculed every day, so he conveyed the complaint to God (Singgih 2000, 191). Next, embarrassment becomes a heavy burden for those who experience it, cursing his birth. Singgih says it can understand Jeremiah's curse on the day of his birth because of shame very the weight he feels (Singgih 2000, 191).

God Restores Man's Shame

God Makes Locks

Sin causes humans to realize that they are heterosexual beings. As heterosexual beings, humans can reproduce on their own. Therefore, the genitals that are not covered are considered forbidden, so God put a loincloth on Adam and Eve (Coote 2015, 1135-136). The expression of human shame is symbolized by uncovered sexuality (naked body). Sexuality exposed (naked) Adam and Eve urged them to immediately hide and shut down. They pinned loincloths to cover their naked nakedness. Covering aurat means covering things that make people feel ashamed. Thus the genitalia is a symbol that represents human shame regarding the relationship between humans and humans with God.

God restored human shame by replacing man-made loincloths with God-made ones. Adam and Eve's attempts to restore shame were unsuccessful, even though they were no longer naked outwardly. Their artificial loincloth was not able to repair the shame they experienced. Covered or not covered, it does not change the shame that has enveloped the lives of Adam and Eve. Awareness of nudity causes humans to feel ashamed, though man tries his best to cover up the thing that makes him feel ashamed.

Instead, God "stitched" the loincloth from the skin of the animal and put it on the man (Gen. 3:21). The leaves were replaced with loincloths made of animal skins (Welch 2012,77-84). God knows how shame surrounds man. Because of the impulse of compassion, God created and pinned loincloths from animal skins to cover their nakedness. It means that the loincloth from the leaves, which humans strive for - is not the right type of texture for the human body.

God pinned a loincloth to humans as a form of grace. This gift gives comfort to humans. Grace is the basis of God's restoration

of human shame. Grace is a form of God's acceptance of human shame but not acceptance of the sin of transgression committed. Grace is the "antidote" to the sting of shame (Albers 1995, 97). Making loincloths from animal skins means that there are animals who have to be sacrificed to cover up human shame. It indicates that shame is a very important thing to overcome in the story of the fall of man into sin (Singgih 2000, 189). This sacrifice becomes very important. Without sacrifices, animal skins as the material for making loincloths would not exist. In other words, God sacrificed animals to take their skins and make loincloths for Adam and Eve. This sacrifice became the prototype of Jesus' sacrifice to redeem man and free him from shame.

God Makes a Covenant

As a continuation of the restoration of human shame, God made a covenant between the descendants of the "woman" and the "snake." The enmity between the woman and the serpent, where the offspring of the woman will crush the serpent's head, and the serpent will bruise its heel (Gen. 3:15), is a covenant ordained by God. This agreement implied the prophecy of the coming of the Messiah as a descendant of the woman who would crush the head of the serpent. The promised Messiah - who is to come - plays a role in restoring human shame.

Isaiah prophesied the coming of the Messiah as a faithful Servant of God. Isaiah prophesied the Lord's participation through His Messiah by going through many tribulations, even to the point of being crushed in his feet (cf. Isa . 53:3-10). Isaiah 53:3, "All of us have gone astray like sheep, each one of us has gone his own way, but the Lord has laid upon Him the iniquity of us all." Isaiah 53:10b says, "...but it was God's will to crush him with pain." In connection with the shame that occurs because of sin, man's redemption from sin is simultaneously the redemption of man from shame. The person of the awaited Messiah has been fulfilled in the New Testament (NT) by Jesus Christ.

Commentary on Genesis 1:26-28; 2:25; 3:6-7*Man is in the Image and Likeness of God*

Morris said God built that man in God's "image" and "likeness." For Morris, being in the image and likeness of God signifies that man is a moral being, different from animals and plants. The image and likeness of man are based on God's mind. The author of Genesis often describes God as human, speaking, walking, hearing and having feelings (cf. Gen. 3:8).

That image is the man's identity as a creature with a mouth, ears, feet and heart. Thus "anthropological" God is a real human being as an image and likeness of God. Imagery and likeness show the existence of a special relationship (relation) between humans and God. The image and likeness of God are also associated with the spirit given to man. Morris said, "The spirit of man, like the angelic and demonic spirit, and like God Himself, is an eternal spirit; whereas a spirit of an animal ceases to exist when the body dies (Ec. 3:21) and goes back to the earth" (Morris 1976, 74). This gift of the spirit shows that man is part of and in fellowship with the Triune God.

God's presence in the God-human relationship in the Garden of Eden is described as human. God stepped and walked in the Garden of Eden, illustrating that the interaction between God and humans occurs. God created man in a fellowship "Garden of Eden." The fellowship between God and man in which God associates with humankind in a harmonious relationship.

God Created Man as a Male and Female

God created humans of different sexes-male and female-but from the same element; ground dust. The different sexes are also an image and a likeness of man to God (cf. Gen. 1:27). Morris said, "Finally, it is made clear that "man" is also generic terms, including both male and female . Both man and woman were created (the details of their psysical formation being given

in Genesis 2) in God's image, and thus both possess an eternal spirit capable of personal fellowship with their creators ." (Morris 1976, 75) A naked (naked) body is not a problem in the relationship between men and women. God, men and women are in the community of the Garden of Eden with an open relationship. Open relationships involve not only interpersonal relationships but also open sexual relationships in fellowship. Nakedness did not become the center of attention for Adam and Eve. God gives the identity of men and women in the context of 'pro-creation' or regeneration. The author of Genesis emphasizes that the relationship between humans is included in the sexual dimension in the context of "pro-creation" and its biological appearance as male/female. Pro-creation is the basis for the formation of a community.

The writer's book incident mentions both the naked man and his wife but does not feel shame (Gen. 2:25). Not feeling embarrassed shows that the man and woman are built in the same base (soil), the same conditions (naked) and equal status before God. Man and woman are one unit that is not inseparable, so there is no shame between one with the other. You have no difference in discrimination but in different functions based on constructing an artificial body God.

Jesus: Trinitarian God's Participation in Man's "Shame"

Pauls Fiddes mentions God made a "room" in himself as the place all His creation, in center connection eternity give and accept love self alone and others between Father, Son, Holy Spirit (Fiddes 2002, 379). God himself designed and created a "room" in himself. The room where all His creations are. Jesus is the room. Before God the Son incarnated inside Jesus, God participated in all His creation by making God the Son become the "womb" above His creation. The idea of creating all something left from God himself. The author understands that ideas and God's action in creating all things form God's participation in all his creations. Participation is also the basis for interpreting God's participation in shaming humans. God's

participation continues until the refinement at the end of time. When a man falls to sin, the participation of the God of the Trinity in shame man has done. God's efforts to put "clothes" on man are from God's participation in shaming humans. God's participation in shame man is always based on God's grace.

The complete participation of the Trinitarian God in human "shame" was fulfilled with the birth of Jesus Christ. The Trinitarian God who was incarnated in the flesh (Jesus) also experienced the "shame" of humans. He experienced many sufferings, insults, and curses as God's participation in human shame. Albers said: "The cross as God's shame-bearing symbol is a word of good news for the shame-based persons. It celebrates the incarnational identification which God in Christ has with the shame-based persons" (Albers, 1995, 105). Stephen Pattison mentions that Jesus is the image of a person who is polite, respectful, and has an open relationship to overcome human shame. This personality can be seen when Jesus gave attention to children, women and the poor in His ministry as an important group belonging to the community (Pattison 2000, 306-307).

Stockitt states that the complete restoration of human shame occurs in Jesus Christ (Stockitt 2012, 114). God grabbed humanity from shame through the events of the suffering, crucifixion and death of Jesus Christ. Jesus is the perfection of God's restoration of man's shame so that man may find acceptance in God. In God's grace, Jesus is the "feel" embarrassed" God restores human "shame." In 2 Corinthians 5:21, Paul wrote, "He made Him who knew no sin to be sin for us so that in Him we might become the righteousness of God. If "shame" is the result of human sin, then Paul's statement can be interpreted: "He made him who knew no shame to be ashamed for us, that we might become the righteousness of God in him." In other words, it can be said that Jesus is God's shame to restore human shame. God's shame must be understood in contrast to human shame. Jesus as the shame of God implies

that in Jesus (God-man), God took the role of being a victim to bear the shame and sin of the shame that enveloped humankind (cf. Jn 1:14) . The shame that God experiences as a consequence of His grace to human shame. God plays an active role and takes the initiative in restoring human shame. God who is not ashamed is also a God who feels shame in Jesus Christ to restore human shame. Therefore Jesus is a form of God's presence who feels and experiences human shame. Not being ashamed means that there has been a restoration of a harmonious human relationship with God. In Jesus Christ, God lives with man. Immanuel, God is with His people (Matt. 1:23).

The perfection of the participation of the Triune God in human shame occurred in the event of the crucifixion of Jesus Christ. God crushed Him with pain and "rejected Him." Jesus experienced great disgrace and even died on the cross. A very despicable death is like the evil people who have sinned. The shame that Jesus suffered to restore human shame. Humans mock and despise the existence of Jesus as the "Son of God" who died among the great criminals. This event of the crucifixion and death of Jesus completes the restoration of human shame. God's shame in Jesus was evident when Jesus spoke aloud and cried out "...My God, my God, why have you forsaken me?" (Matt. 27:46). This call is the culmination of the Trinity God's rejection of Jesus Christ, as well as an acceptance of humanity. Jesus as God's "shame" has carried out God's participation in human shame. Martin Harun said that the suffering that Jesus experienced was His participation or solidarity with humans. (Harun 2012, 34)

Jesus as God's "shame" is different from human shame. Jesus as God's "shame" implies that in Jesus (God-man) in the Trinity, God takes on the role of being a victim to bear humankind's disgrace, sin or shame. God's shame is not from His nature but shame as a consequence of His grace to human shame. It means that the holy Trinity God plays an active role and takes the initiative to act in human shame. A God who is not

ashamed, at the same time being a God who feels ashamed in Jesus Christ to restore human shame. Therefore Jesus as God's "shame" is a system that God "conditioned" to restore man's "shame." In other words, Jesus is God's "no" for human shame and God's "Yesnya" for welcoming people into His kingdom. The Trinitarian God rejected Jesus and even sacrificed Him for the salvation of humankind so that in the "shame" of God, namely Jesus Christ, human shame is not ashamed.

Jesus is the way of God's presence in human shame. Jesus is the victim of human shame. The OT prophesied the sacrifices as God sacrificed animals to form a loincloth for Adam and Eve. The author argues that Jesus is the lamb sacrificed to cover human shame. His shattered body and shed blood became the perfect loincloth to free humankind from shame. Jesus has covered the human body with His own body and blood so that shame no longer reigns in man. In other words, the relationship between God and man has been restored because of the body and blood of Jesus. Not being ashamed means that there has been a restoration of a harmonious human relationship with God.

The Shame of the Trinity of God and the Shame of Man Perichoresis

In Jesus, human shame has been embraced by the Trinitarian God. This embrace makes the "shame" of the Trinity God perichoresis with the "shame" of man. In other words, the "shame" that is fused but not mixed, two but not separated. It makes humans at the same time as a person who has shame and also a person who does not feel ashamed. Shame as a sinner before God but not ashamed as a human being who has been embraced as His child. Shame to do evil but not ashamed to do right.

How does human shame enter into God's "shame" embrace? Welch said, to enter into the embrace of the "shame" of God, the

sacraments: baptism and the Lord's Supper, are the main requirements. Baptism signifies that a person has been cleansed, accepted, united with Jesus Christ, and strengthened by the Holy Spirit. Holy Communion is an invitation to "come and eat, " proving that we are no longer outcasts (Welch 2012, 239). Therefore, the sacrament becomes a necessity in human life as a way to get an embrace into God's "shame" (read: the person of Jesus), and the "shame" perichoresis occurs in Him.

Finding Honor

Shame leads people to disgrace and loses honor. Just as shame occurs because of sin, repair, healing, restoration and atonement to shame are focused on the ministry of Jesus Christ. Jesus' ministry restores human honor from shame through the process of His birth as flesh (human body), His suffering, death and resurrection. According to Pakpahan, as the Messiah, Jesus rejects the honor that comes from His ministry's achievements and the honor that comes from His position or position. The rejection of such honor is an honor that comes from the world or humans. On the other hand, Jesus reminded his disciples that true honor is man's faithfulness to his covenant with God. Pakpahan said, "Jesus' teachings show that honor does not come from achieved honors which in the end is a social construction. Honor comes from covenant fidelity to God." (Pakpahan 2016, 87-8)

Furthermore, Stockitt said that the step of rediscovering human honor is in God's and God's initiative. God decided in His anger to judge and punish man for his actions. God's wrath does not end in the condemnation of sinners but in the work of salvation done in Jesus Christ. Jesus became a victim because of human shame and, simultaneously, as God's gift to the world to restore the shame that enveloped humans because of sin. Jesus as a sacrifice means that human death has been replaced with forgiveness guaranteed by Jesus so that humans who have received forgiveness have been clean and have received acceptance in Christ. Forgiveness in Jesus Christ is perfect and

valid only once and for all. The pinnacle of restoration of shame is in the crucifixion of Jesus Christ. It means that Jesus has done His job perfectly. The cross symbolizes the shame of the world, and on the cross, the "nudity" of Jesus is exposed to the whole world. The crucifixion of Jesus illustrates that human shame has been carried to Him. Jesus nailed the human shame that made this world suffer in His death. The resurrection of Jesus is the answer to the world, that shame no longer dominates the lives of those who believe in Jesus (Stockitt 2013, 83-139). C. Norman Kraus said the cross is not only associated with forgiveness and atonement for human error but also with embracing human shame. Kraus said, "Forgiveness intends to nullify shame and guilt so that reconciliation and a new beginning become possible . The shamed person must find expiation" (Kraus 1990, 207). It can be said, in Jesus Christ, shame is like a virus that has been "weakened" so that it becomes a strength (immune) in believers to resist all evil deeds that violate the law.

Human Participation in God's "Shame" As a Moral Foundation

Shame theology can be used as a moral foundation. Thomas Schirmacher said that the discipline of ethical theology needs to consider shame as the basis for determining actions toward one another. Schirmacher said, "In my opinion, within the framework of the theologically prominent and much-discussed teaching on conscience, both sides appear repeatedly. However, as they apply to shame and guilt orientation, the psychological and ethnological points of view are not fundamentally addressed (Schirmacher 2013, 29). Schirmacher's opinion indicates that shame is the basis of Christian ethical action, which can be studied biblically. The task of the discipline of ethical theology is to explain ethical considerations for determining action based on shame.

Welch said that man in Christ is a man who has been restored to shame. Participation in Jesus restoring human shame

changes our status as children of God (Rom. 8:17). God's embrace makes us new creations. The new creation refers to a life that has a restoration of a relationship with God. On the one hand, humans have a sinful nature, but on the other hand, they have found salvation in Christ. Our participation as saved people is: ashamed to do evil but not ashamed to do what is right. As humans who have been embraced, participation in Jesus is an absolute requirement to play a role as a child of God. God's embrace makes us new creations. Shame before Christ has a different meaning from shame after Christ. Before Christ, "shame" made man incapable of standing before God and others. Shame destroys relationships vertically and horizontally. It is what underlies Adam and Eve hiding behind the trees (Welch 2012, 47-48).

Shame after Christ turns into shameless because of faith in Jesus Christ. In this case, not being ashamed is a restoration between God and man. In Jesus Christ, God accepted man's existence and did not leave him for too long as an outcast and disgraced man for sin. Jesus was not ashamed of humans having shame (read; sinners). His togetherness with humans aims to restore the honor of humans themselves. Therefore, as a human being with "self-worth" in Christ, participation in Christ becomes an absolute thing. Participation in Christ is the shame of sinning—for Christ has redeemed His people and the shamelessness of living as a child of God. Believers are not ashamed to witness Christ in the totality of life. As perichoretic shame, God and man, so man should be ashamed as a sinner before God, not as a redeemed child of God. Shame to do wrong (sin) before God becomes human participation in the "shame" of God. This participation becomes the basis or moral foundation for believers to act. Shame is the basis for acting carefully and giving positive values in human relations to God and others (Albers 2009, 8). Human participation in Jesus Christ is the moral basis for doing good. Therefore, the theology of shame inspires us to live holy lives in the arms of the Trinitarian God, so that shame can be a "warning" to remind people not to do wrong but to motivate them to do what is right.

Pakpahan said that shame that has a positive impact is a spiritual shame and social shame. Humans who experience spiritual shame feel that they are small before God. They are the same as being in the mirror of failure and lack but feel God's grace embracing their shortcomings. Spiritual shame makes humans (believers) feel honored to receive God's grace. On the other hand, social shame causes social conflict for fear of accepting rejection from society (Pakpahan 2016, 98). Therefore, human morals based on spiritual shame are morals based on honor to receive God's grace. Do not do wrong before God; respond to God's grace. Humans who have spiritual shame will be afraid to do evil before God. Such shame is a positive shame because humans are careful to act.

Humans who have experienced the restoration of shame by Jesus Christ do not mean he has no shame anymore. He still has that shame but in a different dimension. On the one hand, he will be ashamed to do evil, but on the other hand, he will not be ashamed to witness Jesus Christ and do it for all people. Therefore, it takes the role of the human being to interpret the shame surrounding him. Spiritual shame is an emotional expression that describes the vulnerability of humans before God because of the sin that surrounds them so that they lose self-respect and honor before God. But at the same time, it is an honor to receive God's grace in Jesus Christ. The moral of spiritual shame is a moral that is based on the consideration of God's acceptance of man in His grace. A person does well based on consideration of the honor that God has bestowed upon him.

Conclusion

Shame is a part of human emotion as a result of social constructs, part of human evolution, and judgments between individuals in society. In the perspective of biblical theology, shame occurs as a form of God's negligence in human life because of sin. God's mercy in Jesus Christ has restored human honor from shame. Human honor is a shame that Jesus

Christ has restored to a spiritual shame. Shame as a moral foundation is a spiritual shame that understands oneself as a small being before God, but in Jesus experienced restoration for the honor. Morals based on spiritual shame motivate people to act by maintaining honor as a person who has received mercy and forgiveness. Therefore, those who experience spiritual shame will not err

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