

## General Comments on Genesis 2-3

### The Fall was Planned

Some in Christendom see the Fall of Man as a mistake, something God did not intend. God created paradise, and the adversary came in and ruined it. However, the Latter-day Saint view is the Fall is an integral part of the Plan of Salvation. This view is supported by careful examination of an oft overlooked piece of text in Genesis 2, "to till the ground". Genesis chapter 2 verse 5 states:

"...the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

The "till" is a paraphrase based upon context and would be literally translated to "work". At this point, man has not yet been created so there isn't anyone to till the ground. The Creation story continues where Adam and Eve are created, and then they partake of the fruit of the forbidden tree, and the Lord curses the ground. In the curse the Lord states:

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.  
(Gen. 3:17-19)

The Lord curses the ground, so that Adam will have to work hard as a result of his sin. Also, recall that the Hebrew "adam" means mankind/Adam and "adamah" means "soil". He will work the soil until he returns to the soil in death. Then in Gen. 3:23 we have:

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

The Lord casts Adam out of the Garden to "till the ground", the

original premise from 2:5. In 2:5 there was no man to till the ground, now there is a man to till the ground. Thus, God's intent from the start was to have a man to till the soil. Following the literary pattern established in Gen. 1 of bracketing the text with the overarching message, this necessarily implies the Fall was intended by God and not a mistake.

This resolves a major theological problem with the Genesis account of the Fall. This issue of tilling the ground is overlooked because readers are focused on the Creation and the negative aspects of the Fall, as opposed to the positive results. If it is a curse, then it has to be something bad, right? No, clearly not in this case.

### **The Way the Fall Happened**

For the Church of Jesus Christ of Latter-day Saints, the theological approach to the Fall is informed by Lehi's commentary on the Fall in 2 Nephi 2. There, Lehi states:

15 And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. 16 Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.

17 And I, Lehi, according to the things which I have read, must needs suppose that an angel of God, according to that which is written, had fallen from heaven; wherefore, he became a devil, having sought that which was evil before God. 18 And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind. Wherefore, he said unto Eve, yea, even that old serpent, who is the devil, who is the father of all lies, wherefore he said: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.

19 And after Adam and Eve had partaken of the forbidden fruit they were driven out of the garden of Eden, to till the earth.

Lehi's commentary is the Tree of Life and the Tree of Knowledge were both deliberately placed in the Garden in opposition so Adam and Eve would have to choose between them, and the adversary prompted the choice by acting deceptively. The fundamental issue was agency, as emphasized in v. 16, where the man had to "act for himself". God placed the trees there as opposites, the fruit of one would let them live forever in naivety and the other would end their naivety and they would learn by difficult experience what life outside the Garden was like, and ultimately suffer and die in mortality.

God's placing the Tree of Knowledge in the Garden clearly reveals His intention of them eventually choosing that option. If God didn't want that as an option, it wouldn't have been there. And, as discussed above, God's intent was to have a man to till the earth, so He wanted the man to choose to leave the Garden and experience the hardships of life. And, of course, the begetting of life and children and so on starts, which brings about the Plan of Redemption.

God would not force the outcome, as that would not be a choice with consequences. Thus, He had to present alternatives and commandments to Adam and Eve, and clear consequences regarding disobedience. They could stay in the Garden as long as they like by eating from the Tree of Life, or they could eat from the Tree of Knowledge and experience mortality. How long they stayed in the Garden with the Tree of Life isn't clear, but at some point, the adversary got to them.

Lehi clearly saw the adversary as an integral part of the process, being motivated by spite and full of deceit. Lehi necessarily saw the War in Heaven as preceding the Creation account, as the adversary was a by-product of that War, being kicked out of heaven and embittered by the expulsion.

### **Relationships: God, Man and the Adversary**

Genesis 1 presents God as being consistently obeyed by a creation He pronounces good throughout, and then very good at the end. The only exception in Genesis 1 is the darkness in day one is not called good, where the light is, with no pronouncement made upon the darkness.

In Genesis 2-3 we see a change in the relationship between God and His creation, and the darkness returns to cause problems. God places two trees in the Garden, telling the man he may not eat from one of them, or there will be consequences. God then says it is not good the man is alone, which is the

first time God makes a negative statement. God then creates the woman and the text says they should be united as one flesh.

The man communicates to the woman they are not to eat the fruit of the tree of knowledge of good and evil, but that communication is imperfect, and the text suggests the man's adjuration to the woman was more than what God told him. The man and woman separate in the garden, and are generally obedient to God's original command, ignoring the prohibited tree until the snake comes to encourage them to eat from it.

The snake approaches the woman in the absence of the man, which God previously said is not good, and takes advantage of poor communication between the man and woman to deceive her with half-truths. She eats the forbidden fruit and then takes the same to the man and he eats it as well. They then understand what they have done and feel shame for their disobedience, so they cover themselves with makeshift clothing.

God returns to the garden and asks both the man and woman together why they are hiding themselves. They confess their situation, and each in turn blames the other, the man blaming the woman and the woman blaming the serpent. God then makes pronouncements against each in reverse order, with the serpent being cursed, and the woman being punished with pain in birth and subservience, and the man being punished with toil until death, with God holding the man accountable for breaking the command, not the woman.

Through the events in this story we see creation go from being completely obedient and good, to being rebellious and punished. The serpent waits until the man and woman are separate and tricks the woman with deceit, and then the man blames the woman and the woman blames the serpent. The serpent has no excuse, so he is punished most severely, the man is called to account because God gave the command to him directly. With choice comes consequences, and humans seek to make excuses and blame others for their failures. The simplicity of obedience in chapter 1 gives way to the complexity and messiness of chapters 2-3 where it is not entirely clear where the fault lies and we never find out the entire truth of the situation between the man and woman, as far as who failed to properly communicate or understand God's command not to eat from the tree. It is clear the serpent is most at fault, but all parties involved share in the guilt and therefore the consequences. With the start of rebellion comes the end to the constant blessed state of the Garden of Eden, and the man and woman are ejected from the blessings of easy food and endless peace. The

man and woman are no longer unconditionally in God's good grace, so they have to struggle for their lives. This forms the foundation for the tension of covenant theology of Lev. 26 and Deut. 28.

### **Law of Sacrifice Initiated**

With the expulsion of Adam and Eve the Law of Sacrifice is initiated. The curse on the ground means Adam must now toil his entire life, to produce food for his family or they will starve and die. The man is to sacrifice his life in chronic toil to sustain his family. Eve will experience pain in childbirth and sorrow over her children. The woman is to sacrifice her life in acute pain giving life to and having chronic sorrow over her children.

The Lord then uses the skin of an animal, not woven plant fiber, to clothe them when they are expelled from the garden. Clearly, the animal's life was sacrificed to clothe and protect them. How closely involved Adam and Eve were to the death of the animal or animals used to make the skins is not clear in the text, but whether they first-hand witnessed it or not, they leave the Garden wearing a literal palpable symbol of death on their bodies to protect them from the hostilities of the world they now inhabit and will ultimately die in. Perhaps Adam even personally named the animals that were killed to make his clothes.

Some time later, Adam is then told to and performs literal animal sacrifices and is educated on their purpose, cf. Moses 5:4-8.

## Comments on Genesis 2

The Creation narrative from Genesis 1 continues into verse 3 of this chapter. Verse 4 starts the so-called "second Creation account", as discussed in the general comments on Genesis 1. This chapter focuses mainly on the creation of Adam and Eve.

1 THUS the heavens and the earth were finished, and all the host of them. 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

v1-3 A tightly structure poem based upon repetition, verse 2 in particular. The poem emphasizes God's resting from His work. The poetry in these verses is expressed well in [Everett Fox's translation](#) of these verses:

God had finished, on the seventh day, his work that he had made,  
and then he ceased, on the seventh day, from all his work that he had made.  
God gave the seventh day his blessing, and he hallowed it,  
for on it he ceased from all his work, that by creating, God had made.

The PofGP Abraham account has a very different reading presented as far as what happened on the seventh day, also cp. D&C 77:12.

4 These [are] the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, 5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and [there was] not a man to till the ground. 6 But there went up a mist from the earth, and watered the whole face of the ground. 7 And the LORD God formed man [of] the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

v4-7 These verses provide a segue between the first and second Creation stories. The first being Gen 1:1-2:3 and the second being 2:4-24. The topic of the two Creation stories and reconciliation of them is discussed at length in the comments on Genesis 1.

Verse 4 comments on the preceding Creation story of 1:1-2:3

and says that was the history of the generations of the heavens and earth. Verses 5-6 then indicate that none of the living things referenced in the preceding story had actually been placed on the earth yet, but was only planned "before it was in the earth...before it grew", because as of yet no water had gone up upon the face of the dry ground to water it. According to verse 7 the first living thing made was Adam.

v4 "the generations", usually when we use this phrase we think of human generations, but in this case it is referring to the Creation of the earth. The Hebrew term here is identical to that appearing repeatedly in Genesis and Numbers when the generations of Abraham and Israel are enumerated. As human populations grow and change under the guidance of the Lord's hand, so did the earth grow and change under the guidance of the Lord's hand. The science of Geology teaches us the earth underwent many radical changes before it came to be what we now know.

v5-6 "the LORD God had not caused it to rain upon the earth... there went up a mist", the fundamental necessity of water for life is closely tied to Providence. Rain is more than a mechanical natural process, it is a means of the Lord exercising His will upon the face of the earth. Hence the numerous blessings and curses associated with rain or drought, bounty or famine, cf. Lev. 26, Deut. 28.

v5 See the PofGP Moses and Abraham readings for considerable additional explanatory text on what is presently occurring.

"not a man to till the ground", the Hebrew is "'adam" for the English "man" and "adama" for "ground". The word play associates man closely with the earth. Such is the relationship expressed when the curse is meted out in the following chapter when Adam is told that he will return to the soil from whence he came. This imagery serves to both symbolically exalt and debase man. It exalts him because God lifted the soil from the ground to make man, but it also debases him in that he is made from the soil below his feet and is therefore less than God who is independent from him and above him. The theological implication is man is in-between heaven and earth.

v6 "a mist", this would be better translated "a flow" or "a fount". Water flowed up over the face of the land and made it

possible for life. The absence of water makes life impossible.

v7 "the dust", also fairly translated "particles" or "clay". This creation of man from the dust/particles/clay of the earth is played on by Jesus in John 9:6 when he makes clay and anoints the blind man's eyes with it. Jesus is showing he has power over Creation and was the original Creator who fashioned man from clay in the first place, so he can now heal a blind man's eyes.

"the breath of life...a living soul", the living soul is more than simply the organic machine that composes the human body. There is the divine element of the spirit which combined with the organic body makes a living soul.

Contemporary Atheists and Materialists deny the existence of the spirit and insist man is only an organic machine. All this despite the fact that in 1864 Louis Pasteur proved false the theory of Spontaneous Generation. Naturally, the rationalizations of modern Atheists and Materialists are more sophisticated than those of their predecessors, but they are fundamentally the same at their core. Try as they might, they will never be able to contradict the principle of this verse, that life only comes from life and the spirit of man came from God.

**8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. 9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.**

v8-9 The Lord creates a garden containing plants and trees for the man to live in. This garden contains all the man needs for life, as well as the tree of knowledge.

v8 "Eden", Everett Fox in The Five Books of Moses states the word means "Land of Pleasure", but indicates it may be a folk etymology.

v9 The PofGP Moses account indicates that plants have some sort of spiritual component such that when combined with their physical component they become "living souls". Clearly their spirits would be quite different from that of man, but the text certainly forwards the view that they have one.



10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first [is] Pison: that [is] it which compasseth the whole land of Havilah, where [there is] gold; 12 And the gold of that land [is] good: there [is] bdellium and the onyx stone. 13 And the name of the second river [is] Gihon: the same [is] it that compasseth the whole land of Ethiopia. 14 And the name of the third river [is] Hiddekel: that [is] it which goeth toward the east of Assyria. And the fourth river [is] Euphrates.

v10-14 This text is something of a diversion as it describes the setting of the Garden. Attempts to try and place the Garden of Eden in a literal Geographical setting using the river names is impossible as the rivers are rivers contemporary to him, Moses, not Adam and are clearly nowhere near each other. The only sensible reading is that Moses' intent (note the lengthy detail on the rivers and their lands is entirely omitted in the PofGP Abraham account, suggesting an author-specific commentary) is to portray the Garden as miraculously well-watered and on the absolute most choice ground imaginable. The four rivers watering Eden are likened to the four most abundant rivers known to him, notably rivers that never run dry even in summer, which drain the four corners of the earth for the benefit of Eden, and come from bountifully blessed lands. That Moses would go to such great detail to describe these rivers can only make sense if he is being emphatic in his description of the Garden. To support this reading, note the well-watered condition of Eden is used as a prominent Millennial era covenant blessing in Isa. 51:3 and Isa. 58:11.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

v15-17 Here, the man is created and placed in the garden and specifically commanded not to eat the fruit of the tree of knowledge of good and evil. Man is instructed through the most essential physical activity, namely eating, that he must be obedient to the Lord or death will follow. Note that the woman is not present at the time of the issuing of the command and at no point is it recorded that the command is directly given from the Lord to her. Also, the command as presented in the text has the Lord stating the singular "you" to Adam.

The symbolism of the trees is presented as there being only one or the other legally being available in the world at the same time. While eating of the tree of life in the idyllic garden the tree of knowledge is excluded by God. But, eating of the tree of knowledge removes them from the garden and introduces them to a world of understanding through experience and decision making. And, by removing them from the tree of life they are forced to die a physical death as they can no longer obtain its fruit. Thus, knowledge of good and evil and physical death comes into the world.

In favor of a literal interpretation of the garden story, the garden may have been a blessing by the Lord on the naively innocent man and woman that continued so long as they were obedient to the one command. Once the one command was violated, He was no longer under any obligation and the resulting environment they were exposed to was a world of adversity as a result of the serpent's then present and future actions. Thus, while the garden of Eden may have been "removed" from the fallen earth, it also may simply have degenerated from its divinely kept condition given the Lord no longer kept it up.

In favor of a figurative interpretation, we can compare the trees with the establishment of Israel, Deut. 30:15-30, also compare Lev. 26, Deut. 28.

v15 "to dress it", the same [Hebrew term](#) translated "to till" in 2:5 and 3:23 but it is coupled with a [different Hebrew term](#) here that is translated to "and to keep it", suggesting the man is presently an overseer rather than a laborer in the soil, he is above the soil, not in it or of it.

In 2:5 the couplet is "adam abad adama" (a man to till the ground) and in 3:23 the couplet is "abad adama sam aser laqah" (till the ground from whence he was taken). These two uses make the man equal with the soil, where the present use raises him above it, at least while in the Garden.

v17 "the tree of knowledge of good and evil", Jewish commentators generally suggest the "good and evil" statement is a merism, or a statement of all-inclusiveness. Thus the tree would represent a knowledge of all things pertaining to morality.

On the PofGP Moses account of this, particularly note the additional text concerning the Lord's statement that he is free

to choose for himself.

Volumes could be written on the symbolism surrounding the tree with cross references to Lehi's Tree of Life, Moses' burning bush and the numerous other Scriptural parables which draw their meaning from vegetation and agricultural settings, not to mention the many cultural myths which parallel the imagery. But, regardless of the potentials for symbolism, the text presents a literal tree.

Aside from the legitimate discussion of the symbolism of the tree, some commentators seek to present the tree as a euphemism for sexual intercourse. Any attempt to interpret the tree as a euphemism falls on unfertile soil because it presumes Adam and Eve were not naive to things carnal previous to the Fall, and all three texts are completely unified in their presentation of them as completely naive to any matters of immorality (e.g., v. 25 indicates plainly they were completely naive to an carnal implications of their own nakedness).

Furthermore, verses 22-24 unmistakably forward the view Adam and Eve were married at her creation. Joseph F. Smith and Harold B. Lee both comment on this topic:

The first marriage on record appertaining to this earth was solemnized by the Almighty. The first couple married were immortal beings Adam and Eve, our first parents before they had partaken of the forbidden fruit and became subject to the penalty of death Marriage, as then understood, could not have been what it is now popularly supposed to be by the so-called Christian word. Then the marriage vow was made and the ceremony was performed by immortal or celestial beings, with no reference to death or to a time when that sacred and holy union should cease. (Joseph F. Smith, Millennial Star, 36:312.)

Now let us consider the first marriage that was performed after the earth was organized. Adam, the first man, had been created.... We then find this recorded: 'And the Lord God said, It is not good that man should be alone; I will make him an help meet for him.' After the Lord had formed Eve, he 'brought her unto the man. And Adam said, This is now bone of my bones and flesh of my flesh; she shall be called woman because she was taken out of man. Therefore shall a

man leave his father and his mother, and shall cleave unto his wife and they shall be one flesh.' (Gen. 2:18, 22-24.) These words were undoubtedly just what they sound like. They were very likely the words spoken by Adam reciting the vows of the first marriage upon this earth. (Harold B. Lee, Youth and The Church, pages. 128-29, as quoted in Lund's A Companion To Your Study Of The Doctrine And Covenants, Vol. 2: Appendix A, page 173)

Speculative attempts to impute sexual immorality to Adam and Eve are greeted by arguments from the Scriptures which flatly contradict them.

18 And the LORD God said, [It is] not good that the man should be alone; I will make him an help meet for him. 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought [them] unto Adam to see what he would call them: and whatsoever Adam called every living creature, that [was] the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This [is] now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of Man.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

v18-24 These verses present Adam as being alone upon the face of the earth in a Garden with no animals (v. 18). God announces it is not good for man to be alone, and then creates all of the various creatures of the earth, none of which are considered suitable (v. 19-20). Only when a woman is created from the rib of the man is the suitable mate discovered (v. 21-22). Adam recognizes this woman, created from him, is his fitting helper (v. 23). Thus shall a man leave his parents and unite with a wife to become a completed pair (v. 24).

The ideal unity of man and woman as a married couple is here implied to being at such a level that they should be considered one flesh, so much so that the extracted rib leaves

him "incomplete" unless he clings to his wife. Thus, the text places the responsibility on the man for clinging to his wife so that the complementary unit may be "one flesh".

The symbolism of the woman being made from the rib of the man is symbolic of her equality to him not only in that she is made from a part of him but the part she is made from was located at the middle of the body. The concept of superiority and inferiority as applied to the body was a common one to the Hebrews (see Isa. 9:14-15). Thus the woman was not created from the head (superior to) or from the foot (inferior to), but was rather from the middle and therefore equal to the man.

It is implied from verse 20 that the woman is a "fitting helper" to the man. The Hebrew term "ezer" employed here has no connotation of inferiority whatsoever and is used of God in describing his relationship with man (Exod. 18:4, Deut 33:7). There have been some attempts to interpret the term "ezer" to mean "strength" rather than "helper" based on some findings detailed in Biblical Archaeology Review (Jan/Feb 1983 pages 56-58), but this reading doesn't appeal to me as it seems acontextual.

From verse 24 we may also assume that the Adam and Eve were married at this point. Also of interest would be who are Adam's mother and father which he leaves to cling to Eve so as to become one flesh. This is the one implication of a heavenly mother in the Scriptures.

v18 "not good that the man should be alone", after God pronouncing everything "good" through chapter 1 and then ending with Him reviewing all of His creation and pronouncing it "very good", this is the first time God has said something was "not good". This precedes the interview between the serpent and the woman in the absence of the man, when the woman is duped by the serpent.

"help meet", in a modern translation this is typically translated to something like "a fitting helper" (JPS) or "suitable helper" (NAS). The Jewish Publication Society Torah Commentary on Genesis states the Hebrew means, "literally, 'a helper corresponding to him.' This term cannot be demeaning because Hebrew 'ezer', employed here to describe the intended role of the woman, is often used of God in relation to man."

Much has been made of this term by feminists who point out the Hebrew term can be loosely translated to "strength" as well. In their view the woman is the man's strength, and so on. This is then used to justify various speculations concerning Eve's role in the Fall and so forth. However, the contextual reading is plainly one that presents the man and woman as a complimentary unity. There is no stronger or weaker or inferior or superior in a unity.

v20 The parade of animals preceding Eve indicates none of them are suitable for man as a help-meet despite their utility as draft animals, for food, or clothing. This obviously indicates all other animals are inferior to Eve with respect to both literal and figurative order in creation. Particularly note in the PofGP Abraham account the details of Eve's creation are dislocated in the text as compared with the Genesis and PofGP Moses accounts, but the identification of her as help-meet is maintained uniformly with the Genesis and PofGP Moses versions. This would emphasize her equality with Adam and superiority to all other animals, while still maintaining the sequence.

v23 Adam's comments form a simple poem:

This [is] now bone of my bones, and  
flesh of my flesh:  
she shall be called Woman, because  
she was taken out of Man.

The Hebrew on "she shall be called Woman (Hebr: 'ishshah), because she was taken out of Man (Hebr: 'ish)" suggests unity as well as the complimentary nature of Man and Woman. Adam's pronouncement that she is "bone of my bones...flesh of my flesh" and the subsequent statement in v. 24 concerning the Man's cleaving/clinging to his wife both suggest the Man without the Woman is incomplete and deliberately so by the Lord's design.

Note the part used to create Eve is the rib. The rib comes from the side of the body beneath the arm. The Semitic concept of the body as having inferior and superior parts is very similar to that of modern anatomy. The head is superior and the foot inferior, cf. Isa. 9:13-14, 1 Cor. 12:21. Thus, being made from the rib indicates she is not inferior or superior to Adam, but equal and should be under his arm close to him. Verse 21 also forwards a very literal reading on the extraction of the

rib from Adam.

v24 While this verse is obviously intended as a comment to the reader, Moses may have been alluding to Adam leaving his Father in Heaven as well as Mother in Heaven to be with Eve as well, thus foreshadowing the Fall.

"cleave", the Hebrew term "d-v-k" here is the same as that used in describing a cloven hoof, and means "a thing that is two but one" and is superficially contradictory. In the case of the hoof, it is two toes joined together at the base. Or, for example, if you have a meat cleaver and you cleave a piece of meat in two, it was one and is now two. In the case of the Man and Woman, they are to be joined as one in marriage.

**25 And they were both naked, the man and his wife, and were not ashamed.**

v25 This verse is best placed with the next chapter, as it is a lead in to the subject of the Fall.

In context this passage is saying Adam and Eve were in a naive state when it came to matters of immorality, they were like little children, naked yet unashamed. This context is plain from the subsequent shame they experience after eating the forbidden fruit.

Taken out of context, it can be read to mean a married man and woman have nothing to be ashamed of when it comes to matters of nakedness between themselves.

In addition to being naked, the Hebrew word "`arummim" translated here to "naked" is playing on the Hebrew word "`arum" translated to "subtil" in 3:1. It is insinuating Adam and Eve were "subtil" (a better translation would be "shrewd" or "cunning"), but the serpent was the most subtil of all of them. Like small children they were generally naive, but they were not wholly without guile.

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