

The Book Of Genesis – Chapter Two

“Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made” (Genesis 2:1-3).

The contemporary idea of rest usually involves the act of sleeping or a brief respite from work. But God is someone who never gets tired. He never feels fatigued, and He never needs a break. So why would the opening verses of Genesis chapter two tell us that God “rested” from all His creative work on the seventh day?

Well, although the word “rest” is commonly associated with sleep or relaxation, that is not always the case. Genesis 2:2 serves as a case in point. In the original language of this verse, the word “rested” means “...to desist (from labor).” ⁽¹⁾ So God rested in the sense that He simply concluded His endeavors and ceased from any further creative activity.

This passage also emphasizes the significance of this seventh day by mentioning it twice in two separate verses. This should prompt us to consider the possibility that there may be some additional meaning in this reference. In this instance, the word translated “seventh” derives from a root word that means “...full, completed, entirely made up.” ⁽²⁾ This tells us that God fulfilled all His objectives with respect to His creation by the seventh day.

Thus, all the creative work God had undertaken throughout Genesis chapter one was now entirely complete. This pattern also provided humanity with a model to follow by separating each week into its own seven-day period, with the final day set aside for rest.

(1) H7673 *šābat* Thayer's Greek Definitions <https://www.blueletterbible.org/lexicon/h7673/kjv/wlc/0-1/>

(2) Thomas L. Constable, *Notes on Genesis 2023 Edition* [2:2] Pg 58
<https://www.planobiblechapel.org/tcon/notes/html/ot/genesis/genesis.htm>

Genesis 2:3 then tells us that God blessed this seventh day and distinguished it from the other six days. In light of this, it is worth noting that the seventh day of the week is honored and set aside in many cultures today. For example, Sunday is typically distinguished from other days because it is often regarded as the beginning and end of a week. Sunday usually represents the last day prior to a new school or work week, but it also represents the first day of a new calendar week as well.

Of course, those who are non-religious may view this seventh day as an opportunity to do as they please with no thought of God or the fact that He “...***blessed the seventh day and sanctified it.***” There are others who are committed to observing the “seventh day” commandment set forth in the Biblical book of Leviticus...

“There are six days when you may work, but the seventh day is a Sabbath of rest, a day of sacred assembly. You are not to do any work; wherever you live, it is a Sabbath to the LORD” (Leviticus 23:3 NIV).

So, in view of God's clear regard for the seventh day, how should we understand and apply this passage? In considering this question, we can benefit by reflecting on something Jesus said in Matthew 5:17: ***“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them” (NIV).***

The New Testament book of Colossians contributes to this discussion as well...

“...don't let anyone criticize you for what you eat or drink, or for not celebrating Jewish holidays

and feasts or new moon ceremonies or Sabbaths. For these were only temporary rules that ended when Christ came. They were only shadows of the real thing-of Christ himself” (Colossians 2:16-17 TLB).

These passages tell us that Christ fulfilled the Old Testament restriction on Sabbath day work through His sacrificial death. However, this also means that *every* day can now be a day that is set apart for God. So even though Jesus fulfilled this Old Testament requirement, God’s people should still set aside time to worship and honor Him regularly (see also [Hebrews 10:24-25](#)).

This also explains why most churches traditionally hold their primary services on Sunday mornings. We demonstrate respect for God when we dedicate the beginning of the first day of the week to worshiping Him and learning from His Word. This is one way we can follow God’s good example as seen here in Genesis 2:3.

“This is the history of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens” (Genesis 2:4).

As we mentioned earlier, the Scriptures tell us that Moses served as the human author for the book of Genesis. However, all the events within the book of Genesis took place long before Moses was born. So where did Moses derive the information for the contents of this book?

One possibility is that Moses incorporated pre-existing historical records under divine guidance. In fact, portions of this book are structured in a way that suggests this possibility. For example, the book of Genesis contains several divisions that open in a similar manner...

- ***“This is the history of...” (NKJV)***
- ***“This is the account of...” (NIV)***
- ***“These are the generations of...” (KJV)***

We can find the first use of this phraseology here in Genesis 2:4.

The original word is translated “history,” “account,” or “generations” in this passage is the Hebrew word *toldot*. According to one Biblical lexicon, this word signifies an “*account of men and their descendants*” or “[*the*] *course of history (of creation, etc.)*.”⁽¹⁾ So if Moses used this kind of historical documentation to help construct the book of Genesis, then the phrase, ***“These are the generations of...”*** marks where one written history ends and another begins.

In that was the case, then a followup question might be this: “*who provided the historical information that we’re about to see in Genesis chapter two?*” The answer to that question requires us to assess the differences in the way God is identified in Genesis 1 and Genesis 2. For example, notice that God is referred to as “**God**” in Genesis 1:1 but is identified as “**LORD God**” here in Genesis 2:4. This may seem insignificant, but might be more important than it appears.

You see, the word LORD denotes the personal name of God when it appears in capital letters within an Old Testament passage. That name is Yahweh, or Jehovah, depending on the translation. The phrase, “**LORD God**” literally means, “*Yahweh Elohim*.”⁽²⁾ “Yahweh” is the personal name of God and Elohim means “strong, great, or mighty.”

This transition from “**God**” in Genesis chapter one to “**LORD God**” in Genesis chapter two suggests a possible change in source material for this chapter. For example, let’s say that an earlier human descendant provided the historic account we see here in Genesis chapter two. We would normally expect to see that narrative to begin with a statement like, “*This is the account...*” or something similar to what we read in Genesis 2:4.

We might also expect an human author to refer to his Creator as both LORD and God to document his his experiences. So while this may be an educated guess, it would serve to explain how this portion of Genesis came to us in the form we know today.

(1) H8435 toldot Thayer's Greek Definitions <https://www.blueletterbible.org/lexicon/h8435/kjv/wlc/0-1/>

(2) See interlinear translation of Genesis 2:4 here: <https://www.blueletterbible.org/tools/interlinear-rev/wlc-kjv/gen/2/4/>

“before any plant of the field was in the earth and before any herb of the field had grown. For the Lord God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground. 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 being” (Genesis 2:5-7).

While this passage begins with a brief pre-history of the world, the focus shifts rapidly to God's creation of humanity: ***“Then the Lord God formed the man from the dust of the ground. He breathed the breath of life into the man's nostrils, and the man became a living person.” (Genesis 2:7 NLT).***

We're told that God fashioned this initial human being from some rudimentary materials, or the ***“dust of the ground”*** as mentioned above. The elements God used to form this first human being were unremarkable; however, God structured and organized those elements in an extraordinary manner. Much like a talented musician who can make a rudimentary instrument sound magnificent, God took an ordinary substance like dust and used it to craft the most sophisticated life form on the planet.

To illustrate the magnitude of that accomplishment, let's reflect on what might be necessary to duplicate that creative work. For instance, suppose you wanted to construct your very own human being. First, you'd need to begin with water. Then you'd add some carbon, salt, calcium, phosphorous, iron, and potassium. Mix in a little oxygen, hydrogen, nitrogen and a few other things, and you've got yourself a human being. ⁽¹⁾

Of course, the act of creating a human being is not nearly so easy, for humans are far more sophisticated than the most complex piece of technology ever built. Yet God did not need to engineer several prototypes to test His proof of concept. God's first human being was perfect right from the beginning.

But what God accomplished went far beyond the creation of a human machine. When we're told that God formed a man from the dust of the ground, this passage paints a word-picture of an artist designing, shaping, and creating a sculpture. ⁽²⁾ The idea is that God molded and formed the first human being, much as an artist or sculptor might design and create a work of art today.

The name of that first human person also reflects the substance God used to form humanity. You see, the Old Testament word for “ground” is *“adamah.”* ⁽³⁾ This word is associated with the soil and likely accounts for the origin of Adam's name. However, it's interesting to note that Adam is never mentioned by name within these verses. Instead, he is simply identified as “the man” throughout this chapter. It is not until we reach verse twenty when he is finally referred to as “Adam.”

(1) “What are the elements that make up the human body?” Retrieved 17 June 2023 from http://wiki.answers.com/Q/What_are_the_elements_that_make_up_the_human_body

(2) The original word for “formed” is the Hebrew word Yatsar. “Yatsar is a technical potter's word, and it is often used in connection with the potter at work... The word is sometimes used as a general term of ‘craftsmanship or handiwork,’ whether molding, carving, or casting...” (from *Vine's Expository Dictionary of Biblical Words*, Copyright © 1985, Thomas Nelson Publishers.)

(3) H127 adama Thayer's Greek Definitions <https://www.blueletterbible.org/lexicon/h127/kjv/wlc/0-1/>

“Then the Lord God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being” (Genesis 2:7 CSB).

We may be familiar with a visual depiction of someone who was clinically dead but was brought back to life through mouth-to-mouth resuscitation. That image may be as close as we get to an illustration of what occurs here in Genesis 2:7. God not only endowed the first human being with consciousness, but also “breathed life” into Adam, a unique privilege He did not bestow upon any of His previous creations.

“The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed. And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. And the gold of that land is good. Bdellium and the onyx stone are there. The name of the second river is Gihon; it is the one which goes around the whole land of Cush. The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates.” (Genesis 2:8-14).

“Eden” means “pleasure,” ⁽¹⁾ so we can say that humanity’s first home was a place of enjoyment, contentment, and satisfaction. To put it another way, Eden was an ideal environment, and God personally constructed it as the perfect place to live.

We’re told that the Garden of Eden was situated “in the east” but there is no definitive record of its exact location or what it was east of. It’s possible that Eden was located somewhere to the east of Adam’s place of origin. The rivers described in verses 11-14 may also provide a clue to Eden’s location.

Since the Tigris and the Euphrates rivers are known to us today, the task of locating the Garden of Eden may not seem difficult. The problem is that the Tigris and Euphrates rivers we know today may not be the same rivers mentioned here in Genesis chapter two.

We should also remember that the Garden of Eden existed well before the time of Noah’s flood, an event that will not occur until [Genesis chapters 6-7](#). In light of this, we can say that the world’s topography has probably changed substantially since that time. Nevertheless, the most plausible location for the Garden of Eden would seem to be somewhere near the modern-day nation of Iraq.

With that, let’s consider what we’ve seen thus far in Genesis chapter two:

- We have a flawless environment that was personally crafted by God.
- It was capable of meeting all of humanity’s needs.
- It was a source of pleasure, as its name implies.

In short, Eden was the perfect place to be. These characteristics will be important to remember when we return to them later in Genesis chapter three.

(1) H5731 eden *Thayer’s Greek Definitions* <https://www.blueletterbible.org/lexicon/h5731/kjv/wlc/0-1/>

“Then the LORD God took the man and put him in the garden of Eden to tend and keep it” (Genesis 2:15).

The drudgery of life often seems to catch up with us, especially on Monday mornings when we have to get up early for school or work, or when we are loaded down with chores, or when we feel overwhelmed with homework, job responsibilities, or things to do.

But what if we were presented with an opportunity to never have to work again? That would mean no more chores to complete, no duties to fulfill, no tasks to perform, and no further toil at a thankless, difficult job. Many of us would probably rush to take advantage of such an attractive offer.

But before we jump at such an opportunity, let's consider what life would be like if we never had to work again. For instance, it would be impossible to experience success or achievement if we never put in any work. If we never had to work, we would never enjoy the satisfaction of passing a test, mastering a challenging musical piece, or making a game-winning score.

If we didn't work, our God-given talents would never reach their full potential because we would never invest the effort necessary to develop them. Thus, the absence of work would ultimately deprive us of a sense of fulfillment, progress, or accomplishment. So when we take these factors into consideration, we see that a life without work is not as desirable as it may seem.

Of course, some might object by saying, *“Work is difficult- that's why I don't like it.”* While it is certainly true that work can often be laborious, it doesn't *have* to be that way. For example, let's say that we are working at a task we enjoy. When we enjoy the task at hand, work rarely seems like a chore, and it's often surprising how quickly time seems to pass.

You see, it's not necessarily “work” we dislike. It's the tedium, monotony, and hardship that often accompanies work that we object to. That's the difference between the work Adam was given and the work we often perform today. Adam's work was not synonymous with labor as we know it today.

So Genesis 2:15 offers evidence to indicate that the perfect environment of Eden included work, for ***“The LORD God put the man in the Garden of Eden to take care of it and to look after it” (CEV).*** But Adam was not tasked with grueling and strenuous work he abhorred. Instead, work was an enjoyable pursuit rather than a chore.

Nevertheless, there will come a time when work will be enjoyable once again, just as it was in Genesis chapter two. For instance, it's probably fair to say that everyone has dreams of what he or she might like to be. Unfortunately, very few ever get to fulfill those dreams, for most of us face limitations that prohibit us from achieving all we might like to accomplish.

Those restrictions might include physical inadequacies, financial constraints, or limits on resources like time or expertise. Another problem (if we're being honest), is that most of us probably lack the talent to do what we'd really like to do.

The good news for those who accept Christ is that the time will come when there will be no such limitations and we will be free to express ourselves without restriction to the glory of God. As Jesus Himself promised, ***“...I have come that they may have life, and have it to the full” (John 10:10 NIV).***

In one sense, that time is now according to John 10:10. However, this assurance will be fully realized in the future when work becomes meaningful once again, and we use the full capacity of our skills, talents, and abilities to honor God.

So this portion of Scripture tells us that God's ideal for humanity doesn't involve inaction or idleness. Instead, God's perfect environment for humanity involves activity, responsibility, and work to perform.

“And the Lord God commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die'” (Genesis 2:16-17).

It's natural to presume that the tree of the knowledge of good and evil possessed the ability to bestow such knowledge upon those who ate its fruit. But there's something amiss with that idea when we stop to consider it.

For instance, we know Adam possessed an understanding regarding good and evil before he ever touched that fruit. We know Adam knew because God told him. You see, Adam knew at least two things concerning good and evil based on Genesis 2:16-17:

- He knew that it was good (or right, just, and appropriate) not to eat that fruit.
- He also knew that it was bad (or evil, disobedient, and wrong) to eat that fruit.

So Adam was conscious of the distinction between good and evil, and clearly understood that those concepts represented two very different things. At the very least, Adam had a rudimentary knowledge of good and evil as soon as God told him, “...***you must never eat from the tree of the knowledge of good and evil because when you eat from it, you will certainly die***” (GW).

This command from Genesis 2:16-17 may prompt a question: “*Why did God place the tree of the knowledge of good and evil in the Garden of Eden at all?*” If God didn't put that tree in the Garden, then we wouldn't be in the mess we're in now.”

To address that question, we first must ask another: “*What does God desire in His relationship with humanity?*” The short answer to that question is love. You see, Jesus once explained humanity's primary responsibility in an exchange with a religious leader of His day...

“One of them, an expert in the law, tested him with this question: ‘Teacher, which is the greatest commandment in the Law?’ Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment” (Matthew 22:35-38 NIV).

So Jesus declared that our ultimate responsibility is to love God with our entire being. He also said that He will fellowship with anyone who opens their door to Him ([Revelation 3:20](#)). These passages tell us that God desires to enter a loving relationship with the members of His human creation.

However, one element of love that may be overlooked is the fact that love involves choice. In any loving relationship, the people involved must choose to love. While it is possible to coerce someone into a verbal expression of love, that does not represent genuine love. In like manner, we cannot compel others to love us, for they must choose to do so.

So, in order for human beings to love God meaningfully, we must possess the ability to choose to do so. However, the choice to love God must be accompanied by the option to choose not to love Him as well. A human being who lacked the capacity to love God by choice would be little more than a robot that was programmed to respond in a pre-determined manner. There's not much relationship in that.

So God enables us to enter a loving relationship with Him by granting us the freedom to love Him. But in doing so, God also allows the members of his human creation to decide against loving Him. This explains why the tree of the knowledge of good and evil was set in the Garden of Eden. Its existence presented humanity with an alternative.

For instance. God fashioned a human person and expressed His love by placing him in a location that was created especially for him. God also gave that person complete authority over the rest of His creation. He provided that individual with good things to eat and a beautiful environment to live in. Finally, God appointed him to a position of responsibility offered satisfaction and fulfillment.

Each of these things served to provide evidence of God's love for His human creation. The existence of the tree of the knowledge of good and evil offered a vehicle for Adam to demonstrate his love for God in return.

“And the Lord God said, 'It is not good that man should be alone; I will make him a helper comparable to him.'” (Genesis 2:18).

As we've read through the first two chapters of Genesis, we've seen an oft-repeated phrase: ***“And God saw that it was good.”*** In fact, we saw that phrase (or a variation of it) six different times in Genesis chapter one. But here in chapter two, we suddenly find something that isn't good: ***“It is not good for the man to be alone” (NIV).***

So, Adam did not adequately serve the purpose God intended as a solitary individual. God's solution for this “not good” situation was to ***“... make a helper suitable for him” (NIV).*** That helper would thus be someone who was comparable and thoroughly equipped to partner with the man.

But before God intervened to resolve that situation, He first gave Adam an assignment to complete...

“Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him” (Genesis 2:19-20).

With this passage in mind, let's consider Adam's situation for a moment. Suppose God brought every beast of the field and every bird of the air to you and asked you to name each one. Most people would probably find it impossible to fulfill such a request.

But despite his apparent lack of training in biology, zoology, or other related sciences, it appears that Adam handled this task with ease. Thus, Adam's proficiency in this area highlights the remarkable potential of humanity in God's design.

However, these verses also declare, ***“...not one of them was a suitable companion to help him” (GNB).*** By assigning this responsibility to Adam, it seems that God had an agenda that involved more than simply cataloging the members of the animal kingdom. You see, this assignment showed Adam that every creature in God's creation was both dissimilar and inferior to him.

We also know that the animals brought to Adam had corresponding mates because God had already given them the command to reproduce (see [Genesis 1:22](#)). So while every animal had an appropriate mate, Adam could see that he was the only one who had no equivalent partner. But that was about to change.

“And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the Lord God had taken from man He made into a woman, and He brought her to 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'” (Genesis 2:21-23).

It has been humorously said that this portion of Scripture identifies the first recorded use of anesthesia,

as well as the very first surgical procedure ever performed. But more significantly, these verses tell us about the very first marriage.

The word translated “rib” in this passage may also be rendered as “side.” ⁽¹⁾ This may explain why Adam later said, ***“This is now bone of my bones and flesh of my flesh” (NIV)***. Since modern medical science tells us that every cell within a human body contains the complete genetic code for that individual, we might say that God used Adam's genetic blueprint to create another human being who was the same, yet very different.

The passage also presents us with insight into God’s intent for male-female relationships. First, we should notice that God took the initiative in forming this relationship between the man and the woman: ***“Then the LORD God made a woman... and he brought her to the man” (Genesis 2:22 NIV)***. This, we have God’s design for marital relationships; one man and one woman. These verses also present a range of implications for modern-day couples.

For instance, let's take the example of two unmarried singles who live and sleep together as if they were married. If the couple in our scenario is reluctant to commit to one another in marriage, the question becomes, why?

One possible answer is that one or both partners wish to determine if they are sexually compatible in advance of a marriage commitment to one another. But if that is the case, then it seems reasonable to ask how many “tests” the couple plan to conduct in order to reach a conclusion regarding their compatibility. And how long will their "research project" last? Suppose one partner finds another person who appears to be sexually preferable during that period- what then?

Of course, those who are engaged in such relationships may appreciate the fact that they are unencumbered by a marriage commitment. They may enjoy the advantage of a sexual relationship without the obligations and responsibilities that accompany a marriage vow. Others may simply enjoy the convenience of a "friend with benefits." Unfortunately, there is a sobering truth that undergirds the nature of these relationships, even if one or both partners believe they are in love with one another.

At best, such relationships may be more like cooperative business arrangements where the partners mutually fulfill their social, physical, and/or emotional needs. At worst, one or both partners may simply be using one another for their own gratification. Such relationships do not reflect genuine love, no matter how we may designate them.

Without a marriage commitment, it is easy for one or both partners to say, *“We’re going to stay together as long as it works out, or until he or she stops meeting my needs, or until I get tired of him or her, or until someone better comes along.”* However, the security of a God-honoring marriage commitment provides a couple with the freedom to trust each other and truly become one.

A marriage relationship should also serve as an example of the relationship God seeks to enjoy with those whom He has created in His image. For instance, consider the following reference to Genesis 2:24 in the Biblical book of Ephesians...

“For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. This is a profound mystery-but I am talking about Christ and the church” (Ephesians 5:31-32 NIV).

While many 21st century cultures recognize and accept these types of domestic partnerships, the New Testament epistle of [1 Thessalonians](#) takes a decidedly different view: ***“Therefore, whoever rejects these instructions isn’t rejecting a human authority. They are rejecting God, who gives his Holy Spirit to you” (1 Thessalonians 4:8 CEB).***

(1) H6763 *šela* Thayer’s Greek Definitions <https://www.blueletterbible.org/lexicon/h6763/kjv/wlc/0-1/>

“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh” (Genesis 2:24).

The concept behind the word “joined” in this passage conveys the idea of clinging, or adhering to one another. We might also use the words “glued” or “fused” to help communicate this image. ⁽¹⁾ These word-pictures tell us that we should never enter a marriage covenant with the assumption that we will simply find someone else if the marriage fails. Instead, we must enter that relationship with the intent to stick with our marriage partner. ⁽²⁾

God’s desire for those who are united in matrimony is that they become “one flesh,” as we’re told here in Genesis 2:24. A marriage relationship thus combines two people who become one emotionally, physically, and spiritually. This also explains why a couple cannot live together without the commitment expressed by a marriage covenant and really be “one” with each other.

Even so, a marriage certificate may seem unimportant to unmarried couples who are living together. Those who are involved in such relationships may view such a certificate as nothing more than a piece of paper that has no impact on their love and commitment to one another.

While it’s certainly true that a marriage certificate is just a piece of paper, the issue is what that paper represents. A marriage certificate serves to formalize one’s commitment, loyalty, and fidelity to his or her marital partner.

(1) H1692 dābaq See *Thayer’s Greek Definitions* <https://www.blueletterbible.org/lexicon/h1692/kjv/wlc/0-1/>, and *Vine’s Expository Dictionary of OT Words*, <https://www.studylight.org/dictionaries/eng/vot/c/cleave-cling.html>.

(2) See [Matthew 19:9](#) and [1 Corinthians 7:15](#) for potential exceptions.

“And they were both naked, the man and his wife, and were not ashamed” (Genesis 2:25).

So Adam and Eve were not embarrassed, ashamed, or self-conscious regarding the fact they were unclothed. However, the idea of “nakedness” involved more than just a lack of clothing. In this context, nakedness also conveys the idea of complete transparency, openness, and vulnerability.

The thought of being completely open and exposed to another person is something that is almost unfathomable to us today. For instance, if an unfamiliar person approached us with a series of personal questions, we would probably grow suspicious. In like manner, most of us do not permit others to inquire about us in great detail without a good reason.

In many instances, it is neither safe nor wise to let others know too much about us. This is why we generally avoid complete transparency with others. Instead, we prefer to remain hidden from those who may be untrustworthy, as well as those who are liable to hurt us if we exposed our vulnerabilities to them.

This marks a significant departure from the relationship that Adam and Eve initially shared. Adam and Eve experienced the liberty of complete transparency, both physically and emotionally. Their relationship held no secrets, veils, or hidden agendas. Instead, their union was characterized by honesty, openness, and genuineness.

Adam and Eve were not ashamed because they had nothing to be ashamed of. They had nothing to hide because there was nothing to hide. Adam and Eve were free to explore and enjoy everything their relationship could offer without reservation.