

Audience 11

When we look at Genesis we must also look at man's knowledge and understanding in the events that he experienced. We should not look at these experiences as something from far in the past, but look at what they basically mean. These experiences are not just part of man's prehistory (theological history, they are also the foundation of all human experiences throughout history, but they are so ingrained that we pay no attention to them.

Now we can see that what we called the "revelation of the body" earlier shows us the "extraordinary side of what is ordinary", because Genesis 1 and 2 explains these experiences as they were first created. These two parts of the bible tell us what man, male / female is in both the spiritual aspect, and the human aspect, through the body. Man's original experiences of the body, is the doorway to his experience from Genesis to the last day, but we tend to leave it in Genesis, and forget about its impact and importance in our every day lives.

Without having understood the previous audiences, we would not be able to understand Genesis 2:25 – "and the man and his wife were both naked, and were not ashamed". At first this might seem a small, insignificant part of the creation story, and in fact seems to be outside of the entire context. In fact, it is not. It is as important as the rest of Genesis. It is one of the keys to the creation story. To original solitude and original unity we have to add a third part, original nakedness.

It is in Genesis 2:25 that man's understanding and awareness of the body develops.

Naked and not ashamed not only tells us of Adam and Eve's awareness of their own bodies, but now of their awareness of each other's body, and they were "not ashamed". This puts into context man's experience at that particular time, and clearly sets the basis for understanding concepts such as the "experience of shame" as science calls them today.

Now we must look at man after the experience of original sin (the fall). To do this we have to look at original innocence (naked without shame) in the first place as it was before the fall, because in it Christ shows the connection between innocent man and sinful man.

The author then says "Then the eyes of both were opened, and they knew that they were naked, and they sewed fig leaves together and made themselves aprons" Gen. 3:7. The word "then" indicates a new situation, something they hadn't known or experienced before. The test of the knowledge of the tree of good and evil was the first test of obedience and love of God, but this new situation had new content and was a new experience of the body for mankind, and they could no longer say they were "naked but were not ashamed. This shame therefore, is not only a new experience, but a boundary between the new experience of shame, and the original experience of "without shame".

It was not that they didn't know they were naked or that the other was naked, what it does mean is that they now they were naked, and were ashamed of it. The change wasn't visual, it was much deeper than that.

This understanding arose from their consciences, as a result of the fruit of the tree of good and evil. "Who told you that you were naked? Have you eaten of the tree of which I commanded you not to?" Gen. 3:11. This quote shows that their new knowledge came from their original fall.

This change involves the whole meaning of the body as it was before the fall, and then after. Adam says to God "I heard the sound of you in the garden, and I was afraid because I was naked, and I hid myself". Gen This involves directly the man – woman (femininity – masculinity) relationship.

In the next session we will examine this change which takes us from what Christ referred to as the "beginning", and examine it as we did the original meaning of nakedness