

# Genesis 2:25

Authorized King James Version (KJV)

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

## Analysis

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

This passage continues the detailed account of Eden, human creation, and God's design for human flourishing. Genesis 2 complements chapter 1 by providing intimate details about human origins, the garden setting, marriage institution, and humanity's vocation as priest-kings in God's sanctuary-garden.

The narrative emphasizes God's personal involvement, careful preparation of human habitation, clear communication of covenant requirements, and provision for human needs including work, rest, relationship, and worship. The garden of Eden represents perfect environment where heaven and earth intersect, God dwells with humanity, and everything needed for life and blessing exists.

Key theological themes include human dignity as divine image-bearers, work as divine calling (not curse), marriage as covenant partnership, moral freedom with accountability, and the necessity of obedience for blessing. The detailed geography and placement of Eden in historical space-time (rivers, lands) presents this as real history, not mythology. These foundational truths establish the pattern for understanding humanity's purpose, relationships, and destiny throughout Scripture.

## Historical Context

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Genesis 2 provides a detailed account of human creation and Eden's establishment, using different literary style than chapter 1. Ancient Near Eastern parallels include the Sumerian Paradise myth and the Gilgamesh Epic's plant of life, but Genesis transforms these motifs within strict monotheism. The garden sanctuary with its rivers, trees, and divine presence parallels ancient temple theology where gods dwelt in sacred spaces.

The geographical references (Pishon, Gihon, Hiddekel/Tigris, Euphrates) ground the narrative in historical space-time rather than mythological timelessness. While the exact location of Eden remains debated, the inclusion of identifiable rivers presents this as real geography, not allegory. The Mesopotamian setting connects to humanity's ancient origins in that region, confirmed by archaeology.

Ancient audiences would have recognized marriage's divine institution as countercultural, elevating women beyond their typical status as property. The intimate account of woman's creation from man's side presented revolutionary equality and partnership. The garden-temple imagery established patterns for Israel's tabernacle and temple, where God would again dwell with His people in sacred space requiring holiness and obedience.

## Related Passages

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**John 3:16** — God's love and salvation

**Romans 10:9** — Confession and belief for salvation

## Study Questions

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1. What theological truths about Eden emerge from this passage?
2. What specific changes in thinking or behavior does this verse call us to make?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

וְהָיָה וְ	שְׁנֵיהם	עָרוּמִים	בָּאֵד מְ	אֵל אִשָּׁתְּ וְ
H1961	<b>And they were both</b>	<b>naked</b>	<b>the man</b>	<b>and his wife</b>
H8147		H6174	H120	H802

## !תבש

**and were not ashamed**

H954

## Additional Cross-References

**Genesis 3:7** (Parallel theme): And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

**Romans 10:11** (Parallel theme): For the scripture saith, Whosoever believeth on him shall not be ashamed.

**Isaiah 47:3** (Parallel theme): Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.

**Jeremiah 17:13** (Parallel theme): O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

**Joel 2:26** (Parallel theme): And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

**Isaiah 54:4** (Parallel theme): Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

**Psalms 25:3** (Parallel theme): Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

**Exodus 32:25** (Parallel theme): And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)

**Luke 9:26** (Parallel theme): For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

**Ezekiel 16:61** (Parallel theme): Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

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