

ASIA–PACIFIC NAZARENE THEOLOGICAL SEMINARY

**CLOTHING TO COVER NAKEDNESS:
A COMPARATIVE ANALYSIS OF GENESIS 2:25, 3:7, 3:10-11,
AND GENESIS 9:21–23**

**A Thesis Presented to
The Faculty of Asia-Pacific Nazarene Theological Seminary
In Partial Fulfillment of the Degree
Master of Science in Theology
Biblical Studies—Old Testament**

**By
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Abstract

The book of Genesis records the origin of human clothing. In the account of this book of the beginning, Adam and Eve created clothing made of sewed fig leaves to cover nakedness. Likewise, a second instance is narrated in Genesis where Shem and Japheth took a garment or piece of clothing to cover the nakedness of their father, Noah. From these two significant narratives, this study draws attention to the purpose of clothing to cover nakedness.

Nakedness is defined etymologically and contextually from the narrations. Shame, fear, and sin were the identified reactions to nakedness. These three associated effects are expounded in this study based on the way they were perceived by the narrators and characters with God's illuminating revelations. Intertextual approach and narrative criticisms are applied to analyze the components, usage, and replacement of clothing. The clothing or coverings used by Adam and Eve, Shem and Japheth, and God to cover nakedness are compared in this study to formulate not only a comprehensive but also a collaborative analysis of nakedness in relation to the feeling of shame, a sense of fear and the admission of sin. Comparative analysis is used to produce layered presentations of nakedness, shame, fear, and sin.

The sewed fig leaves for Adam and Eve and the garment placed over Noah were initially used as coverings for shame and fear respectively. But then, God altered the fig leaves with the coats of skin to cover the body and deal with sin. Hence, the conclusion of the study reveals that the purpose of clothing to cover nakedness is to cover shame, fear and sin.

It is finally discovered that determining the ownership of the body is the ultimate foundation of understanding the appropriate and suitable clothing to cover nakedness.

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DECLARATION

No portion of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

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CHAPTER 1

BACKGROUND AND SETTING OF THE STUDY

This chapter presents the reason and motivation that prompted the researcher to conduct the study.

Introduction

Clothing is an integral part of human life. It is a covering for the body that may be basic, fashionable, comfortable, and colorful. Fashionable means an expression of trend and beauty while colorful is an expression of feelings, mood, or even culture. However, basic clothing means a plain and comfortable covering. It should be appropriate and suitable; it should be chosen according to occasion, environment, season, and temperature or climate. The body cannot be separated from clothing. Lee states, “As an embodied social practice, dress must be considered in terms of its relationship with the body. Indeed, neither the body nor the dress can be understood in isolation; each derives its meaning from the other.”¹

It is fascinating to investigate the significant purpose of clothing to cover nakedness. An inquiry through research shall produce useful grounds to acknowledge a comprehensive reference on the meaningful relationship of clothing and the body.

Interestingly, clothing or body covering has a notable origin in the Bible. The first book, Genesis, has a narrative record of clothing. Sourcing out from Genesis as the substructure of the whole Bible establishes a foundational understanding of human clothing to cover nakedness. Videira-Soengas cites the significant contribution of the book of Genesis as a foundation of the whole Bible. It provides an understructure in the framework of scriptural theory, “The book of

¹ Mireille M. Lee, *Body, Dress and Identity in the Ancient Greece* (Cambridge: Cambridge University Press, 2015), 339.

Genesis deals with themes and events that lay the foundation for the rest of Scripture. It introduces many ‘theological threads that are woven throughout the tapestry of the entire Bible.’”² The ancient accounts of clothing in the book of Genesis to cover nakedness are found in Genesis 2:25, 3:7, 10–11 and 9:21–23. The earliest accounts in the book of Genesis documented two notable occasions in which clothing was used to cover nakedness. Genesis chapter three (3) records the biblical origin of clothing to cover nakedness while chapter nine (9) significantly transcribes a reaction to use clothing to cover nakedness. The story of Adam and Eve narrates the transition from unself-conscious to human nakedness into a sudden concern to be covered. Meanwhile, the second instance about Noah, as narrated, has a unique circumstance referring to a reaction to a naked body, but with a similar purpose of wrapping a cloth to cover nakedness. Simple, undecorated cloth, and unelaborated leaves as garments to cover the body used in the two instances own symbolic expressions. According to Finitsis, “Dress and clothing, being closely attached to the body and the self, actualize symbolic expression.”³ Clothing in its simplest form is a mute language. However, Finitsis continues, “Dress and dressing are not only incidental or functional acts but also acts communicating dynamic, symbolic, yet meaningful signification.”⁴

Clothing has drawn increasing attention in consideration to its substantial contribution to human moral, social, and spiritual development. In fact, a number of volumes with more detailed and interdisciplinary examinations have been written acknowledging the required research, continued studies, and sensible analyses in the communicative power of clothing. The Bible is regarded as a substantial reference for a profound discovery. The book of Genesis has notable

²Ruben Videira-Soengas, “Genesis 3:17–19: A Commentary,” *ACADEMIA* (2023): 1, https://www.academia.edu/29416107/GENESIS_3_17_19_A_COMMENTARY.

³ Antonio Finitsis, ed., *Dress Hermeneutics and the Hebrew Bible* (New York: T&T Clark Bloomsbury Publishing, 2022), x.

⁴ Finitsis, ed., *Dress Hermeneutics*, xi.

accounts of clothing to cover nakedness. Since it is called the book of origin or beginning, its narrations on the said subject is influential to an informed or knowledgeable understanding.

Hence, the focus of this study is on what the Bible discriminately imparts about clothing to cover nakedness according to Genesis 3 and 9. An objective interpretation and analysis of the narrations and other related texts for this topic is one of the aims in this study. The researcher's inclination coming from a conservative denomination shall be guarded to avoid biased interpretations. There is an interest to impartially analyze the idea behind the purpose of clothing used to cover nakedness in Genesis 2:25, 3:7, 3:10–11, and Genesis 9:21–23.

Background of the Study

Clothing has gained interest in many researchers with the Bible as a remarkable reference. Finitsis indicated, "As a field inquiry, dress has captured scholarly interest and generated numerous engaging and insightful publications over the past two years. Essays and monographs on dress and the Bible keep appearing with rapid frequency."⁵ With great regard, the investigation of this study on clothing to cover nakedness is focused on the Bible, particularly in the book of Genesis 2:25, 3:7, 3:10–11, and Genesis 9:21–23.

The challenge of proper biblical interpretation prompted this study. The art and science of understanding what the Bible really conveys motivated the researcher. Fascination with the exquisite revelation of every pivotal event in the Bible has drawn attention to discovering instructions through analyzing the biblical account of clothing as a cover of nakedness in Genesis. The etiological contribution of the two memorable stories in the book of Genesis is incalculable. Since dress is a silent language and the biblical accounts are narratives, the challenge of extracting

⁵ Zevit, *What Really Happened*, 1.

profound analysis made the study quite interesting. The inspiration is in the transformation of clothing or garment of silence into possible loud and clear teachings and doctrine.

From this circumstance, the desire to seek answers on the selected queries about clothing to cover nakedness as a comparative analysis on the subject texts in Genesis has emerged.

Statement of the Problem

Dealing with the accounts of the book of Genesis regarding clothing to cover nakedness, this study seeks to answer the following

1. What is nakedness according to Genesis 2:25, 3:7, 3:10–11, and Genesis 9:21–23?

- a. Nakedness in Genesis 2:25
- b. Nakedness in Genesis 3:7
- c. Nakedness in Genesis 3:10–11
- d. Nakedness in Genesis 9:21–23

2. What are used to cover nakedness in Genesis 3:7, 3:21, and 9:23?

- a. Sewed fig leaves in Genesis 3:7
- b. A Garment in Genesis 9:23
- c. Coats of skin in Genesis 3:21

3. What is the relationship of nakedness and shame in Genesis 2:25, Genesis 3:7–11, and Genesis 9:21–23?

- a. Nakedness and shame before the fall in Genesis 2:25
- b. Nakedness and shame after the fall in Genesis 3:7, 10
- c. Nakedness and shame of Noah in Genesis 9:21
- d. Nakedness and shame to Ham in Genesis 9:22
- e. Nakedness and shame to Shem and Japheth in Genesis 9:23

4. **What is the relationship of nakedness and fear in Genesis 3:10-11 and Genesis 9:21-23?**
5. **What is the relationship of nakedness and sin in Genesis 3:10-11 and Genesis 9:21-23?**
6. **What is the intertextual comparative analysis of clothing to cover nakedness in Genesis 2:25, 3:7, 10-11 and Genesis 9:21-23?**
 - a. The narrative context in Genesis 2:25, 3:7,10-11 and Genesis 9:21-23
 - b. The intertextual comparative analysis of clothing to cover nakedness in Genesis 2:25, 3:7,10-11 and Genesis 9:21-23

Significance of the Study

The study is significant because it shall be able to extract sound Christian principles and instructions in a comprehensible perspective regarding the reason and purpose of clothing drawn from the analysis of Genesis 3 and 9. Identifying what, when, where, how, and why clothing began to cover the body provides answers to considerable inquiries on human clothing. Notably this study shall settle an undisturbed conscience and build Christian confidence in the proper understanding of the narratives in Genesis referring to clothing to cover nakedness. The conclusions and recommendations will include extensive suggestions on preferable dress and clothing.

The following significance shall also be provided:

Pastors and Teachers. Since the study deals with an intertextual comparative analysis, pastors and teachers shall be able to have strong motivation and shall be encouraged to build comprehensive doctrinal foundation through proper interpretation. An inspiration to develop the habit of providing restfulness to the conscience in teaching Bible doctrines shall be supplied. The challenge to labor in studying the Bible shall also be consistently presented.

Bible Students. Bible students shall be encouraged to avoid mere speculations when dealing with Bible narratives and instead to critically analyze them. Other significant subjects in the Bible dealing with Christian dress and clothing shall emerge from the conclusions derived from this study.

Churches. A reliable basis for church doctrine shall be provided and pertinent questions on the issue of the reasons for and the purpose of clothing to cover nakedness shall be examined and may be resolved.

Researchers. Interest to further study and expound on the subject is stimulated. Support of biblical ideas is encouraged to be added to strengthen angles that seem necessary.

Libraries. Dependable references shall be found in the list of sources, citations, and information. Credible material shall be provided in the substantial discussions about the reason for and purpose of clothing to cover nakedness.

Christian Doctrine. This study shall provide a strong foundation on the doctrine of Christian holiness and sanctification through a proper understanding of the body being covered by clothing to be holy before God, not by mere design or form of clothing and social expressions but by the reason, purpose and functions of clothing revealed through the proper interpretation of the narratives of the origin of clothing in Genesis.

Definition of Terms

Sound procedure requires that we start with definition of terms. Precise definitions allow for better assessments, generate productive discussions, and create value for the field of research beyond any ability to provide accurate description.

Analysis. It is conceptually defined as the detailed examination of the elements or structure of clothing to cover nakedness in the subject texts.

Clothing. It is any item worn to cover the body. This is also conceptually defined as the covering used in the narration of the subject texts.

Comparative. It is a comparison between two or more texts in Genesis as subjects of the study.

Cover. It is the extent to which something deals with or applies to the range or the scope of the subject area or content involved.

Dress. It is a type of clothes worn in a particular way and with a particular set. It is a garment with a matching bodice (refers to a type of covering the torso from the neck to the waist) giving the effect of a one-piece garment.

Fear. It is an unpleasant emotion caused by considering harm and danger that may likely cause pain, or a threat, and a feeling of anxiety concerning the outcome of something or the safety and well-being of someone.

Genesis. It is the first book of the Pentateuch and of the biblical scriptures of both Judaism and Christianity, describing the origin of the universe and of man by creation.

Garment. It is an item of clothing also known as apparel or attire worn on the body.

Intertextual. Shaping of the meaning of the text by another text, either through deliberate compositional strategies such as a quotation or allusion, or translation, or by interconnections between similar or related works perceived by an audience or reader of the text.

Interdisciplinary. It is an approach that involves the combination of multiple academic disciplines into one activity or research project. It draws knowledge from several fields, a kind of thinking across boundaries.

Naked or Nakedness. It is the state of being in which a human is without clothing.

Narrative Criticism. It is analyzing the narration through critical understanding of the characters and the sequences of events using reconstruction or living back to the time of the story.

Shame. It is an unpleasant emotion often associated with negative self-evaluation or perception; it can produce pain, feeling of exposure, distrust, powerlessness, and worthlessness.

Sin. It is an immoral act considered to be a transgression against divine law; an act regarded as a regrettable fault, offense, omission, or commission.

Trigger. It is an idea or an event that works as a device to release and to set off a mechanism that causes a particular action, process, or situation.

Scope and Delimitation

This study is conducted to investigate and analyze the origin and purpose of clothing to cover nakedness. The main narration shall be drawn from the book of Genesis chapter 3 and Genesis chapter 9. However, the narratives shall reference Genesis 2:25 as a significant verse to contribute to the discussion of Genesis 3 and 9 in the intertextual comparison of shame, nakedness, and clothing to cover nakedness. It intends to obtain significant details that provide facts, features, and essential ideas about clothing. Along with the revealing information are verified thoughts from the narrations. Sound biblical concepts shall be formulated to establish guides and substantiate principles for Christian living.

This is a descriptive study. It seeks to describe and interpret the characteristics of the subject by its settings and background, and circumstances and relationships, using an intertextual and disciplinary approach, as well as data analysis through narrative criticism.

According to Jessy Jaison, a descriptive study “is concerned with the conditions or relationships that exist, opinions that are held, processes that are going on, effects that are evident, or trends that are developing.”⁶ The study shall incorporate the finding of other studies and

⁶ Jessy Jaison, *Qualitative Research and Transformative Results: A Primer for Students and Mentors in Theological Education* (Bangalore, India: SAIACS Press, 2018), 21.

research on clothing. The data and information gathered will be used to answer the stated specific inquiries in the statement of the problems. The focus shall be the origin of clothing in Genesis, based on the historical biblical account and narratives, exploring the reason and purpose of clothing.

Genesis is taken as the main resource book or main reference in the analysis. This approach is grounded on the fact that the New Testament can be best explained, understood and established utilizing the lens of the Old Testament.

Chapter 2

REVIEW OF RELATED LITERATURE

This chapter presents the variables, related literature and studies which are relevant in the study.

Related Literature

Hebrew Bible

Many authors have used the Bible as a significant source in the study of clothing. Joy Wagstaff presents the Bible as a reference in her study on clothing, “Despite the dynamic portrayal of clothes in the Hebrew Bible scholars continue to interpret them as flat and inert objects. They are often overlooked or reduced to background details in the biblical texts. However, this thesis will demonstrate that the biblical writers’ depictions of clothes are not incidental and should not be reduced to such depictions.”⁷

Little and large details in keeping the body are equally regarded by the Hebrew Bible. Laura Quick emphasizes the literature from the Bible, writing “By exploring references to such items in the Hebrew Bible and in early Jewish literature, it will be demonstrated that cosmetics were associated with women in general—and with a certain type of woman in particular. In this literature, cosmetic application is connected with immoral behavior and deviant sexual practices.”⁸ Cosmetics are deemed part of beautifying, improving, and making up of the body similar to the

⁷ Joy Bethany Wagstaff, “Redressing Clothing in the Hebrew Bible: Material-Cultural Approaches,” (Dissertation Abstract, Berrien Springs, Michigan: Andrews University, 2017), 2.

⁸ Laura Quick, “She Made Herself Up Provocatively for the Charming of the Eyes of Men: Cosmetics and Body Adornment in the Stories of Judith and Susanna,” *Journal for the Study of the Pseudepigrapha* 28, no. 3 (2019): 2-3, <https://doi.org/10.1177/0951820719832449>.

reason of clothing. In fact, cosmetics or body painting is generating a trend to cover the body. Purpose and intention for cosmetics can be associated with clothing.

This study shall draw significant meaning from a relatively short narration of the stories of Adam and Eve and Noah and his sons. The normally background details in the Hebrew Bible shall be considered valuable in determining the purpose of clothing to cover nakedness. The account of the Hebrew Bible has one of the earliest records of human existence. Hence, it is esteemed salient in the attainment of the objective of the study.

Genesis as a Book

The Book of Genesis recounts a significant record of human history and origin. Discoveries have been made in science, art, and other fields in visiting and revisiting the record of the book. The book of Genesis is considered a substructure of the entire Bible. The narration in Genesis is the focal reference of the succeeding events of the Bible. Dunn asserts that Genesis overlays the stage of the Bible drama and presentation. He says, “Genesis is the first book of the Hebrew and Christian canon, and as it sets the scene for the rest of Scripture, its theological importance cannot be overstated. Every Biblical book that follows is to be read through the theological and historical lens offered in its foundational narrative.”⁹ By its record of the origin of man, his environment, and initial encounters, Genesis can be a material reference. Roy Clouser though against it, yet in his article about science and faith remarked that not only religious people and theologians, but also founders of modern science, are exploring the book of Genesis as a reference to earth and human origins, “It is understandable why so many thinkers in the early history of modern science found it tempting to look in the scripture (Genesis) for hints concerning information to which they had

⁹ Devin Hayward Dunn, “Exiled from Eden: An Exegesis of Genesis 3” *ACADEMIA* (October 2018): 6, https://www.academia.edu/37554225/Exiled_from_Eden_An_Exegesis_of_Genesis_3.

no access: the early stages of the cosmos, the origin of life forms, the age of the earth, the origin of humans, and so on. Many theologians and founders of modern science looked for hints about such information in the scripture since that information appeared impossible to get from any other way.”¹⁰

Rolf Rendtorff also cites the theological gift of Genesis as a book. The record of the book again is favored as a narrative cornerstone, “From a theological perspective, it is acknowledged that the opening statement of Genesis is without question the foundation of all that is to follow in the Scriptures.”¹¹ John Sailhamer points to Genesis as a significant book of beginning. He says,

It stands at the beginning of OT theology as one which forms the beginning of the Pentateuch, the beginning of the Old Testament as a whole and thereby the beginning of the Bible. He notes that the account of Genesis opens with a concise statement about the Creator and the Creation. It is the foundation of all that is to follow in the Bible and its purpose is threefold: to identify the Creator, to explain the origin of the world, and to tie the work of God in the past to the work of God in the future.¹²

Again, knowing the beginning is a safe reference in the continuing discovery of knowledge, values, and precepts. Genesis cannot be overstated in this perspective.

Elaine Wainwright quotes Pope Francis in her article, stating, “The creation accounts in the book of Genesis contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality. He goes on to lay out what he sees as ‘three fundamental and closely intertwined relationships: with God (the Holy), with our neighbor (the Human) and with the Earth itself (Habitat).’ These three categories give a significant lens for an ecological reading of biblical texts.”¹³ Visiting Genesis provides a better view of God’s relationship with man

¹⁰ Roy A. Clouser, “Reading Genesis,” *Perspective on Science and Christian Faith* 68, no. 4 (December 2016): 256, https://www.researchgate.net/publication/312087300_Reading_Genesis_in_the_journal_Perspectives_on_Science_and_Christian_Faith_vol_68_number_4_Dec_2016.

¹¹ Rolf Rendtorff, *The Canonical Hebrew Bible: A Theology of the Old Testament*, trans. David E. Orton (Leiderdorp, Netherlands: Deo Publishing, 2005), 13.

¹² Rendtorff, *The Canonical Hebrew Bible*, 13.

¹³ Elaine Wainwright, “Relations Disrupted – Genesis 3:7-15,” *Tui Motu Interisland Magazine*, June 1, 2018, <https://hail.to/tui-motu-interislands-magazine/article/bbxwVfa>.

and the role of the Garden of Eden as their place of communication. The narration of the circumstances surrounding the moment of discovering the necessity of clothing to cover nakedness is crucial to a profound teaching. Richard Davidson presents the determinative character of Genesis in theology: “The creation accounts of Genesis 1–2 coupled with the portrayal of the disruption and divine judgment presented in Genesis 3 have been described as of seminal character and determinative for a biblical theology.”¹⁴ Davidson’s description of Genesis and his own words add to the weighty share of Genesis in theology and in biblical doctrine.

Genesis is the introduction of the 66 books of the Bible. In any book or literature, the introduction is never a neglected part. It both introduces and presents a glimpse of the literature’s totality. Kenneth Matthews remarks, “Therefore, many argue that Genesis should not be read as a single book, but rather, an introduction to a larger book.”¹⁵ Sandra Collins indicates the important starting point of the historical narratives of the Bible: “I begin this study by looking at the historiographical background to the Hebrew Bible, specifically what the Bible is doing in its historical narratives. This is an important starting point since the Bible incorporates narratives as well as historical, prophetic, poetic and legalistic texts. I will do this by presenting some of the major textual theories behind Genesis through Kings, the books where our stories appear.”¹⁶ The interest in the book of Genesis continues. Narratives in this book never exhaust their flavor. The wonder of the stories fascinates many readers. Jacques Doukhan points to the interesting narrative of Genesis that it is one of the sought books in the Bible, “Whatever is the reason the fact that creation has been placed at the beginning of the Bible; it must have a role and serves a particular

¹⁴ Richard M. Davidson, “The Theology of Sexuality in the Beginning: Genesis 3,” *Andrew University Seminary Studies* 26, no. 2 (Summer 1988): 121.

¹⁵ Kenneth A. Matthews, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*, vol. 1A, *Genesis 1:11-26* (Nashville, TN: B&H Publishing Group, 1996), 43; Gerhard Von Rad, *The Old Testament Library: Genesis*, rev. ed. (Philadelphia, PA: The Westminster Press, 1976), 13.

¹⁶ Sandra Ladick Collins, “Weapons Upon Her Body: The Female Heroic in the Hebrew Bible” (PhD diss., University of Pittsburg School of Arts and Sciences, Pennsylvania, 2009), 19.

interest. It is the most investigated part of the Bible. It is significant that it has often served as the basis of literary theories as well as theological systems and exegetical methodologies which have been developed for larger parts of the Bible.”¹⁷

Genesis as the first book of the Pentateuch is recognized by the Jews. It is the foundational record of their people and their community. It is also called the “Torah” or the teaching and the law. Walter Houston wrote, “The first five books of the Old Testament or Hebrew Bible, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, have always been recognized as a distinct unit, often known as the ‘five books of Moses’ or as the Pentateuch, from the Greek meaning ‘five scrolls’. For the Jews it is the ‘Torah’ or ‘teaching’.”¹⁸ Genesis plays a considerable role in the Pentateuch. It does not only set the theme but also lay the grounds of the continuing narration of the story of the origin of things and of people. Evans et.al. wrote, “Nevertheless, the function of Genesis in the Pentateuch is apparently not exhausted by it as introduction. It is fairly obvious that Genesis introduces and discusses themes and topics in Exodus to Deuteronomy.”¹⁹

This study regards Genesis as the best reference in discovering the purpose of clothing being one of the literary records of human origin, existence and experiences. Its assumption and declaration as the record not only of the beginning but much more so, of the first instance of creating and using a form of covering or clothing for the body are eminent.

Intertextual Consideration

Intertextual approach in understanding the texts contribute to the interpretation of the Bible. Wider and deeper understanding is enhanced through the integration of this method. This kind of

¹⁷ Jacques B. Doukhan, “The Literary Structure of the Genesis Creation Theory” (PhD diss., Andrews University Seventh Day Theological Seminary, Michigan, 1978), 2.

¹⁸ Walter J. Houston, *Pentateuch* (Norwich: SCM Press, 2013), 1.

¹⁹ Craig A. Evans, Joel N. Lohr, and David L. Petersen, eds., *The Book of Genesis: Composition, Reception and Interpretation* (Leiden, Netherlands: Brill, 2012), 29.

approach not only deepens but also widens the scope of understanding of the subject texts or passages. Worton and Still assert, “Each reader of the particular text in question is already a reader of texts, and thus brings to this latest text a cross-fertilization of phrases and ideas from other texts previously read. Hence the growing recognition of the importance of what Julia Kristeva has termed ‘intertextuality’. Dialogue between texts can help us shape meaning.”²⁰ As described by Worton and Still, intertextual methodology fertilizes the interpretation. It is very interesting to note that intertextuality can create a dialogue between and within the texts in Genesis 2:25, 3:7-11 and Genesis 9:21-23. The dialogue between and within texts shall certainly shape meaning and produce increasing details demonstrating the purpose of clothing in the subject texts. Examining and comparing texts and passages cross pollinates their substance. In Goodman’s book is written these words, “Texts talk to one another; they echo one another; they push one another; they war with one another. They are voices in chorus, in conflict, and in competition. The similarities between texts invite conversation, while differences allow each text to be affected by the other. Indeed, all texts are embedded in a larger web of related texts, bound only by human culture and language itself; so intertextual reading is inevitable.”²¹ Here, the illustration used is the voices put together to create a wonderful symphony. Intertextual examination provides not only distinct voices of thoughts together to create a harmony of purpose soothing and calming to the ear and mind but of a more graphic imagination and understanding, i.e., texts and passages well interpreted produce a comforting grasp and peaceful grip.

Fresh and additional expressions and concepts can be derived from the comparison which intertextual study requires. In Fox’s influential comparison of the Song of Songs with ancient

²⁰ Michael Worton, *Intertextuality: Theories and Practices*, ed. Judith Still (Manchester: Manchester University Press, 1990), 1-2, 22-23.

²¹ William Goodman, *Yearning For You: Psalms and Song of Songs in Conversation with Rock and Worship Songs* (Sheffield: Sheffield Phoenix Press, 2012), 7.

Egyptian love songs he argues, “By comparing structurally or thematically related works (whether or not the observed similarities are due to the influence of one work on the other), we may discover models—of attitudes, concepts, forms of expression, literary devices, and so on—which help us fine-tune our reading of the texts.”²² Fox further argues that comparative study is particularly effective if we look for differences at the very points where the texts show similarities: “... we can best understand the individuality of a text by discovering where it diverges from the works it most resembles. This is so even when we compare texts where there can be no question of influence of the one on the other.”²³ Readers can find intersectional relationships; similarity, differences, complexities, inconsistencies and connections in the texts and passages. Paul Ricoeur proposes a similar approach in his search for ‘points of intersection’ between the Song and other biblical texts which use nuptial imagery, with each augmenting the meaning of the other, “Let us therefore allow all these texts to project themselves on one another and let us gather those sparks of meaning that fly up at their points of friction.”²⁴

It is always the goal of interpretation to be precise. Thus, the approach should be aligned with this purpose. The context of every passage in the Scriptures demands proper intertextual approach. Ojewole in his aim for a precise interpretation using the principle of the dual approach summarized his study, “This dissertation seeks to ascertain the meaning and referent of the ‘seed’ and its related pronouns in Genesis 3:15. This dissertation analyzes Genesis 3:15 exegetically, intratextually, and intertextually, tracing the meaning of this ‘seed’ in Genesis, the rest of the Old Testament, and the New Testament. The literary, structural, thematic, terminological, syntactical, morphological, and semantic analyses of the context of Genesis 3:15 demonstrate that this verse

²² Goodman, *Yearning For You*, 9.

²³ Goodman, *Yearning For You*, 9.

²⁴ André LaCocque and Paul Ricoeur, *Thinking Biblically: Exegetical and Hermeneutical Studies*, trans. David Pellauer (Chicago: University of Chicago Press, 1998), 303.

is the center of the message of Genesis 3.”²⁵ Precise interpretation also means better understanding. James Mutua wanted to understand Ezekiel 36:27 better. The pursuit led him to an intertextual approach of the verse in understanding the Spirit of God in relationship to Israel. Hence he wrote, “In this text (referring to Ezekiel 36:27), every major phrase and clause has varied interpretations or calls for further investigation. Not only do scholars have different interpretations of the verse, but also the English Bible versions vary in their translations. The research needs to conduct an exegetical, intratextual, intertextual, and theological study in order to investigate further the Spirit of God in relationship to Israel in keeping the laws of God in the context of restoration in Ezekiel 36.”²⁶

Connecting and comparing is a way to escape text and passage in isolation. The Bible has its way of interpreting itself. There is more to connect and compare every part of the scripture. Hence, isolating a text and a passage has to be avoided. Intertextuality as a methodology describes that the text is not in isolation. Thang stated, “This also indicates the importance and need of intertextuality in the interpretation of the text. Intertextuality, therefore, provides opportunities to see texts from multiple perspectives.”²⁷ If the researcher circumvents text independence and instead ties them together, a marvelous network will be found. Cole and Peterson’s book writes, “No text is read independently of the reader’s experience of other texts, intertextual study opens opportunities for today’s interpretation of the whole Bible back again.”²⁸ Setting an intelligent and

²⁵ Afolarin Olutunde Ojewole, “The Seed in Genesis 3:15: An Exegetical and Intertextual Study” (dissertation abstract, Andrews University, Michigan, 2002), n.p.

²⁶ James Waita Mutua, “The Spirit of the Lord and Obedience to God’s Law : An Exegetical, Intertextual, and Theological Study of Ezekiel 36:27” (dissertation abstract, Andrews University, Michigan, 2014), n.p.

²⁷ Van Nun Thang, “Happy Are the People Whose God is the Lord: The Whole Burnt Offering in Leviticus 1 as an Expression of the Greatest Commandment” (master’s thesis, Asia Pacific Nazarene Theological Seminary, Philippines, 2022), 16.

²⁸ Ross Cole and Paul Petersen, eds., *Hermeneutics, Intertextuality and the Contemporary Meaning of Scripture* (Hindmarsh, Australia: Avondale Academic Press, 2014), 3, 15.

comprehensive study demands intertextuality. Laurent Hoskins also says, “Without intertextuality, a literary work would simply be unintelligible, like speech in a language one has not yet learned.”²⁹

Intertextual approach and method on the two substantial stories narrated in Genesis: The Nakedness of Adam and Eve and The Nakedness of Noah can link and yield synthesized meaning and a symphony of purpose in choosing clothing to cover nakedness. Just imagining like the result of visual blending of colors, intertextual approach and method is similarly creating more meaningful shades of ideas putting and integrating texts together. Thus, this procedure is an inevitable approach in this study.

Interdisciplinary Approach

An interdisciplinary approach in biblical research on dress has come under the influence of the rapid development of interdisciplinary studies, and strong ties exist between the field of biblical studies, as a primarily text-focused discipline, and dress studies. Furthermore, one can hardly overestimate the importance of theories, models, and perspectives that all these other disciplines bring to biblical studies. Because biblical studies is a relative latecomer to this type of investigation, interdisciplinary insights prove valuable in many ways. They allow us to cover the gaps between the past and the present and to observe the dynamics in which the evidence may be immersed. Shaun Cole argues for the importance of an interdisciplinary approach, saying,

Until recently, relatively neglected areas of fashion studies and dress history, and by explicitly bringing together these areas to present a comprehensive investigation this thesis serves to provide a new contribution to knowledge in these areas. Taking an interdisciplinary approach, that is common in both fashion studies and cultural studies, the specific combination of research methods that is employed throughout the body of work, has provided a unifying element that further enhances this contribution to knowledge.³⁰

²⁹ Dale R. Hoskins, “Translating Intertextuality in Scripture” (DMin diss., Gordon-Conwell Theological Seminary, Massachusetts, 2017), 12.

³⁰ Shaun Cole, “Sexuality, Identity and the Clothed Male Body,” (thesis abstract, University of the Arts London, 2014), n.p., <https://core.ac.uk/download/pdf/39998282.pdf>.

Talking about clothing styles and design is inevitable. From the very passage in the discussion of this research is noticeable the consciousness of style or clothing design. The style or design depends on the need. Adam and Eve sewed fig leaves with the intention to provide a covering suited or designed for the parts of their body to be covered. Hence, they thought of an appropriate style to cover their bodies. Nakedness of the human body does not only demand plain cover but a clothing with a proper style or design.

Eventually, the coat or skin further indicates a style or design. Bryan McCarthy focuses on less attended details of human clothing before—at present, style or design really matters. He carried out research on the sartorial style or tailoring of the clothing and describes his work thusly: In the history of sartorial reflection, the usual offerings for human motivations to dress are: protection (i.e. from the elements), modesty, decoration, and socio-political self-expression.”³¹

The research included the interdisciplinary approach to view the characters in the subject texts, their behaviors and reasons in a different angle. Our present time and period has enough disciplines to stretch out the scope of understanding human reactions and responses just like the characters in Genesis 2:25, 3:7-11, 3:21 and Genesis 9:21-24: Adam, Eve, Noah, Ham, Shem and Japheth. The unknown reasons and unidentified purpose in their behaviors can be understood through other disciplines. Thus, this approach is deemed useful in this study.

Setting and Context

Setting means the place or type of surroundings where something is or where an event takes place. It involves time, place and circumstances from which something originates, occurs and develops. Context however, means the circumstances that form the setting for an event, statement,

³¹ Bryan David McCarthy, “From Fig Leaves to Skinny Jeans: How Clothes Shape Our Experience of God, Ourselves, and Everything Else,” (dissertation abstract, Balliol College, Oxford, 2016), n.p., Oxford University Research Archive.

or idea, and in terms of which it can be fully understood and assessed. They are two unavoidable considerations in understanding an event or a narration. The setting clarifies the background of the story and the context is the narrative intentions. Gore wrote, “Historical Context of the Bible is fundamentally a book of history. It is organized around the major civilizations and epochs of the ancient world. In sum, this book will provide helpful guidance for anyone seeking to read the Bible with an eye on its ancient setting.”³² Not only is the Old Testament requires such considerations but even the New Testament similarly. Williams stated, “In terms of subject and approach to the study of the New Testament, the setting is significant in its context because it is the controlling feature. No text can be understood in a vacuum, serious study of the New Testament has therefore always sought to understand its context or setting and has been prepared to explore the many avenues of enquiry which shed light in which the New Testament arose.”³³

Clothing issues always involve culture. The color and the designs depend on varied cultures from different regions. Culture can create a norm or practice that builds a conscience. Choice of clothing is affected by practice or culture. Within each culture are the environment, occasions and practice.

Clothing involves the whole body. Different cultures provide diverse ways of covering and dressing the human body. It can be external and internal, out of the skin or within the skin, and can be from head to toe depending on the unique tastes of the culture. Vines Complete Expository Dictionary of the Old and New Testament defines clothing as, “Clothing is an apparel, garment, vesture, and raiment. It can be an outer or inner garment and lower or upper garment.”³⁴ Referring to the wide range of human body covering, Strong said, “Clothing means a covering that may be

³² Bruce W. Gore, *Historical and Chronological Context of the Bible* (Bloomington, IN: Trafford Publishing, 2010), iv.

³³ P. J. Williams, eds., et al., *The New Testament in Its First Century Setting: Essay on Context and Background* (Grand Rapids, MI: William B. Eerdmans Publishing, 2004), ix.

³⁴ W. E. Vine, Merrill F. Unger, and William White, *Vines Complete Expository Dictionary of the Old and New Testament Words: With Topical Index* (Nashville, TN: Thomas Nelson Publishers, 1984), 105.

an apparel, cloth, garment, lag, rap, raiment, vesture, wardrobe, dress, outer robe, long robe or long clothing.”³⁵

In a more specific point of view, clothing may focus on apparel or garments put on to cover the body. The material includes the cloth or textile. White on the other hand defined clothes or clothing, “Clothes or clothing are the collective coverings for the body usually made of fabric.”³⁶ Typically, clothing is made of textile fabrics, but throughout time it has included garments made from animal skin and other thin sheets of materials and natural products found in the environment. The wearing of clothing is mostly restricted to human beings and is a feature of all human societies. The amount and type of clothing worn depends on gender, body type, social factors, and geographic considerations. Clothing serves many purposes. It may serve as protection from the elements and varied objects within the environment, such as rough surfaces, sharp stones, rash-causing plants, and insect bites. Clothing can insulate people from extreme temperature, whether cold or hot conditions, and it can provide a hygienic barrier, keeping infectious and toxic materials away from the body. It can protect the body from injury and discomfort or facilitate navigation in varied environments. Clothing also provides protection from ultraviolet radiation. It is used for protection against injury in specific tasks and occupations.

Clothing may also communicate social status, wealth, group identity, and individualism. Wagstaff expressed her consideration of culture which affects the choice of local apparel: “Inquiry is necessary on the material and visual evidence for clothing and textiles from ancient Syro-Palestinian and ancient West Asian cultures to construct a perspective of the social and material impact of clothing in the culture in which the biblical texts were constructed and formed.”³⁷

³⁵ James Strong, *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990), 204.

³⁶ Steven White, *White's Dictionary of the King James Language*, vol. 1, *Understanding Bible Words as They were Used in 1611* (Surrey, Canada: Steven John White, 2004), 243.

³⁷ Wagstaff, “Redressing Clothing in the Hebrew Bible,” 2.

Wearing clothes reflects variable social norms. It may connote modesty. In many parts of the world, not wearing clothes is indecent; in public, genitals, breasts, or buttocks should not be made visible. Coverage of the pubic area or genitals is the most frequently encountered minimum cross-cultural basic custom. From the theory of modesty is emphasized the consciousness to cover the body, especially the genitals, as a standard of modesty. Dunlap states, “This theory, The Theory of Modesty, familiar from the Mesopotamian legend of the Garden of Eden and Eve’s seduction by the serpent, holds that clothing was originally worn to conceal the genital organs from a sense of shame, modesty, embarrassment.”³⁸

Adam and Eve lived with in a particular culture according to the narration in Genesis. With human and his environment is a culture. Baring remarks, “Every creation story tells about the people who created the story. This includes the way they think, act, and relate with other people, even with their environment, in short, the culture of the people. A creation story of a particular culture would tell about the place or the role of the human person vis-à-vis the created world.”³⁹ Even from the little moment of interaction between Adam and Eve and the garden as their environment, a culture had started. There is a way of life established for the human connection to his body and his surroundings. With such or any culture is a reaction to nakedness.

Culture does not only affect the choice of design and appropriate clothing but also the consideration of Bible interpretation. However, the issue of clothing in reference to interpretation is greatly affected by human environment and culture. Culture is part of the narrative of the Bible. Understanding its content also lies in the setting and background of the story. In this regard, culture is inevitable, especially in human clothing. Proper interpretation of clothing requires the

³⁸ Knight Dunlap, “The Development and Function of Clothing,” *The Journal of General Psychology* 1, no. 1 (1928): 64, <https://doi.org/10.1080/00221309.1928.9923412>.

³⁹ Jom C. Baring, “The Role of Man and Woman in the Visayan Creation Story and in Genesis 2:4b-25 Vis-à-vis Today,” *ACADEMIA* (2013): 1.

understanding of the context of a text or a passage. Drawing the particular culture from the said context significantly assists in the contextualization or cross examination of culture considerations. Sebastian Kim emphasizes the significance of understanding culture in the precise analysis of the Bible: “Cross-textual Biblical interpretation which I propose is an appropriate negotiations between the Bible and Asian contexts for the benefit of the multi-scriptural Christian community of Asia.”⁴⁰ Another aspect to be noted is the application of literal interpretation, unless the passage indicates it otherwise. The Bible has parables and other narratives that are indicated as being symbolical. However, contextualization is complicated by a restrictive approach in interpretation, i.e., exclusivism. Clothing has to be dealt with as a multicultural consideration. Kim also explains the recommended approach in understanding the Bible: “Literalism in an approach to the Bible and exclusivism in religious vision are dangerous in multicultural and pluralistic religious contexts; they only foster conflicts, hegemony and terrorism.”⁴¹

Exhaustive interpretation of the Bible demands an understanding of the culture. Exegesis is the bona fide hermeneutics. Human experiences narrated in the Bible, relationships, dealings, and even words are dictated by the surrounding culture. Lee supports the relevance of knowing the culture in understanding the interpretation of the Bible. Biblical interpretation in Asian perspective may cause a damaging effect without seeking the culture. He stated, “Conversion to Christianity would not, therefore, present any serious conflict and dilemma to the local Christian converts should there be enough space given to a spontaneous interaction and a mutual transformation without imposition of the missionary’s doctrinal inscription for total submission to the absolute authority and exclusive claims of the Bible.”⁴² Culture and community are significantly

⁴⁰ Archie C. C. Lee, “Cross-textual Hermeneutics and Identity in Multi-Scriptural Asia,” in *Christian Theology in Asia*, ed. Sebastian C. H. Kim (Cambridge: Cambridge University Press, 2008), 181.

⁴¹ Lee, “Cross-textual Hermeneutics and Identity,” 199.

⁴² Lee, “Cross-textual Hermeneutics and Identity,” 182-183.

embedded in people because they are what shape their lives and nourishes their being. Thus, Lee also quoted, “The whole problematic of Asian hermeneutics is largely that while the newly acquired Christian Bible began to provide them with a new meaning of life, Asian Christians could not completely sever their connections with their community and its cultural religious texts, which had nurtured and shaped their lives and continued to sustain and nourish their well-being.”⁴³

The setting and the people with the culture and the environment set the background of the subject narrations in the Bible; they provide better understanding of the context. Setting and context either bring the event in our time or leading readers back in their time. Understanding the period, the environment and the surrounding circumstances as backgrounds reconstructs the actual story. And, in reconstruction, the imagination becomes more real and comprehensive. It is like making a real time scenario of the narration. Hence, setting and context is an integral element in substantiating the discovery of the purpose of this study.

Origin of Clothing in Genesis

The origin of clothing in Genesis significantly forms an image and understanding of human nature. History builds a structure, a pattern, and a system. Clothing goes along within this trend.

Again, literary consideration of the origin of human clothing helps in understanding the current circumstance. The present can always be traced from the past. In fact, the controversies of the present can be better disentangled by knowledge of the past. Dunlap points out, “The relation of clothing to ornament and the actual functions of each in the social and individual life of man and woman, all these are of grave importance. To a certain extent these problems are independent

⁴³ Lee, “Cross-textual Hermeneutics and Identity,” 182-183.

of the problem of the origin and past developments of clothing and adornment. Yet, to an important degree, the understanding of present situations depends on the understanding of origins.”⁴⁴

With the intention to untangle the disagreement on clothing, its purpose needs to be reviewed, repeated and relayed. Sandra Collins says, “But we need to place the historical narratives in context. That is to say, can we ever hope to discover their original intent and purpose? And what of other ancient Near Eastern literature of the time? What role should these works play in our understanding of these texts?”⁴⁵

The scripture has records that can be evidence of an intelligent view. Amram Tropper claims, “The Bible demonstrates a thriving historical consciousness where subjective elements of memory combined with official modes of understanding. Clearly we can locate a sense of this in the Bible where folklore, oral literature and official history come together. The Bible seems replete with a sense of the importance of Israel’s history as communicated through human lives.”⁴⁶

The Bible is a valuable literature of culture demonstrating the value of the human body. This valuing evolved into aesthetic consciousness. However, arguments remain in the issue of human clothing: whether form first, then function, or vice versa. Consequently, though usually overlooked, the issue still demands a reasonable paradigm with a universal approach. Quick indicates that though the issue of clothing is universal, it is rarely considered. She comments, “The use of cosmetics and body adornment in order to decorate and beautify oneself is an almost universal part of the human experience. This was also true of the ancient Palestinian culture that gave rise to the Hebrew Bible and early Jewish literature. Despite this, cosmetics and their function

⁴⁴ Dunlap, “The Development and Function of Clothing,” 64.

⁴⁵ Collins, “Weapons Upon Her Body,” 19.

⁴⁶ Amram Tropper, “The Fate of History After the Bible: A New Interpretation, History and Theory,” *History and Theology* 43, no. 2 (May 2004), 180.

in the narratives in which they feature is an understudied subject within the academic scholarship of biblical literature.”⁴⁷

Tracing back the origin in Genesis is important in this study. The recorded story about clothing in Genesis unfolds the very beginning and with the beginning is revealed the reason and purpose of clothing. Therefore, the origin of clothing in Genesis provides a definite answer to the inquiry of this research.

Clothing and the Body

Clothing and the body are connected, and, in fact, clothing is considered part of the body. People consider touching someone’s clothing the same as touching the body. There is significant expression of the body through its clothing. Dress is always considered in terms of its relationship with the body. Indeed, neither the body nor dress can be understood in isolation. Each derives its meaning from the other. Entwistle states the connection of the dress and the body, “Dress has an intimate relationship to the body. The materials we hang at the margins of our body—fabric, jewelry, paint or feathers, enjoy a close proximity to the flesh, outlining, emphasizing, obscuring or extending the body.”⁴⁸

The body cannot be separated from clothing. Clothing is part of the body. In fact, it is one of the reasons that nakedness has an instant inconvenience. One’s clothing carries and describes the body. Clothing can alter the figure of the body to a certain degree. Philip Sidberry writes, “Apparel design has been proposed as a tool for altering the perceptual body and an individual’s level of body cathexis. The purpose of this study was to uncover dress shape preferences of female

⁴⁷ Quick, “She Made Herself Up Provocatively,” 1.

⁴⁸ Joanne Entwistle, “The Dressed Body,” in *Real Bodies: A Sociological Introduction*, ed. Ellie Lee and Mary Evans (New York: PALGRAVE, 2002), 133.

consumers as a function of body shape and body cathexis.”⁴⁹ The characteristics of the body in shape, height and size is a great factor in clothing. Hence, clothing and its seeming alteration profoundly influence the perception of the body.

Whatever one does with the body affects the body, no matter whether it is outward or inward. Changes of clothing are supposed modifications either small or big. The body may not change technically, but the projection or impression does. Powell studied the relationship of the dress and the body and writes, “Tattoos, piercings, unnaturally colored hair, and other body modifications have historically carried negative stereotypes. These negative stereotypes often follow people into the workplace, which could impact their overall job satisfaction. This study sought to expand upon past research by examining current attitudes towards body modifications in the workplace. As body modifications become more popular and accepted in society, it is important to forecast and assess how organizations should react to body modifications.”⁵⁰

Clothing and the human body communicate with the self and with the people around. Chong Kwan took time to consider the relationship of the dress and body in everyday life. The study concludes, “Felt on the boundaries of the body, dress is positioned as providing a sensory atmosphere for the wearer, one that negotiates the tensions between private and public experience, enabling the participants to push out into and pull back from the world. It is therefore argued that sensory engagement with dress is an integral part of the wearer’s everyday negotiation of the self within social life.”⁵¹ One’s clothing tells something about himself or herself. Flugel claims, “When we adorn or decorate ourselves, we signal who we are and what our values are, communicating publicly our most personal stories and our deepest anxieties, making dress an “extension of our

⁴⁹ Philip Anthony Sidberry, “Effects of Body Shape on Body Cathexis and Dress Shape Preferences of Female Consumers: A Balancing Perspective” (master’s thesis, Auburn University, Alabama, 2011), ii.

⁵⁰ Cameron B. Powell, “From Business Suit to Business Beanie: Dress Code, Personality, and Job Satisfaction in the Workplace” (master’s thesis, Xavier University of Psychology, Ohio, 2020), 5.

⁵¹ Sara Chong Kwan, “Making Sense of Everyday Dress : Integrating Multisensory Experience Within our Understanding of Contemporary Dress in the UK” (PhD diss., University of Arts London, 2016), 238.

bodily self. It is through clothes that we form our first impressions of our fellow-creatures – visible at a distance as the face is not.”⁵²

Projection as an essential part of clothing is observable especially in professions. Clothing often easily identifies one’s occupation. Donell researched a group of people in relation to the associated appearance in dress and professionalism. She says, “Through the norms of a society, people must meet certain expectations in order to survive and provide for their family. For example, job expectations driven by human judgment on appearance create a norm that society must follow. The question is how much appearance attributes such as dress and hair color affect others' interpretation of who a person may be. The purpose of this study was to evaluate the relationship between specific appearance and body modifications.”⁵³

In the introduction of this research, it is emphasized that the body and clothing cannot be separated. Clothing is an extension of the body. Considering the proven connection of the two, the body and clothing, leads the course of this research to surmise nakedness and clothing are sewed together as well. Clothing is designed for the body and a naked body needs clothing. Therefore, clothing and the body is an obvious idea within this study.

Loincloth and Garment

Distinguishing the loincloth from a garment is significant in this study. Loincloth can be considered a covering while a garment is a clothing. A loincloth covers part of the body and a garment wraps or clothe the body. Their distinctions contribute on determining the purpose of clothing.

⁵² J. C. Flugel, *The Psychology of Clothes* (Richmond, London: London Hogarth Press, 1950), 38.

⁵³ Ashley Donell, “The Effects of Body Modifications and Dress on Perceived Professionalism and Competency of a Female Model,” (thesis Abstract, University of Arkansas, Fayetteville, 2012), n.p., <https://scholarworks.uark.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=1519&context=etd>.

The covering made from sewed fig leaves is translated as loincloths. It is defined as stitched leaves to cover the waist. Strong defines the sewed fig leaves as a waist covering. In Hebrew transliterations: chagowr, chagor, chagowrah, or chagorah means a girdle or loincloth. In Genesis this refers to the fig leaves used by Adam and Eve to cover themselves from view by their Creator. More modern Bible translations use other words in this verse (“coverings,” “loin coverings,” “loincloths.” The Hebrew word chagowr appears 6 other times in the Old Testament (1 Samuel 18:4; 2 Samuel 18:11; 20:8; 1 Kings 2:5; 2 Kings 3:21; Isaiah 3:24). In Greek, it is (transliteration: simikinthion), and refers to a narrow workman’s apron, a wide belt or half-girdle worn by artisans and servants around the waist to protect their clothing. The Greek word is from the Latin word *semicinctium* which refers to a half-girdling or narrow covering. Most translations say “handkerchiefs” or “aprons” were brought from his body to the sick, and the diseases left them and the evil spirits went out of them (Acts 19:12). In Luke 17:8, it refers to a servant’s apron: “Would you not rather say to him, ‘Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink’?”⁵⁴

Loin is the lower part of the body that requires appropriate style or design to fit. The girt moreover, is a belt type which means to surround, enclose and encircle which in its definition means style or design. With a supporting prospect George also pointed out, “The earliest and most basic garment was the 'ezor or ḥagor’, an apron around the hips or loins, that in primitive times was made from the skins of animals. It was a simple piece of cloth worn in various modifications, but always worn next to the skin. Priests wore an 'ezor’ of linen known as an ‘ephodh’. If worn for mourning, it was called “a saḳ.” When garments were held together by a belt or girdle, the cloth was also called an 'ezor or ḥagor’. The *simlāh* was the heavy outer garment or shawl of various forms. It consisted of a large rectangular piece of rough, heavy woolen material, crudely sewed

⁵⁴ Vines, Unger and White, *Vines Complete Expository Dictionary*, 36.

together so that the front was unstitched and with two openings left for the arms. Flax is another possible material. It is translated into Koine Greek as "himation" and George in his discussion of dress concludes that it "closely resembled, if it was not identical with, the himation of the Greeks. In the day it was protection from rain and cold, and at night when traveling Israelites could wrap themselves in this garment for warmth on their journey to Temple for the feast three times a year. They are required to gather from around the world to his holy land as scripture says in Deuteronomy 16:16. The front of the simlāh also could be arranged in wide folds and all kinds of products could be carried in it."⁵⁵ Human consciousness of clothing is driven also by the need of the body determined possibly by the immediate environment and purpose.

Loincloth is a kind of clothing that is usually from the ribs down to the hips. A garment in this study connotes a mantle or a piece of cloth. These two types refer to the sewed fig leaves used by Adam and Eve and the garment or a wrapping piece of cloth used by Shem and Japheth to cover the nakedness of Noah. They are significant in this study because they indicate a form or a design of covering or clothing. Clothing form or design is a consideration in covering the body. Consequently, loincloth and garment are considerable components of this study to find out the purpose of clothing to cover nakedness.

Clothing and Character

Clothing expresses human character. The social status, perspective and attitude are even manifested by the way one wears and carries the clothes. There is a clothing character and a character in clothing. Karhoff cited, "Clothing is part of the visible person and may reflect attitude

⁵⁵ George B. Eager, *International Standard Bible Encyclopedia*, vol. 1, *Dress* (Grand Rapids, MI: Eerdmans Publishing, 2013) 992.

and other facets of personality.”⁵⁶ Clothing is essentially defined as a form of communication. Even without verbal expression clothing or any form of body covering communicates social status, perspective, and attitude. One’s clothes present his profession and involvement, destination and purpose, and attitude and perspective. Profession and involvement mean the occupation can be recognized whether a doctor, teacher, lawyer, engineer, police army, or a fireman. Destination and purpose by means of clothing maybe determined whether a person goes to the forest, farm, or beach. Attitude and perspective can also be displayed by the clothes whether sad or happy and willing or not. Clothing is an extension of the self as he stated, “Clothing maybe considered an extension of the self and can serve as a means of reinforcing body walls or of changing the image entirely.”⁵⁷

Further, extensive is the communication of human clothing or covering. Even traits like moods, attitudes, and personal views are revealed by clothing. Hannover and Kuhnén stated that clothing or any body covering expresses traits, “This study tested the hypothesis that different clothing styles can influence self-descriptions by priming certain trait categories. Results show that participants who were dressed formally used more formal adjectives than casual ones to describe themselves. The opposite was true in participants wearing casual clothes. In addition, formally dressed participants responded faster to formal than to casual adjectives, while this difference was reversed in casually dressed participants.”⁵⁸ It is very interesting to discover that even a mindset and expression can be influenced by clothing.

Another meaningful communication of clothing or covering is morality. According to some studies clothing expresses propriety, correctness, appropriateness or decorum. Philips as a

⁵⁶ Norma Irene Karhoff, “Clothing Related Attitudes and the Body Image as Perceived and Expressed By Business and Professional Women” (PhD diss., Ohio State University, 1979), 6.

⁵⁷ Karhoff, “Clothing Related Attitudes and the Body Image,” 9.

⁵⁸ Bettina Hannover and Ulrich Kuhnén, “The Clothing Makes the Self,” *Journal of Applied Psychology* 32, no. 12 (2002): 2513, <https://doi.org/10.1111/j.1559-1816.2002.tb02754.x>.

Pentecostal member studied the body language of one's appearance by the dress, "Bodies are fervently protected from impropriety and immorality, through prescribed attire. How dress is used within the community not only makes them upstanding members of the church assembly but also defines them as 'saints' (sanctified ones, holy assembly members) and helps to develop their relationship with God. I want to explore how appropriate pious dress might bring an assembly member closer to God and even illicit the gifts of the Holy Spirit within these assembly members."⁵⁹ Clothing does not only exhibits the character but can relevantly display how one understands its purpose.

Clothing reveals human character. Again, it is a mute language. It communicates what, who, how and why a person chooses a clothing to cover the body. The researcher is fully convinced that there are possible varied purposes in clothing. However, such purpose is demonstrated on the form of clothing selected by a person. Furthermore, the knowledge of the function of clothing is even exhibited in the determined purpose. With the demonstrated form and understanding of function of clothing is the person's character manifested. Behind the purpose of clothing is the principle or virtue. Clothing is not just a plain body covering but also a human expression of character. Thus, this is very significant in this study.

Clothing as a Covering

Clothing has sartorial, social, psychological and moral elements. However, no matter how one considers it but the plain indication of clothing is as a covering. Suitability, appropriateness and aesthetic value comes after protecting the body first. Cohn indicates, "The three main themes

⁵⁹ Amanda Beth Philip, "Modern Modesty: The Renegotiation of Female Pious Dress In Modern Pentecostal Assemblies," (thesis abstract, University of Arkansas, Fayetteville, 2012), n. p., <https://scholarworks.uark.edu/cgi/viewcontent.cgi?article=1340&context=etd>.

of clothing according to women's view are: 1) socialization and appropriateness, 2) fitting in and standing out, and (3) self-focused dressing motives.”⁶⁰

The basic purpose of clothing according to the subject narration of this research is to cover. Adam and Eve wanted to cover themselves. Covolo tried to look for the origin of clothing in the Bible to further understand the fashion theory. However, he concluded, “The Bible doesn't directly address fashion, which today refers to the rapid interplay of clothing in consumer societies. But the Bible has a surprising amount to say about clothing. Right from the beginning, after the Fall, Adam and Eve became aware of being “undressed.” Then God provides for them in their nakedness.”⁶¹ Even God's fundamental intention of giving the coats of skin is to cover Adam and Eve.

Clothing as a covering of the human body provides warmth and keeps the body dry. There are also other indications as ceremonial and social, particularly when it adds ornaments and head dresses. Beidelman enumerated that behind clothing and ornaments are complex, even in a culture materially primitive as the Nuer, a Nilotic ethnic group concentrated in the Greater Upper Nile region of South Sudan and they also live in the Ethiopian region of Gambella . There are two ideas: (1) Clothing is used to keep persons warm and dry. Nuer wear skins or cloth over their shoulders or backs for this purpose. (2) Clothing and ornaments are sometimes used to indicate a person's social status or prestige or to enhance someone's appearance, especially at ceremonies.”⁶² Clothing as a covering has basic and incidental purposes. Basic means the main function of clothing to provide heat when cold and protection or cover from the harmful elements of the

⁶⁰ Caitlin S. Cohn, “Revealing and Concealing: A Qualitative Study of Young Women's Views of Dress Choices,” (thesis abstract, University of Minnesota, 2012), iii.

⁶¹ Robert Covolo, “Fashion Theology: The Biblical Meaning of Clothing,” (dissertation abstract, Fuller Theological Seminary, Pasadena, California, 2015), n.p.

⁶² T. O. Beidelman, “Some Nuer Notions of Nakedness, Nudity, and Sexuality,” *Journal of the International African Institute* 38, no. 2 (April 1968): 114.

environment. Incidental on the other hand is the aesthetic or form value of the clothing; it means how it looks or appears.

Again, it is important in this study to determine how Adam and Eve understood clothing. The sewed fig leaves does not serve as a clothing but a covering. What they made covered the sensitive parts of their bodies but it did not clothe the body. Shem and Japheth wrapped the naked body of Noah but on the other hand, it did not serve an adequate form. The sewed fig leaves meet the form but fail in function. The garment or a piece of wrapping cloth used to cover Noah served the function but short of form. Thus, indicating the clear distinctions as proper covering contributes on realizing the purpose of clothing to cover nakedness which is the aim of this study.

Shame, Guilt and Fear

Guilt and shame have attracted the interest of several disciplines, such as theology, philosophy, psychology, and psychoanalysis as well as being a common theme in literature. Fear is connected to guilt and shame and vice versa. Gunnar et. al. took time to consider the root word of shame and guilt relatively, "They said that etymologically the word "shame" is traced back to the Indo-European root kam/kem, and refers to the "hiding," "concealing," "covering up." The English word "guilt" is related to the German word "Geld" (money), which is reflected by the fact that guilt can be understood as expressing a striving to "repair," or to recompense someone for something."⁶³ Related to the reactions of Adam and Eve, their shame was brought by the guilt of disobeying the command of God especially when they heard God walking or approaching the garden-anthropomorphically expressed. Eventually admitted by Adam that his guilt brought fear that made him hide. Not only Adam but also Eve self-confessed that she was deceived. Shields

⁶³ Gunnar Karlsson and Lennart Gustav Sjöberg, "The Experiences of Guilt and Shame: A Phenomenological," *Human Studies* 32, no. 3 (September 2009): 336, <https://doi.org/10.1007/s10746-009-9123-3>.

stated, “The phrase “he deceived me” derives from the root which means “beguile, deceive.” A brief examination of its usage throughout the Old Testament reveals that the one who is deceived is generally led to believe something to be true which is untrue. The woman, then, offers in response to God’s interrogation the defense that she was led to believe something to be true that was, ultimately, not true. She was deceived.”⁶⁴ Though Adam and Eve failed to admit honestly their sin, but their guilt was proven by their fear. Fear was among the ill feelings both began to experience after eating the forbidden fruit.

Guilt and fear has another associated feeling, that is shame. A person who begins to feel guilty will be ashamed. Shame is a wide range and specifically undetermined response to guilt. The point of wide and undetermined response means Adam and Eve could not clearly understand the after the fact effect. They hide with overlapping causes nakedness, shame, guilt and fear. Never had they recall of God’s wrath displayed or any form of anger showed. In fact, God did not talk to them with a condemning tone but with a guiding question instead. Fear was not because of knowing a concrete consequence but an inflicted struggle of their sin—moral awareness or disappointing God. Gunar further stated that shame and guilt are usually associated to one another. He quoted that, “in psychology, shame and guilt are often discussed together, analyzing their similarities and differences, as well as their possible interconnectedness. One claim has been that they are different expressions of what should be considered the same effect, that guilt is a kind of moral shame. Some researchers treat them as similar emotions and argue that they both involve a perception of one's self as the causal agent.”⁶⁵

Selms stated, “The man and the woman had hid each other’s shame by covering themselves with the fig leaves, they now have to hide amongst the tree in fear of God and Hamilton supported,

⁶⁴ Martin A. Shields, “Man and Woman in Genesis 1-3” (master’s thesis, Sydney College of Divinity, 1995), 88.

⁶⁵ Karlsson and Sjöberg, “The Experiences of Guilt and Shame,” 336.

‘Concealment is the order of the day’. Their experience of fear is an expression of their growing perception of guilt. The presence of God made them aware of their transgression and their sin. Awareness of the creator brings awareness of transgression, which in turn brings awareness of guilt and fear. The mere sound of God walking in the garden is enough to put the man and the woman in touch with reality—a reality where they are accountable to their creator for their actions.”⁶⁶ They came to remember the commandment of God not to eat the fruit of the tree of the knowledge of good and evil. The same means where they perceived that they were naked made them realize the transgression they committed to God. They saw not only their own nakedness that needed a sewed fig leaves but also their sin that made them afraid and thought they needed to hide to God.

Shame, fear and sin are reactions and a cause respectively. These are essential feelings that must be dealt in covering nakedness. They also reflect the initial and ultimate purpose of clothing. Initial as clothing to cover nakedness deals with shame and fear, ultimate because in clothing the body, it protects sin. In this study shame and fear are two immediate reactions to nakedness; they are legitimate cause to cover the body. Yet, a sustainable purpose of clothing is to deal or protect sin. A naked body may express unnoticed character and nature of sin. And, it can eventually draw sin from the observing eyes. Therefore, it is justified to discuss and reckon in this study the weight of these reactions and a cause: shame, fear and sin.

⁶⁶ Paisley Noel Van Rooyen, “The Character of God in Genesis 2-3” (master’s thesis, University of Pretoria, South Africa, 2015), 111.

Chapter 3

METHODOLOGY

This chapter presents the procedures or techniques used to process, analyze and interpret the data or subject texts of the study.

Research Design and Methods

A qualitative descriptive design of research with narrative criticism and intertextual analysis are used in this study. Qualitative design is selected because the aim of the study is to interpret through the analysis of the characters, their interactions and circumstances within the texts and other related texts, “Qualitative research method focuses on interpretation of phenomena in their natural settings to make sense in terms of meanings people bring to these settings.”⁶⁷ Peshkin also agrees that qualitative method divulges the inherent character, setting and situations. He commented, “The purpose of qualitative research is to reveal the nature of certain situations, settings processes and relationships.”⁶⁸ A descriptive design is used also, since the purpose of the study is to analyze, determine, examine, and interpret the etiology of clothing. Amante wrote that, “Descriptive research involves the explanation, recording, examining, analysis and interpretation of the nature, composition or phenomena.”⁶⁹ A comprehensive findings and result can be achieved by the combination of the qualitative descriptive design, narrative criticism and the intertextual analysis.

⁶⁷ Norman K. Denzin and Yvonna S. Lincoln, *Handbook of Qualitative Research* (Thousand Oaks, CA: Sage Publications, 1994), 3.

⁶⁸ Alan Peshkin, *The Goodness of Qualitative Research: Educational Researcher*, Vol. 22 No. 2 (March, 1993), 23.

⁶⁹ Jaison, *Qualitative Research*, 22.

Definition of Narrative Criticism

The researcher utilized the Biblical texts with narrative criticism as a significant approach in this study. Narrative criticism has been adopted and is considered appropriate to the Biblical narrative due to its systematic approach. There are involved period, space, plot, characters and point of views in the subject narrations in Genesis. With these concerns, narrative criticism as an approach has an assumption dealing with them “all narrative texts from antiquity until modern times have in common certain literary characteristics such as time and space, focalization (point of view), plot, characters, and so on.”⁷⁰ Tolmie continues that, “these characteristics are then integrated and presented in terms of narratological frameworks that can be used for the analysis of individual narrative texts.”⁷¹ The subject texts in this study are narrations of the history of the origin of the world and of man. Thus, narrative criticism is suitable as Murphy supplementally defines, “Narrative criticism is a criticism that focuses on the literary shape of the text and examines the text to discern its aspect (fiction or non-fiction, prose or poetry), genre (history, legend, myth, etc.), structure (including plot, theme, irony, foreshadowing, etc.), characterization, and narrative perspective.”⁷²

Narrative criticism is a considerable approach in literary narratives in fact Toyoda quoted that, “the whole of the narratives may be analyzed by divisions and subdivision and their relation to one another. He also advised the reader has to heed to the systematic arrangement of parts, since the analysis will at the same time give him the course of the action. For such, it is a way of effective exploration of the characterization and speech, specifically laconism in the narratives of Genesis

⁷⁰ Mark Allan Powell, “Narrative Criticism,” in *Hearing the New Testament: Strategies for Interpretation*, ed. Joel B. Green, 2nd ed. (Grand Rapids, MI: William B. Eerdmans Publishing, 2010), 239–240.

⁷¹ Tolmie, *Narratology and Biblical Narratives*, 1.

⁷² Catherine Murphy, “Exegesis: Narrative Criticism,” Religious Studies Department: Resources for Research & Writing, Santa Clara University, accessed January 5, 2024, <https://webpages.scu.edu/ftp/cmurphy/courses/all/bible/exegesis/narrative.htm>.

in detail.”⁷³ The story of Adam and Eve and Noah and his sons should be analyzed looking at the relation of the texts to one another. The parts should be arranged to see the course of actions, how the characters express themselves in the story and other significant details that can explain the reason and purpose of the actions-choosing the covering or clothes.

The framework of the narrative criticism is patterned from Powell from which he deals the subject narration looking at the characters of the story. He identifies the main characters and supporting characters, “The author communicates his message to the reader through the narrative developed in the relationship of the main characters with the supporting ones.”⁷⁴ The narrative should not only focus on the characters but even on the sequence linking the connection of every part to the whole, ““the narrative is to be read sequentially and completely with all its parts being related to the work as a whole.”⁷⁵ This is the normative process of reading stories. It is also very notable to study the story of Adam and Eve and Noah and his sons looking back on the period it was written. It is trying to understand the people, environment and circumstances in their time. Powell mentioned this approach and calls it reconstruction. It means imagining the reader living in the garden or with Noah. Powell pointed, “Narrative criticism also examines the Biblical texts from “the perspective from which the work (narrative) appears to have been written, a perspective that must be reconstructed by readers on the basis of what they find in the narrative.”⁷⁶ The aim of the reconstruction is to uncover the intended meaning of the narration in the story of Adam and Eve and the story of Noah and his sons, “The goal of narrative criticism must be to uncover the

⁷³ Tsuneki Toyoda, “Lot as Supporting Character: The Lot-Abraham Relationship in The narrative of Sodom and Gomorrah (Genesis 18-19)” (master’s thesis, Asia Pacific Nazerene Theological Seminary, Philippines, 2020), 14.

⁷⁴ Mark Allan Powell, *What Is Narrative Criticism?*, Guides to Biblical Scholarship New Testament (Minneapolis, MN: Fortress Press, 1990), 19-20.

⁷⁵ Mark Allan Powell, “Narrative Criticism,” in *Hearing the New Testament: Strategies for Interpretation*, ed. Joel B. Green, 2nd ed. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2010), 242.

⁷⁶ Powell, “Narrative Criticism,” 240.

meaning intended (or constructed) by the implied author, a meaning that is not esoteric but that the implied reader is expected to grasp.”⁷⁷

Synchronic Approach in Narrative Criticism

Narrative criticism basically focuses on the subject texts in the Bible. Thus, it is significant for the researcher in the exegetical process to ask what the text is saying and how it is said, since “the meaning of the story” as Fokkelman puts it, “originates only from the dialogue between ourselves and the text.”⁷⁸ This approach shall add to the premium exegetical meaning of the texts because the interpretation is drawn from bringing the reader into the text and into the story. White in the front cover of his dictionary, “It’s like traveling back in time and looking over the shoulder of the translator!”⁷⁹

Therefore, since this is a text centered approach, the researcher used the synchronic approach in analyzing the subject biblical texts. Toyoda indicated that synchronic is designed to be a text-centered approach, “In such situations, narrative criticism, which is a synchronic and text-centered approach, is heuristic and helpful to read and study the Biblical texts effectively, since it directs them primarily to study the Biblical texts themselves and explore the meaning of the texts without outside references.”⁸⁰

The Parallel Approach to the Narratives

Parallel approach to narrative criticism means, “the resemblance of two or more components of a unit whereby the later element mimics, opposes, or builds upon the former element.”⁸¹

⁷⁷ Powell, *What Is Narrative Criticism?*, 29.

⁷⁸ J. P. Fokkelman, *Reading Biblical Narrative: An Introductory Guide* (Louisville, KY: Westminster John Knox Press, 2000), 26–27.

⁷⁹ White, *White’s Dictionary of the King James Language*.

⁸⁰ Toyoda, “Lot as Supporting Character,” 31.

⁸¹ Murphy, “Exegesis.”

Leighfield defines Parallel storylines also called parallel narratives or parallel plots – “are story structures where the writer incorporates two or more separate stories. They’re usually linked by a common character, event, or theme.”⁸² This study considers the value of parallel approach because of the significant relationship this type of criticism shall form and create. The antithetical, constructive, synonymous, rhythmical, symbolical and typological idea can be drawn from the biblical narratives. The antithetical is the opposite idea, the constructive is the differing or building idea, the synonymous is the repeated element or component, the rhythmical parallel criticism is about the cadence, sequence or pattern, the symbolical idea of the parallel criticism is what and where it points to and the relationship between the symbols and the typological idea is the concrete place, object or figure that finds its fullest meaning in another place and figure.

In this study the subject texts and the narrations in the passage of Genesis shall produce intelligent analysis and interpretation through narrative criticism applying the parallel connections. This approach shall add means to extract the idea the texts want to truly communicate.

Intertextual Analysis

Intertextual analysis is mainly adopted in the interpretation of the Bible narratives. Umberto Eco writes, “No text is read independently of the reader’s experience of other texts.”⁸³ No verse stands alone. The scripture explains itself. One text can be better understood with another text. Every text is not in isolation. Miscall pointed that, “intertextual is inevitably an approach that raise questions. Does isolating certain parts of each biblical book give an unbalanced picture by failing to take account of the whole? Clearly, ‘no text is an island’; any biblical text is part of a larger

⁸² Luke Leighfield, “How to Storyboard a Parallel Storyline,” Boords, updated October 19, 2023, <https://boords.com/blog/how-to-storyboard-a-parallel-storyline>.

⁸³ Umberto Eco, *The Role of the Reader Explorations in the Semiotics of Texts* (Bloomington, IN: Indiana University, 1994), 20.

context, within its own book and the wider canon. Readers of biblical texts have traditionally sought to be aware of their wider context within the books in which they are set.”⁸⁴ Intertextual analysis, therefore, provides opportunities to see texts from multiple perspectives synchronized towards a comprehensive investigation. This type of approach opens opportunities for today's interpretation. Intertextual Analysis allows the verse to communicate to each other. Hoskins defined intertextuality as the deep relationship of the scripture texts and how the text intertwined and interwoven within the text and outside of the text.”⁸⁵ Intertextual analysis clarifies the interconnections between a text, to the other and the context. The communicative amenity of the interconnections of the verse to another and its context elucidates inclusive and thorough analysis and interpretation. Intertextual Analysis is finding out the idea communicated by each text to another with the context. It is drawing out the idea conveyed by the person, culture, and circumstances. Thang defines Intertextual Analysis as, “an interrelation between texts that shapes the understanding and interpretation of an audience. Intertextuality may be seen as allusion, quotation, echo, and any other possible way used in interpreting the text.”⁸⁶

There are different ways to approach intertextuality. Kristeva's concept of intertextuality divides the text into two axes: “a horizontal axis, which is the linear connection between author and reader through the text, and a vertical axis, which connects the text to other outer texts.”⁸⁷ It means the horizontal axis is basically a text connection through quotation and allusion in the same book or type of reference. The vertical axis is through references to another form or outside the book. It might be a film, song and others. In biblical scholarship, horizontal intertextuality is

⁸⁴ Peter D. Miscall, *Isaiah* (Louisville, KY: Westminster Press, 1992), 45.

⁸⁵ Hoskins, “Translating Intertextuality in Scripture,” 1.

⁸⁶ Thang, “Happy Are The People Whose God Is The Lord,” 17.

⁸⁷ Thang, “Happy Are The People Whose God Is The Lord,” 17.

through other biblical texts and vertical is through outside of the biblical text. This research, therefore, used horizontal axis of intertextual analysis.

Narrative criticism and intertextual analysis shall blend together for an adequate interpretation. The indication of the intention of the study to have a comparative analysis implies the necessity of the approach and significantly assures a distinguished outcome.

Intertextual Comparative Analysis

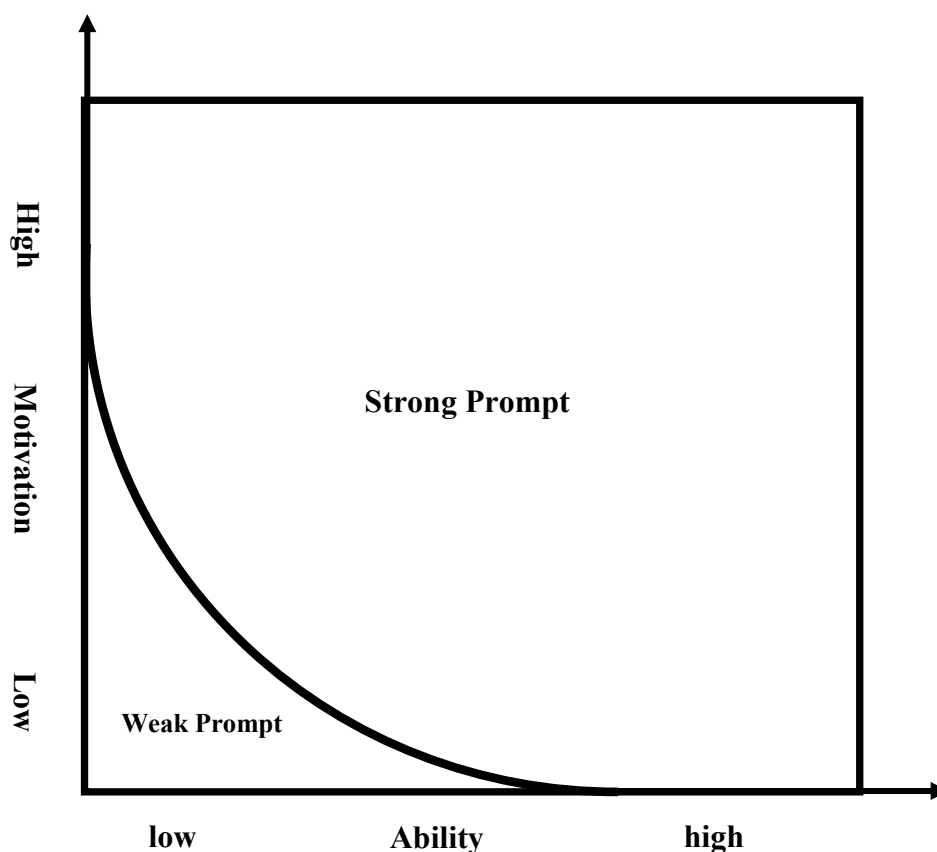
One reliable approach in analysis is by comparison. Walk explained the significance of comparative analysis. He suggested a guide to use this approach, “The grounds for comparison anticipates the comparative nature of your thesis. As in any argumentative paper, your thesis statement will convey the gist of your argument, which necessarily follows from your frame of reference. But in a compare-and-contrast, the thesis depends on how the two things you've chosen to compare actually relate to one another. Do they extend, corroborate, complicate, contradict, correct, or debate one another? In the most common compare-and-contrast paper—one focusing on differences—you can indicate the precise relationship between one text to another in your thesis.”⁸⁸ Comparison produces a better perspective. Dealing not only with one or two texts provides a wider range of views. Different texts can provide another angle, additional details and wider pattern for as much better analysis. Comparison deals with similarities and differences that can supply more comprehensive interpretation.

⁸⁸ Kerry Walk, “How to Write a Comparative Analysis,” Writing Center Harvard University, accessed January 10, 2024, <https://cbs.umn.edu/sites/cbs.umn.edu/files/migrated-files/downloads/Compcontrastharvard.pdf>.

Theoretical Framework

The theoretical framework guides the research and determines what concepts to cover and how to measure them. It offers a general representation of the relationship between things and lies on a much broader scale of resolution. It dwells on already present and time-tested theories that comprise the findings of various studies.

The Fogg Behavior Model (FBM) is a design behavior change model introduced by BJ Fogg, “This model posits that behavior is composed of three different factors: *motivation*, *ability* and a *prompt*. Under the FBM, for any person to exhibit a behavioral change needs to be motivated, have the ability to perform the behavior and needs a prompt or trigger to perform this behavior.”⁸⁹



⁸⁹ B. J. Fogg, “A Behavior Model for Persuasive Design” (paper presented at Persuasive Technology, Fourth International Conference, Claremont, California, April 26-29, 2009), 1, <https://doi.org/10.1145/1541948.1541999>.

Motivation

There are different motivators that affect the human reactions or behavior:

1. Pleasure/Pain. These motivators produce a response immediately and although powerful these are not ideal. Boosting motivation could be achieved by embodying pain or pleasure.

The nakedness in Genesis posted a motivation from Adam and Eve to Ham and Shem and Japheth.

Adam and Eve were driven by the serpent with a pleasurable motivation. The pleasure to gain knowledge of good and evil served as a strong trigger to Adam and Eve. Further, afterwards, another strong motivation drove them to cover themselves and eventually hide. Nakedness and shame turned to nakedness and fear.

Ham had no such drive to cover the nakedness of his father. This low motivation or trigger manifests a negative reaction. While Shem and Japheth immediately reacted to cover their father's naked body. It is a strong prompt on the opposite side of Ham.

God was strongly prompted by seeing Adam and Eve hiding. He knew they had disobeyed his commandment. The questions he asked were to let Adam and Eve know what they have done, "Who told you that you were naked?", "What is this that you have done" and "Because you have done this."

2. Hope/fear. Both these motivators have a delayed response and are the anticipation of a future positive outcome (hope) or negative outcome (fear). The narration of Genesis revealed the fear not only of Adam and Eve but even Shem and Japheth as a negative outcome.

God in a hopeful motivation inquired what happened to Adam and Eve. It was in his hope to let the couple realized their sin. The consequences of their disobedience do not mean complete abandonment but again a hopeful aspirations with the provision of the coats of skin because of the

rapid changes of the environment and requirement of living. The clothing to cover their nakedness is a symbol of hope for man to cope with the demand of the world and of God.

3. Social acceptance/rejection. People are motivated by behaviors that increase or preserve their social acceptance. The shame and fear of Adam, Eve, Shem and Japheth made them reacted the way they do. Adam and Eve could have felt rejected by God because of their sin. Shem and Japheth on the other hand were trying to protect their father and avoid commit a disgrace as well.

Again, it is notable that the sewed fig leaves is an act to be socially acceptable because of the shame they began to feel. Covering and hiding could be understood as the negative reaction to be accepted because of the inner realization, “can be a conscience of good and evil brought by eating the fruit,” that they are rejected because of sin. Shame and fear are natural responses of inner rejection.

Ability

This factor refers to the self-efficacy perception at performing a target behavior. It is the human ability to execute the intended behavior, it can be low or high.

There can be several elements or dimensions that characterize high ability or low or simplicity of performing a behavior:

1. Time. The user has the time to perform the target behavior or the time taken is very low.

Adam and Eve displayed this factor. They immediately sewed fig leaves. They used time to accomplish the target behavior—covering themselves. Ham disregarded the time while Shem and Japheth made used of the time to cover their father. In fact, the target behavior required no much time that they just used a plain garment and not the typical clothing.

God of course upon seeing the transgression stepped in to deal with sin and make provision for Adam and Eve.

2. Resources. The user has enough resources for pursuing the behavior.

Adam and Eve used the available fig leaves. Ham did not exert any effort to find a clothing while Shem and Japheth used a garment obtainable and accessible to wrap their father's uncovered body. God made a coat of skin.

3. Physical effort. Target behaviors that require physical effort may not be simple enough to be performed.

The target clothing to cover nakedness was made by Adam, Eve, Shem and Japheth. However, on Adam and Eve God made another clothing to cover their nakedness, the coat of skin.

4. Brain cycles. Target behaviors that require high cognitive resources may not be simple hence undesirable for behavior change.

The realization grew on the side of Adam and Eve. The initial perception was their nakedness with shame followed by guilt and fear that profoundly demanded a clothing to cover nakedness. Ham had failed to recognize the need for a garment to cover the nakedness of his father and had an undesirable behavior while Shem and Japheth moved to a desirable one.

God with all the time, ability and resources behaved in the most desirable conduct to provide the coats of skin as clothing to cover nakedness.

5. Social deviance. These include behaviors that make the user socially compliant or deviant. These kind of behaviors are not simple.

The compliance of Adam and Eve was attained to cover themselves, Shem and Japheth also complied to cover their father and ultimately God made the coats of skin as the most acquiescent. Ham can be considered the one with a deviant social behavior because of his disregard to a socially unacceptable predicament.

6. Non-routine. Any behavior that incurs disrupting a routine is considered not simple. Simple behaviors are usually part of routines that make it quite easy or simple to follow.

The non-routine behavior is the disobedience of Adam and Eve. They started as obedient or compliant to the instructions of God. Until the serpent beguiled them to eat the forbidden fruit. Again, Ham's indifference to his father is also a non-routine behavior. They both disrupt the natural order not only of human life but of the world. Ham disrupts the norm of social behavior towards a father and his honor.

Prompt

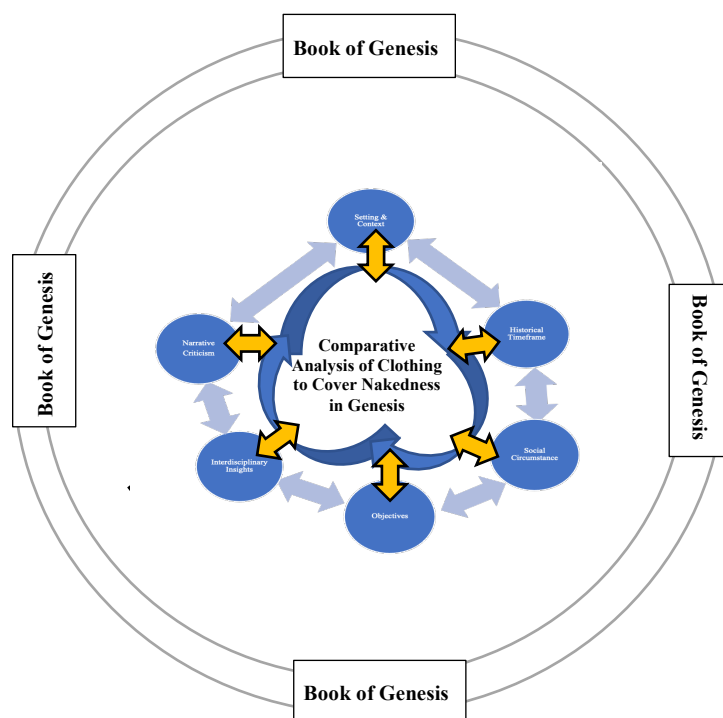
Prompt are triggers that may be explicit or implicit about the performance of a behavior. These are influencing factors that maybe strong or weak to create a reaction or a human behavior.⁹⁰ The narration in Genesis display the effect of motivation, trigger or prompt. Adam and Eve were prompted by a pleasurable desire, Ham with a weak motivation was prompted by a non-routine behavior or abnormal reaction not to cover the naked body of his father while Shem and Japheth were prompted to use an accessible garment to cover the nakedness of their father because of their utmost concern. God of course, his unwavering compassion to man prompted him to make the coats of skin to cover the nakedness of Adam and Eve.

Conceptual Framework

The conceptual framework focuses on how the problem under research is explored in a specific direction undertaken by the researcher. It describes the relationship between specific variables identified in the study and outlines the process of the whole investigation. Conceptual framework is commonly used in a qualitative research.

The conceptual framework intends to present the researcher's synthesis of literature and explains the concept. It links concepts with empirical research and important theories to form the basis of the research. The following are the significant items in the conceptual framework:

⁹⁰ Fogg, "A Behavior Model," 1.



Book of Genesis. It is the book where the narrations are taken. The subject texts are Genesis 2:25, 3:7–11 and Genesis 9:21–23. Hence, the conceptual framework is surrounded by the book of Genesis because the discussion circumscribes on the subject texts or narrations in the book.

Setting and Context. The setting or the background of the texts and the context are used to understand the narration in their time, imagining their circumstances and the surrounding culture, it is going back in their setting to draw out the context establishing a better frame of reference. The background of the subject texts construct the dimension of the context. The dimension projected by the context uncovers the varied revealing angles of the narrations. The Garden of Eden, the time and setting of creation, the nakedness of Adam and Eve, the eating of the fruit, and God communicating with the couple are noteworthy details on the setting and context of the narration. Noah's nakedness, Ham's reaction and Shem and Japheth's responses are also elements contributing to the setting and context.

Historical Frame. The time period is significant to provide a better reference of the people, environment, attitude and lifestyle. Arnn stated, "The previous chapters introduced the material

culture and current archaeological models of Toyah, as well as ethnographic and environmental data, in order to develop a framework or model for prehistoric hunter.”⁹¹ Understanding the historical frame of the subject texts is garnering historical sources for reasonable inferences. The Genesis narration declares itself as the beginning. Notably it is a significant historical frame.

Social Circumstance. Social circumstance is pertinent to have a clearer imagination of the environment that influences the behavior of a person. It is valuable for better analysis to indicate the existing situation or state affecting the life, welfare and relations of Adam, Eve, Ham, Shem, Japheth and God.

Interdisciplinary Insights. Interdisciplinary view in the approach of the study does not only provide wider and larger source but also assists in layering the level of understanding the concept of the study. Any kind of behavior is a by-product of complex interactions that requires to be viewed in varied disciplines. Falk and Kim justified the interdisciplinary consideration in an investigation, “An interdisciplinary study approaches the study with a non-monocausal perspective. This approach is beyond the purview of a single scholar or a single social science discipline. Interdisciplinary study has the nature and scope that reflects on the contributions of many scholars and diverse disciplines.”⁹² The conceptual framework stirs the utilization of interdisciplinary approach for its multi-causal strength and advantage in a comparative analysis. The subject texts in the narration must be viewed in different disciplines. The individuality, the relationship, the communication, their reactions or behaviors and the presence of God are enough contributing pieces of information to the interdisciplinarity of the texts.

⁹¹ John Wesley Arnn, *Land of the Tejas: Historical Context, Conceptualizing Historical Frame of Reference* (Austin, TX: University of Texas, 2021), 81.

⁹² Richard A. Falk and Samuel S. Kim, *The War System: An Interdisciplinary Approach* (New York: Routledge, 2019), 2.

Narrative Criticism. The form of the primary source of data is in narrative form. The subject texts are within the stories narrated in the book of Genesis. Consequently, the suitable approach is narrative criticism. The conceptual framework involves this useful method because the center of the work is in the literary narrative. It is in a dialogue with the events, environments and characters. Thus, the proper grasp of the notable points depends on the understanding of the narratives, its context in the scripture. Murphy explained, “Narrative Criticism focuses on the literary shape of the text.”⁹³

Objectives. The goal is the objective of the behavior. The theoretical framework laid the motivation of human behavior and so pertinent with the conceptual framework. Adam and Eve reacted driven by a certain influence. Ham, Shem and Japheth similarly have an objective in the way they behaved in the narrated circumstance, seeing or knowing about the uncovered body of Noah their father, uncovering or covering with a garment has its own. Sewing the fig leaves has objective and God providing the coats of skin has its valid purpose and objective.

Intertextual Comparison of Clothing to Cover Nakedness in Genesis. Intertextual comparative analysis is a distinguished approach in analysis and interpretation. Uncommon social interest implies a challenging quest. Untangling elements and sorting out factors requires a better approach. Hence, recommended by Mello is a comparative analysis, “Social phenomena can rarely be attributed to single causes – instead, they typically stem from a myriad of interwoven factors that are often difficult to untangle. Drawing on set of theory and the language of necessary and sufficient conditions, Qualitative Comparative Analysis is ideally suited to capturing this causal complexity. It is a comprehensive guide. It teaches students, scholars, and self-learners the fundamentals of the method, research design, interpretation of results, and how to communicate

⁹³ Murphy, “Exegesis.”

findings.”⁹⁴ The conceptual framework of the study shows how the analysis, interpretation of the results, and communication of findings rely on comparing the narration of Genesis 2:25, 3:7, 10–11 and 9:21–23. The framework demonstrates that the comparative analysis of the subject texts is supplied with the interconnections of the elements, setting and context, timeframe, social circumstance, objective of a behavior or response, interdisciplinary insights and narrative criticism.

With such conceptual approach the study provides not only a critical level of investigation but also a sensible conclusion.

⁹⁴ Patrick A. Mello, *Qualitative Comparative Analysis: An Introduction to Research and Application* (Washington, DC: Georgetown University Press, 2021), 16.

CHAPTER 4

COMPARISON OF TEXTS, ANALYSIS AND INTERPRETATION

This chapter presents the analysis and interpretation of the purpose of clothing to cover nakedness according to the subject texts in Genesis.

The Historical Narrative of Genesis

Genesis a Primeval History

The Book of Genesis is a history. It covers 2,000 years of human history. In fact, the primeval history is the name given by biblical scholars to the first eleven chapters of the Book of Genesis in the Hebrew Bible. These chapters relay the story of the first years of the world's existence or the origin of all things, "The first chapters of Genesis are designated by scholars as primeval history, giving a universal setting for what subsequently is the narrative of a particular group of people, the Old Testament Hebrews."⁹⁵ Collier's Encyclopedia supports the historical contribution of the book indicating similarly that Genesis declares the origin of man and the world, "The principal purpose of the Book of Genesis which is presented as a historical work. It gives an account of the origin of the world, of mankind."⁹⁶

Genesis 1-11 lays the foundation of the succeeding events in human history. Admitting it as the beginning is important in understanding narration not only of the Old Testament but of the whole bible, "These eleven chapters are absolutely vital in rightly understanding the remaining 1178 in the Bible. If one accepts them at face value, he will have no difficulty concerning the rest of the Old and New Testament."⁹⁷ Funk & Wagnalls Encyclopedia agrees that the first eleven

⁹⁵ Joseph L. Gardner ed., *Reader's Digest, Atlas of the Bible An Illustrated Guide to the Holy Land* (New York, U.S.A: Reader's Digest Association, Inc. 1991), 10.

⁹⁶ Collier's Encyclopedia Volume 10 (New York, U.S.A: Collier's 1995), 615.

⁹⁷ Harold L. Willmington, *Willmington's Guide to the Bible* (Illinois, U.S.A: Tyndale House Publishers, Inc, 1981), 1.

chapters of Genesis record actual stories in the past, a history, “The book falls into two equal parts. The first part (chap. 1-11) is concerned with the primeval history of humankind and contains stories about the first man and the first woman, their original sin, the first man to die and the first murderer, the flood that God sent to destroy all things save the immediate family of one “just man” (6:9) and the creatures committed to him for preservation, and the confounding of the speech and scattering abroad of later people.”⁹⁸

Thus, the veracity of the historical record of the book on the first instance of providing clothes to nakedness justifies the consideration of this study to make Genesis a satisfying source in investigating the purpose of clothing. Collier’s stated, “The Book of Genesis serves as the repository for a wealth of ancient Hebrew traditions, myths, and legends. Some of these deal with natural, geographical, and cultural phenomena, offering explanations, for example, for the appearance of rainbows, the fact of death, pains in childbirth, the existence of the red Sea, the wearing of clothes, and the diversity of languages among nations; others deal with religious institutions, giving reasons for the observance of Sabbath, for the circumcision, and for the sacredness of various local shrines. Some regard the book as substantially historical; others think that patriarchs were actual personages.”⁹⁹

The Narrative Context of Genesis 2 and 3

The Beginning of Man and of the World

The Book of Genesis is generally divided into two parts: part one is the creation or origin of man (chapters 1-11) and the universe and part two is about the patriarchs and the journey of the Hebrew people (chapters 12-50).

⁹⁸ Funk & Wagnalls New Encyclopedia Volume 11 (U.S.A: Funk & Wagnalls Corporation, 1996), 236.

⁹⁹ Collier’s Encyclopedia, 615.

Genesis 1 and 2 narrate the creation story. It is about the birth, the genealogy or the history of the beginning. It is from where all things were created and where man began. The NIV Study Bible stated, “The English title, Genesis is Greek in origin and comes from the word “geneseos,” which appears in Greek translation (Septuagint). The word can mean “birth,” genealogy,” or history of origin.”¹⁰⁰

Man and the Discovery of Nakedness

Everything was good according (Genesis 1:31). It means the whole universe or the heavens and the earth were completed (Genesis 2:1-4). With all creations ready (Genesis 2:5-6), God made a particular garden in the east called Eden and put man there to keep and dress it (Genesis 2:8-19). While Adam busy naming livestock, birds and all the beasts, God saw the need to create someone to help him. God then created Eve out of Adam’s rib. Adam called her a woman, flesh of his flesh and bone of his bones, she was taken out of man. Herein was the institution of marriage bond (Genesis 2:20-24). Being one, together they were created naked but no shame (Genesis 2:25). We can notice the difference of the narrators view on the characters. Adam and Eve as characters were unashamed but the narrator implied awareness of what should be felt when naked, “The man and his wife were both naked, and they felt no shame.”

A significant time is indicated in Genesis 3:1 by using the adverb, “Now” which means, “at a time directly following” indicates the circumstances linked to the feeling of no shame in Genesis 2:25. Webster’s Dictionary defined the word now, “It is an adverb at the present time or moment or under the present circumstances; as a result of something that has recently

¹⁰⁰ Kenneth Barker, ed., *The NIV Study Bible: New International Version* (Grand Rapids, MI: Zondervan Bible Publishers, 1985), 1..

happened.”¹⁰¹ The definition of the adverb “Now” connects the past and the present place, time and circumstances. The researcher as a reader notices an implication of a transition in relation to nakedness from Genesis 2:25 and the nakedness to be realized in narration on the following chapter, Genesis 3.

The discovery or realization of nakedness came when Adam and Eve were deceived (Genesis 3:1-6). The narrator’s description of the serpent again expresses a prediction of the circumstances following. The way the serpent conversed with Eve as narrated without doubt has the intention to lure Adam and Eve to fall and disobey the command of God (Genesis 3:4, “You will not surely die.”). This statement is a direct defiance to the consequence revealed by God (Genesis 2:17, “but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”). However, in the end the serpent tricked them and they realized their nakedness from a sinful spirit. Hence, the feeling they did not have in Genesis 2:25 changed that they began to feel ashamed.

The Nakedness and the Covering

Nakedness at this point requires a clothing. The goodness of all things changed. Nakedness that does not bother them originally became something to be covered. A new and a different perception, as a reader the flesh and bones that belong to one another that made them originally unashamed possibly became self-conscious dividing the man’s body from a woman’s body. It created the shame (Genesis 3:7). Thus, they made a covering using sewed fig leaves for their nakedness.

¹⁰¹ The New International Webster’s Comprehensive Dictionary of the English Language (Florida, U.S.A.: Trident Press International, 1999), 866-867.

Eventually, the presence of God created a barring emotion or feeling. With the realization of nakedness was the fear in the presence of God. Wondering is the reactions of the couple. After sewing fig leaves to cover themselves they together hid and even the very sound of God's steps made them afraid (Genesis 3:8).

The Nakedness and the Clothing

Here, God initiated by calling Adam which is the first instance that God called him. God never called Adam and Eve in the first two chapters of Genesis. When God caused Adam to sleep because Eve would be taken out of him, God needed not to call him (Genesis 2:21-22). From the researcher's point of view, it is implied that they were always present before God and they enjoyed to appear before him without hesitation neither fear. But, in Genesis 3:9 God needed to call Adam. God knew what happened. In fact, God's questions were leading and guiding ones. God wanted to help the couple realize what indeed happened. Then, Adam comprehended what truly happened by the insinuating question of God, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat?" (Genesis 3:10-11). Not only Adam but Eve also realized that the serpent deceived them (Genesis 3:12).

As a continuing narration and connected circumstances, God cannot avoid but to give the corrective consequences of sin (Genesis 3:13-19). Seeing them with the sewed fig leaves to face the consequences and challenges of the world outside the garden of Eden, God made the garments or coats of skin to clothed Adam and Eve (Genesis 3:20-21). As the consequences are actually provisions because of the changes to man and his environment brought by sin, God included the garments or coat of skin in the provision to deal with their shame and fear. The garments or coats of skin comforted Adam and Eve that they needed not to be afraid with God. With the clothing provided shame and fear brought by nakedness were settled and they can again come or approach God, though out of the garden (Genesis 3:23-24).

The Narrative Context of Genesis 9

The New Beginning

This is a story of a new beginning after God wiped away all men through the flood (Genesis 19:1-3). His family is the new beginning of man after the great flood or deluge (Genesis 9:18). It is made clear by the narrator that from Shem, Ham and Japheth came the people of the earth (Genesis 9:19). Just like Adam and Eve, they were the couple to begin the generation of man. Again, Genesis proves to be the book of beginning in this instance.

The Nakedness of Noah

As Noah lived a life planting in the land, after the work, he happened to be drunk with the wine from the harvest of his vineyard (Genesis 9:20). Unfortunately, he laid uncovered or naked inside his tent. Noah was unsober, and under the influence of wine, he probably was unaware that he became naked (Genesis 9:21). While laying inside, Ham could be working with his father or just passed by for any reason unidentified, entering his father's tent, he happened to see his father's naked body. The narrator indicated that Ham was not bothered about his father's uncovered body. Instead of him initiating the move to cover his father, being the first one to witness it, he called his brothers, Shem and Japheth (Genesis 9:22). By the narration, Ham did not even help in covering Noah's nakedness. The two, Shem and Japheth sought a garment and covered Noah (Genesis 9:23).

Considering the involved shame for what happened, Noah was furious that it made him declare a predictive punishment as a consequence of Ham's indifference to his nakedness (Genesis 9:24). While, Shem and Japheth received a rewarding blessing for protecting the shame and honor of their father's nakedness (Genesis 9:26-27).

This story has similar value in this study because it shows the proper consideration to an uncovered body. Shame for Noah and fear from Shem and Japheth were dealt just like how God dealt with the shame and fear involved in the nakedness of Adam and Eve.

The Analysis and Interpretation of Nakedness and Clothing

Nakedness

The forms and variations of the original word of nakedness can mean different or another thing. In Genesis 2:25, “And they were both naked, the man and his wife, and were not ashamed” the word naked is transliterated ‘ârôm or ‘ârôm and read as aw-rome', aw-rome'. In its original sense the word means nude, either partially or totally naked. While in Genesis 3:7, “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” and similar in Genesis 3:10-11, “He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.” And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?” the usage of the word naked is transliterated ‘êyrôm or ‘êrôm, read ay-rome', ay-rome' which means nudity or nakedness.

And, the usage of the word nakedness in Genesis 9:21–23, “And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness” the word “uncovered” in Genesis 9:21 is transliterated as gâlâh and read as gaw-law'. The original word means to denude (especially in a disgraceful sense); by implication to exile (captives being usually “stripped”); figuratively to reveal, advertise, appear, disclose, discover, exile, be gone,

open, plainly, publish, remove, reveal, shamelessly, and uncover. The word nakedness in Genesis 9:23 however is transliterated 'ervâh read as er-vaw' which means nudity, literally (especially the pudenda) or figuratively (disgrace, blemish): nakedness, shame, unclean (-ness).

Beidelman stated a short but precise definition of nakedness, “In nakedness something which should be concealed on the human body has been disclosed.”¹⁰² Naked actually is not a dirty word. In fact, man comes into this world without a stitch of clothing. Nakedness is, in essence, our natural state. In shame we covered ourselves up and clothing acted as a form of protection from the elements and our own embarrassment. More so, our progenitors were naked as well, Adam and Eve. They originally walked about without any covering, bare and exposed. They were naked, and it didn't bother them. However, meaning and interpretation varies depending on the perspective and understanding of the readers.

The Clothing Used to Cover Nakedness

It is clearly indicated by the narration in the book of Genesis that shame, fear, and sin are the effects of nakedness. Therefore, they express the reasons and the purpose of clothing to cover nakedness.

Adam and Eve sewed the fig leaves to cover their shame in Genesis 3:7. In the beginning, shame was not noticed even though they were created naked (Genesis 2:25). They became aware of their nakedness and began to feel ashamed after they eat the fruit of the knowledge of good and evil. One knowledge they gained from the fruit was to see their nakedness (Genesis 3:7). With the wisdom offered by the serpent to be gained from the fruit is the shame (Genesis 3:5, “...in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”). Indeed, they obtained the promised knowledge, but it came with the shame in Genesis 3:7.

¹⁰² Beidelman, “Some Nuer Notions of Nakedness,” 115.

It was not only Adam who felt the fear in nakedness but also Eve. They both hid because of fear (Genesis 3:8, “And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.”). The narration clarified the reason of fear. The nakedness realized came with fear. Fear because of a realization from the sudden changes in the way they see themselves and the things around them. The fruit of the forbidden tree because of death it would bring became something that is pleasing and good for food. The eating of the fruit became a way to gain wisdom instead of losing their life. The nakedness that is part of the good character of God’s creation (Genesis 1:31, “And God saw everything that he had made, and behold, it was very good.”) became shameful (Genesis 3:7, “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.”). Fear got in because they truly realized after the beguiling realization offered by the serpent (Genesis 3:1, “And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? and Genesis 3:4–5, “And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and *evil*.”) that they were deceived (Genesis 3:13, “...What is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat.”). Fear was finally evident because the man and the woman began to blame one another (Genesis 3:12–13, “The man said, “The woman you put here with me —she gave me some fruit from the tree, and I ate it.”Then the LORD God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.”). Hence, clothing to cover nakedness is for fear.

No one can deny that sin was revealed by God. He helped Adam and Eve understand that perception of nakedness and shame with guilt and fear is a manifestation of sin. In fact, God asked a question to make them link everything together that they realized they were naked because they

ate the fruit of the knowledge of good and evil which God commanded them not to in Genesis 2:17, "...but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die." It was their disobedience that made them hide because they felt guilty and they were afraid to appear before him (Genesis 3:11, "And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"). Sin is what separates or hides man from God according to Isaiah 59:2, "But your iniquities have separated you from your God; your sins have hidden his face from you...."

Collecting all the reasons and purpose stipulated from the unfolding of the texts and connections of the passages intertextually and narratively the purpose of clothing to cover nakedness is shame, fear and sin. However, one basic reason of clothing that God has contemplated in giving the coat of skin is the physical need. Adam and Eve needs a covering that suitably serve the purpose of protecting their bodies. With the tremendous changes that happened, the body needs to be protected. Marx quoted, "The Genesis account is a pivotal point of entry into our discussion. From the beginning, the provision or exchange of clothing serves the physical needs of humans."¹⁰³ Clothing to cover nakedness can be for warmth and to keep dry.

The Relationship of Nakedness and Shame

The turning point of the narration in the subject texts is the realization of nakedness. It is the launching section from which is drawn the central idea of the purpose of clothing to cover nakedness. Hence, is presented the transition from a man without realization into one with a realization of nakedness.

¹⁰³ Benjamin Marx, "Clothing and Exchange of Garments in the Bible, as a Picture of God's Dealings with His People," *Evangelical Review of Theology* 45, no. 1 (2021): 71. This article investigates the imagery of clothing and exchange of garments through the entire Christian canon in nine books from Genesis to Revelation.

One recommended way of summarizing the idea in a qualitative research is using tables, figures or matrix diagram. This study deems it fitting to demonstrate the comparison of the texts in the subject stories in Genesis using tables. A composite presentation of ideas being compared can be comfortably achieved by this method. Creswell advised this, “Finally, integrate and summarize the data for the audience. This step also includes hypotheses that state the relationships among those categories defined by the researcher. The data summary could be represented by table, figure or matrix diagram.”¹⁰⁴

Table Analysis 1: Transitions Due to Realization

Nakedness Without Realization	Nakedness With Realization
Adam and Eve without realization	Adam and Eve with realization
They do not need a covering They do not need to be afraid and hide They do not need clothing from God They can live with God in the garden They have a clear conscience They are free from consequences	They need a covering They need to hide because of fear They need a clothing from God They must live out of the garden They begin to have doubtful conscience They must have the consequences
Ham without realization	Shem and Japheth with realization
Indifferent to shame Indifferent to fear Unmindful of his Father’s honor Unmindful of sin Took flawed and inadequate action to nakedness	Concern about shame Mindful of fear Conscious of his Father’s honor Aware of sin Took appropriate and suitable action to nakedness

Table Analysis 1 shows the shift of Adam and Eve, Ham, Shem and Japheth in reaction to the realization of nakedness. Adam and Eve began undisturbed by being naked. They needed no clothing, they do not need to be ashamed and be afraid, they do not need to hide from God, they can live with clear conscience in the garden with God and there are no consequences to bear.

¹⁰⁴ John W. Creswell, *Qualitative Inquiry and Research Design* (Thousand Oaks, CA: Sage Publications, 1998), 182-188.

However, with the realization brought by a knowledge induced with disobedience, they need to cover their bodies and they started to fear God and hide. God must provide the suitable clothing to cover their nakedness, they shall live out of the garden and they have to endure the consequences and live with vacillating conscience.

Without realization, Ham displayed a character on the other side of the board. He is indifferent to shame, fear and unmindful of his father's honor, of sin and responded selfishly. His reaction resulted to defective and inadequate solution. Shem and Japheth with proper realization acted with concern of shame, of fear and conscious about their father's honor. Being aware of sin they took the appropriate and suitable step to cover the nakedness of their father.

The narration of the stories of Adam and Eve and Noah and his sons show that nakedness is perceived with shame. Adam and Eve after eating the fruit of the knowledge of good and evil realized that they were naked and feeling ashamed, they made coverings for themselves (Genesis 3:7). Shem and Japheth upon knowing that their father laid uncovered they immediately took a garment to cover Noah, their father (Genesis 9:22–23). The conjunction “But” indicates opposite responses from Ham and his brothers. Shame was ignored by Ham but the latter contained it by covering Noah's body with a garment.

To Adam and Eve eventually, the shame elevated to fear when they talked to God. And God indicated that that their consciousness of being naked is brought by their disobedience or sin. Thus, nakedness is associated with shame, fear and sin.

Nakedness wrestles with the natural and moral culture of the body. Shame is inherently reflected in nakedness as a sense of human consciousness. Nakedness transformed the religious, political, and social distinction and other forms of qualified meaning of the body. Nakedness had brought shame to Adam and it is a natural reaction from the narrator's point of view (Genesis 2:25). Shame is elicited from being naked. Michael in his article defined shame that is expressed

from self-evaluation. Lewis stated, “Shame appears when one has a negative evaluation of others or of oneself. The reasons are varied. They can be a failure to adhere to standards such as failure to meet the neatness and cleanliness as described by Erickson; physical appearance issues as described by Darwin; or a loss of a significant other as pointed by Klein and the object relation theorists. In all cases, however it is the focus of the self on the self’s failure, and an evaluation of that failure that leads to shame.”¹⁰⁵

Nakedness and shame before the fall (Genesis 2:25). The book of Genesis provides a useful example of this: Adam and Eve are created and dwell nude in innocence, but with later knowledge of certain immoral potentials in themselves and their world, they cover their naked bodies in shame (Genesis 3:7). Before the fall, nakedness never bothers them: no shame with one another, no fear before God and never worry themselves of the necessity of clothing to cover even some part of the body from the sight of others.

Nakedness and shame after the fall (Genesis 3:7 & 10). After the fall, meaning immediately after the disobedience, nakedness became different. An innate shame, embarrassment and guilt were generated. Fischer maintains, “indeed, that there is an innate sense of bodily shame and that' the feelings of shame, roused by the consciousness of one's bodylines and " existential unworthiness ", always create some cover.”¹⁰⁶

Velleman pointed out that shame is a natural reaction of realization of nakedness. He wrote, in his article “Why were Adam and Eve ashamed? And why hadn't they been ashamed before? The text of Genesis 3 suggests that they became ashamed because they realized that they were naked. But what realization was that? They were not created literally blind, and so they weren't seeing their own skin for the first time. The realization that they were naked must have been the

¹⁰⁵ Michael Lewis, “The Role of the Self in Shame,” *Social Research* 70, no. 4 (Winter 2003): 1186.

¹⁰⁶ Beidelman, “Some Nuer Notions of Nakedness,” 115.

realization that they were unclothed, which would have required them to envision the possibility of clothing. Yet the mere idea of clothing would have had no effect on Adam and Eve unless they also saw why clothing was necessary. There was no preexisting culture to disapprove of nakedness or to enforce norms of dress. What Genesis suggests is that the necessity of clothing was not a cultural invention but a natural fact, evident to the first people whose eyes were sufficiently open.”¹⁰⁷

David and Bennett made a statement that nakedness has a clear association with shame. In their article the Greek word of shame and human private part, genitals come from the same root. In their article they wrote, “Nakedness has a clear association to shame, the genitals, and sexual desire. The Greek word “aidoia” means genitals and is a derivative of the word “aidos” which means shame and similar terms are found in other languages.”¹⁰⁸

Table Analysis 2: Clothing to Cover Shame

The Circumstances of Nakedness and Shame	The Circumstance of the Interim Characters	The Clothing to Cover Shame
Adam and Eve realized after they ate the fruit of the knowledge of good and evil.	Adam and Eve were deceived by the devil to eat the fruit to gain knowledge of good and evil.	Adam and Eve sewed fig leaves and made themselves loins girt.
Shem and Japheth realized shame when Ham told them of their father’s nakedness.	Ham saw his father’s nakedness inside the tent and he covered not his father.	Shem and Japheth took a garment and laid it upon their shoulders and covered their father’s nakedness.
Noah was not ashamed, being drunken and unaware.	Ham saw no shame in the nakedness of his father.	Noah’s shame as perceived by Shem and Japheth was covered.

¹⁰⁷ J. David Velleman, “The Genesis of Shame,” *Philosophy & Public Affairs* 30, no. 1 (Winter 2001): 27.

¹⁰⁸ David Torevell and Michael James Bennett, “The Naked Truth: Temptation and the Likely ‘Fall’ of Catholic Education,” *Religions* 12, no. 11 (2021): 958, <https://doi.org/10.3390/rel12110958>.

Table Analysis 2 presents the clothing to cover shame. There is no shame without being aware of nakedness. Adam and Eve and Noah initially were not ashamed. However, upon being aware of nakedness shame followed. There was a unified response on the characters in the subject texts to use clothing to cover nakedness. Adam and Eve sewed fig leaves and Shem and Japheth used a garment. Clothing covered the shame from nakedness.

Nakedness and shame to Noah (Genesis 9:21). The nakedness of Noah was brought by drunkenness. The effect of the wine to him caused the behavior bringing him to be uncovered. The daughters of Lot plotted to make him drink and be drunk that may cause the uncovering (Genesis 19:30–35). Observable from Noah’s nakedness that he was unaware of shame. It was his sons who were conscious of the shame with Noah’s nakedness.

Nakedness and shame to Ham (Genesis 9:22). Ham became aware of the nakedness of his father inside the tent (Genesis 9:21, “When he drank some of its wine, he became drunk and lay uncovered inside his tent.”). And he informed his brothers outside (Genesis 9:22, “Ham, the father of Canaan, saw his father naked and told his two brothers outside.”). Therefore, the nakedness to Ham was encountered with engagement by the narration of the circumstances. He stepped inside his father’s tent and moved outside. These simple actions express his behavior towards his father’s nakedness. No wonder many have construed his actions with sexuality involved. Nonetheless, the researcher opted to lean on his indifference to his father’s nakedness. He looked at nakedness without concern to his father’s shame. He had not fear over his disregard on the uncovered body of his father.

Nakedness and shame to Shem and Japheth (Genesis 9:23). To Shem and Japheth, nakedness is honor and shame affecting circumstance. By the attitude and behavior, they demonstrated shame is a great deal. The actions are deliberate and very intentional. They were aware of time, the clothing they used and the way they covered their father is purposeful. They

were mindful of themselves avoiding looking and they are circumspect about their father. Nakedness and shame to Shem and Japheth must be a concern.

The Relationship of Nakedness and Fear

Fear is associated with nakedness. Torevell and Bennett narrated that when Adam and Eve realized their disobedience they began to be scared. They stated, “After eating the forbidden fruit, Adam and Eve feel shame and guilt and become scared as they hear ‘the sound of the Lord God’ walking in the garden.”¹⁰⁹ Adam openly admitted that he was afraid because he was naked. Being naked can cause fear.

Nakedness and Fear. Let us remember that Adam was not fully aware of what he has done. He was even desperate to understand the changes in his mind and in his emotions as far as his feelings were concerned. His newly perceived nakedness brought him shame and fear. This is an unprecedented moment. No reference because sin has never happened yet. There was no process existed for admission and confession, judgment or even restoration. Adam has no idea what to expect. He has no knowledge of how God would look at it. Incomprehensibly what he desperately felt was the need to hide from God. And it is clear that he wanted to hide because of fear. Nakedness brought him fear (Genesis 3:30).

Adam’s shame in being naked is defined by Lindsay-Hartz et.al., “In general, guilt has to do with the person's actions in terms of transgressing limits and/or breaking rules, whereas shame has to do with a negative evaluation of one's self.”¹¹⁰ Moreover, the fear that Adam mentioned is justified and clarified that it was because of guilt in transgressing the command of God. The connection of nakedness to one’s self highlights the element of wanting to hide one self.

¹⁰⁹ Torevell and Bennett, “The Naked Truth,” 958.

¹¹⁰ Karlsson and Sjöberg, “The Experiences of Guilt and Shame,” 336.

MacDowell and Hostetler considered fear as a significant part of teenage problems. They found fear afflicting to an intense degree. It can greatly change the youth's attitude and behavior. The damage is alarming. Thus, they included a portion in their book discussing guilt that creates fear disabling a person whether young or adult. They explained "Guilt is an inescapable fact of human existence. It is the unpleasant knowledge (consciousness) that something wrong has been done. It is partly fear of punishment. It is resentment and hostility toward the authority figure against whom the wrong has been done. It is a feeling of low self-worth or inferiority. It leads to alienation, not only from others, but also from oneself, because of the discrepancy between what one really is, and one would like to be. This leads to loneliness and isolation."¹¹¹ The same with what happened to Adam. He inexplicably felt that something was wrong or something wrong was done. He hid himself because of the sudden hostility with God because of fear for the possible consequence or punishment. Stating that they were naked is an expression of inferiority or low self-worth. Hiding is an alienation or isolation, Genesis 3:10, "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

Table Analysis 3: Clothing to Cover Fear

The Circumstances of Nakedness and Fear	The Inquiry of the Interim Characters	The Clothing to Cover Fear
Adam and Eve hid because of fear.	Was the serpent aware of what would happen? Did he really know what would be the effect of the knowledge? Was he aware of the shame and fear?	Adam and Eve sewed fig leaves and covered their shame but not their fear.
Shem and Japheth were fearful of the their father (can be the honor or the wrath).	Why was there no shame or fear in Ham about his father's nakedness?	Shem and Japheth's garment covered the shame and dealt the fear.
Noah was neither ashamed nor afraid.	Can we compare the way Ham saw nakedness to the way Eve saw the fruit and their nakedness?	Noah's shame and fear were covered.

¹¹¹ Josh McDowell and Bob Hostetler, *Handbook on Counselling Youth: A Comprehensive Guide for Equipping Youth Workers, Pastors, Teachers, Parents* (Manila: Back to the Bible, 2001), 41.

Table Analysis 3 shows that it is not only shame that is involved in nakedness. Fear is a progressive effect of nakedness. A continuing realization came to develop guilt because of remembering the command of God. The knowledge of good and evil was achieved but in a position of disobedience. Such knowledge made Adam and Eve felt guilty and generate an inexplicable fear of God.

It is interesting to note the inquiry on the interim characters whether the serpent was aware of the fear brought by nakedness. On the other hand, Ham was seemingly undisturbed before nakedness while his brothers were afraid. Noah being unaware had neither shame nor fear. Shem and Japheth may have considered the honor and shame of their father or the vexation afterwards (Genesis 9:24).

Notable on the comparison in this table is the way Adam and Eve, Ham, Shem and Japheth saw nakedness. A process of realization could have transpired that determined their reactions and responses. In the last column the sewed fig leaves covered shamed but it did not counter their fear because the couple hid. Nevertheless, Shem and Japheth were able to wrap the body of their father that dealt their fear.

The Relationship of Nakedness and Sin

Adam and Eve. It is clearly indicated by God that there was sin associated with the nakedness of Adam. The question of God about who told them means who made them aware of their nakedness. Then, making mention whether they ate the fruit of the knowledge is again a direct association of nakedness to sin, Genesis 3:11, “And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?” God was drawing a revealing answer from Adam as he was commanded not to eat of such fruit in Genesis 2:16–17, “And the LORD God commanded the man, “You are free to eat from any tree in the garden; but you must

not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

Ham. Nakedness and sin is demonstrated by Adam. However, Ham had also demonstrated sin in connection to the nakedness of his Father Noah. Ham may escape the clarity of sexual evil but the disregard on the exposure of shame dishonoring his father, he is culpable (Habakkuk 2:15–16). Moreover, there is an indication of evil to gaze or look on the uncovered bodies. Mackinnon once studied the issue of pornography. She stated that viewing a naked body is harmless. However, she also quoted that it is an erotic opportunity and a sexual simulation, “Pornography has become an especially problematic moral issue because it has often been viewed as more than a harmless erotic opportunity. Sometimes a suspect morality is the issue. Other times its supposed harmlessness is the issue. The term itself comes from the Greek roots “porno” which means “prostitute and “graphy” means “to write.” Pornography can be in writings, pictures or photographs, three-dimensional art forms, vocalizations (songs, phone conversations), live-person presentations and even computerized aided forms. Pornography is simply defined as simulation of sexual excitement or interest.”¹¹²

Fisher associated nakedness and sin. She cited that what caused Adam and Eve ashamed was sin, “Sin immediately caused them to feel shame, and they suddenly realized they were naked and they hid from YHWH’s presence. The greatest joy in Eden was being in the presence of YHWH, and in their shame they lost this great happiness. In hiding, they exiled themselves from God. The forbidden fruit gave them a whole new feeling in their gut... the feeling of being unworthy to be

¹¹² Barbara Mackinnon, *Ethics, Theory and Contemporary Issues: Sexual Morality and Pornography* (Belmont, CA: Wadsworth Publishing, 1998), 194.

in His presence. And so they hid from God and covered themselves up. Disobeying God had a terrible price.”¹¹³

Table Analysis 4: Clothing To Cover Sin

The Circumstances of Nakedness and Sin	The Definition of Sin	The Clothing to Cover Sin
Adam and Eve were assisted by God to realize the sin.	The cause of their disobedience was sin. They were deceived by the serpent.	The coat of skin finally covered their body dealing with shame, fear and sin.
Ham had no intention of covering the nakedness of his father.	He entered his father’s tent and called his brothers outside.	No clothing or any cover was provided.
Shem and Japheth avoided to look on the naked body of their father.	They consider looking at their father’s naked body sin.	They clothed or wrapped their father’s naked body with a garment or mantle.

Table Analysis 4 exhibits the end goal of covering the naked body. God primarily helped Adam and Eve truthfully realized the deep cause and effect of nakedness. God’s questions were leading to identify the sin involved in the realization of nakedness. Ham was ignorant of the sin seeing his father’s nakedness while his brothers were.

The sin introduced by the deception of the devil made Adam and Eve disobey the command of God. Understanding the truth assisted the couple to realize that the shame and fear came from sin. Ham entering his father’s tent proved sin while his brothers, Shem and Japheth, protected and prevented sin. Comparable is the way Adam and Eve saw the forbidden fruit to be pleasant and good for food on the way Ham looked at his father’s naked body. Both undeniably reveals sin.

¹¹³ Sarah E. Fisher, “Arom/Erom/Ervah: Naked and Exposed,” Hebrew Word Lessons, July 19, 2020, <https://hebrewwordlessons.com/2020/07/19/arom-erom-ervah-naked-and-exposed/>.

The coat of skin to God and the garment to Shem and Japheth were the appropriate and suitable clothing to cover nakedness and sin.

In the process of final discovery as presented in the diagrams, shame is because of the consideration of the self and of others. Fear is the realization of sin and the conscientious feeling of consequence. All the characters involved in the subject texts in Genesis used clothing to cover nakedness as a reaction to the evaluation process initially realizing shame, then fear and with God clarifying essentially sin as the root cause of everything. The sewed fig leaves were useful clothing to cover nakedness and shame, but it cannot include fear and sin. The garment used by Shem and Japheth can cover nakedness, shame, fear, and sin similar with what the purpose of God in giving the coats of skin as clothing to Adam and Eve. Moreover, the coats of skin also meet the demand of the changes in human nature, the changes in the environment (geography and climate) and the command to work and live. There is an element of permanence in the coats of skin provided by God unlike the garment or mantle used and the sewed fig leaves that stand temporal. Therefore, the most precise and exquisite clothing to cover nakedness is the coat of skin given by God.

The Comparison of Clothing to Cover Nakedness

The Intertextual Comparison of Clothing to Cover Nakedness

An intertextual comparative approach is adopted in this study. The similarity, contrast and relationship of the texts and context of the narrations are dealt.

The Language of Nakedness

Basically, there are no significant differences in the Hebrew language used in the subject texts. Nevertheless, there can be other verses that used the same words. There are articles or references defining the words. To uncover the nakedness is an old ancient saying that meant

several things, it could mean to expose yourself, to expose another or to expose with the intent to have sexual intercourse with them. It can also mean to uncover the nakedness unto other gods, figuratively. It all depends on the context. Vines Complete Expository Dictionary of Old and New Testament Words says,

Nakedness or “erwah”, means indecent thing. Thirty-two of the 53 occurrences of this noun are in the social laws of Leviticus 18 and 20. This word represents male and female sexual organs. In its first biblical appearance “erwah” implies shameful exposure; “And Ham the father of Canaan, saw the nakedness of his father.... And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness” (Genesis 9:22-23). This word is often used of female nakedness (the uncovered sex organs) and is symbolical of shame. In Lamentations 1:18 plundered, devastated Jerusalem is pictured as a woman whose nakedness is exposed. To uncover one’s nakedness is a frequent euphemism for cohabitation, “None of you shall approach to any that is near a kin to him, to uncover their nakedness: I am the Lord” (Lamentations 18:6).¹¹⁴

Rodriguez says,

The Hebrew word *arom*, rendered *naked* in our Bibles, means absolute nakedness in such passages as Job 1:21, Ecclesiastes 5:15, Micah 1:8 and Amos 2:16. In the Old Testament Hebrew word “galah.” Theological Wordbook of the Old Testament says, it means to uncover in II Sam 6:20 and Isa 47:3. The book of Leviticus further defines and explains the meaning of the word, “to uncover the nakedness” in Leviticus 18:6, “None of you shall approach to any that is near of kin to him (a relative, kindred), to uncover (galah) their nakedness:....” In Leviticus 18:7–19 the command was stipulated about nakedness. And galah and ervah are used synonymously, ‘The nakedness (ervah) of thy father, or the nakedness (ervah) of thy mother, shalt thou not uncover (galah): she *is* thy mother; thou shalt not uncover (galah) her nakedness (ervah).’¹¹⁵

Again, another point of discussion is sighted by Ron and Alter on the wordplay in the Bible. They stated, “The Bible contains numerous examples of wordplay where the same word is used multiple times in close proximity to convey different meanings. Both of these examples are noted in their discussions of Genesis 2:25–3:1. Modern Bible scholars also take this to be an example of

¹¹⁴ Vine, Unger and White, *Vines Complete Expository Dictionary*, 157.

¹¹⁵ Willie Rodriguez, “Uncover the Nakedness,” Biblical Studies of the Original Greek and Hebrew Texts, Bearurcross, posted on January 24, 2019, <https://www.biblicalcyclopedia.com/N/naked.html>.

wordplay. Cassuto notes that the word for "naked" is generally vowelized to read "eirom" throughout Genesis (3:7, 3:10, 3:11), and only in 2:25 is it vowelized "arum", in order to make the similarity between "arummim" (naked). It explains that this is exploiting the different possible meaning of the word in which the ancient Hebrew writers delighted."¹¹⁶

Davidson cited also a significant difference in the usage of the Hebrew Language "arum and erom", "In Genesis 2:25 the word for "naked" is *ärûm*, which elsewhere in Scripture frequently refers to someone not fully clothed or not clothed in the normal manner. Genesis 2:25 does not explicitly indicate in what way Adam and Eve were without clothes in the normal sense ("normal" from the post-Fall perspective), but the semantic range of *arûm* is consonant with the conclusion toward which parallel creation/paradise passages point which is innocence. If such is the case in Genesis 2:25, then the contrast with Gen 3 becomes clear. In Gen 3:7, 10, 11, the Hebrew word for "naked" is *êrôm*, which elsewhere in Scripture always appears in a context of total (and usually shameful) exposure, describing someone "utterly naked" or "bare." As a result of sin, the human pair find themselves "utterly naked," and they seek to clothe themselves with fig leaves."¹¹⁷

One thing is certain that there is indeed a difference on the nakedness in Genesis 2:25 and in the rest of the subject verses in Genesis. It is the consciousness. The narrator clearly mentioned that Adam and Eve were not ashamed. Therefore, the basic difference is nakedness without shame, "arom" in Genesis 2:25 and nakedness with shame, "eyrom or erom" in Genesis 3:7, 10–11. There is added distinction in the meaning of nakedness in Genesis 9:21–23. Nakedness in Genesis 9:21–23 does not only mean shameful but also disgraceful, a cause of blemish, dishonor and deemed unclean.

¹¹⁶ Zvi Ron, "Wordplay in Genesis," *The Jewish Bible Quarterly* 42, no. 1 (2014): 3–4, https://jbnqnew.jewishbible.org/assets/Uploads/421/JBQ_421_1_wordplay.pdf.

¹¹⁷ Davidson, "The Theology of Sexuality in the Beginning," 122–123.

Table of Comparison 1: Subject Texts in Genesis

Genesis 2:25	Genesis 3:7	Genesis 3:10	Genesis 3:11	Genesis 3:21	Genesis 9:21	Genesis 9:22	Genesis 9:23
Adam and Eve	Adam and Eve	Adam and Eve	Adam, Eve and God	Adam, Eve and God	Noah	Noah and Ham	Noah, Shem and Japheth
Nakedness unaware	Nakedness with awareness	Nakedness with awareness	Nakedness with knowledge	Nakedness with Knowledge	Nakedness unaware	Nakedness with Awareness and knowledge	Nakedness with awareness and knowledge
Nakedness without shame	Nakedness with shame	Nakedness with fear	Nakedness with sin unclear	Nakedness with sin clear	Nakedness without shame	Nakedness without fear	Nakedness with shame and fear
Without Clothing	Sewed Fig Leaves	Sewed Fig Leaves	Sewed Fig Leaves	Coat of Skin	Without Clothing	Avoided Clothing	Garment or Mantle

Table of Comparison 1 presents the bird's eye view of the whole subject texts involved in the study. The comparison of the subject texts in Genesis is in the general perspective. Adam and Eve as the initial characters in Genesis 2:25, 3:7 and 10. In Genesis 3:10–11 and 21 God is added as a significant character to enlighten the couple as the events progress. While in Genesis 9:21–23, Noah, Ham, Shem and Japheth were identified. It is followed by the comparison of awareness and knowledge by the characters on the subject texts in Genesis. The effects of nakedness follow from shame to fear and then finally to the realization of sin. In the last row is presented the absence of clothing in the beginning to the clothing used to cover nakedness.

Table of Comparison 2 : Cause and Characters

The Cause of Nakedness	Texts	Involved Characters	Underwriting Character
Adam and Eve were created naked by God.	Genesis 2:25	Adam and Eve Unaware and no Shame.	God made Adam and Eve naked.
Adam and Eve realized their nakedness.	Genesis 3:7–11	Adam and Eve Became Aware and with Shame.	God defined the awareness of nakedness.
Noah was naked because of being drunk with wine.	Genesis 9:21–23	Noah was unaware of Nakedness and shame.	Ham did not cover the nakedness while Shem and Japheth covered the nakedness.

Table of Comparison 2 presents the source of realization of nakedness. Adam and Eve were created naked and they were obviously unaware. It is the same with Noah, he was unaware of being naked. God was fully aware of the nakedness of Adam and Eve because he created them so. However, by the injunction of the serpent, the couple were made aware of such nakedness. Ham also became aware of his father's nakedness by seeing him inside the tent. By this, Ham made his brothers aware. Shame initially then was introduced by the awareness of nakedness.

The Narrative Analysis

The language used was not the language of Adam and Eve (not as they know what was happening). It was the narrator's language based on how he understood the circumstances. Speaking of the language, the translation of the language may affect the mind or understanding involved in drawing the meaning of the text, Hebrew to English. The meaning of the word cannot be completely backward (mind of Adam and Eve) but is affected forwardly (mind of the narrator).

Narrative Criticism involves the narrator (author), the characters (Adam, Eve, Noah, Ham, Shem, Japheth and God) and the implied readers. Nakedness and shame were realized by Adam and Eve after they have eaten of the fruit of the knowledge of good and evil (Genesis 3:7) . The Narrator already knew that before they ate the fruit (Genesis 2:25).

The time of the characters (Adam, Eve, Noah and his sons) is before the law was established and the time of the narrator is after the established law. The time of the characters does not have the definition of nakedness, shame and sin the same way as the time of the narrator is. The wrath of Noah to Ham can be indicative of the wrong doing or sin Ham had done. However, what is the basis of Noah's anger, culture or theology? Norms of morality or certain law could have been established.

It is significant to consider the views of the character and the narrator. Adam, Eve, and Noah were not aware of their nakedness while Ham, Shem and Japheth were aware. The sewed fig leaves, and coat of skin were presented by the narrator on how he understands shame reenacted or played by the characters he was trying to describe. The perspective of the author plays so much importance in the interpretation of the narrative. The sewed fig leaves can be the first work done by man. It is the first man-made item in the garden. Body covering then was first introduced by Adam and Eve. Hence, the sewed fig leaves are made by man and that coat of skin is made by God.

The sequence of the narration indicates that flow of thought. The story initiates in the temptation to eat the fruit of the tree of the knowledge of good and evil (Genesis 3:1–5). It is followed by the fall and realization where nakedness and shame, fear and sin are identified (Genesis 3:6–8). God then clarified that the shame, the fear and the sin are due to the disobedience of his command (Genesis 3:9–14). Eventually, the consequences of sin are declared (Genesis 3:15–19). With the noticeable course of the narration and with the usage of preposition “unto” referring

to Adam and Eve as the subject and object of the narration qualified by the adverb “also” which means “*in addition*”, then Genesis 3:21 is a continuing or part of the whole narration which can be consolidated as a provision for the consequence of Adam and Eve (Genesis 3:21, “And Adam called his wife's name Eve; because she was the mother of all living. *Unto Adam also* and to his wife did the LORD God make coats of skins, and clothed them.”).

The coat of skin was not simply given without relevance to the prior events but a part of the sequence of occurrences. Analyzing the pattern, the coat of skin is a provision for Adam and Eve. Adam and Eve without doubt were confused on what really happened. Unaware of themselves, of the insinuations of the serpent, they were perplexed by their reactions called shame, guilt and fear. The response of Adam to the question of God expresses bewilderment that he said, “I was naked.” He already had the sewed fig leaves to cover his nakedness. They both hide and began to feel afraid. They could not explain why they felt and reacted that way. Until God asked them questions that helped them comprehend that they were deceived and had sinned (Genesis 3:12–13). The coat of skin provides clothing to cover nakedness to deal with shame, with fear and finally with sin.

Nakedness and shame are primarily associated by the author or narrator, “...and were not ashamed, Genesis 2:25” and of Adam and Eve “...and they knew that they were naked, Genesis 3:7.” The cause of shame in the modern times is physical or body considerations-body shaming (spots, shape, forms etc.). The cause of shame in the ancient Bible times is not body or physical because they were possibly created with perfect bodies, consciousness to body forms, shapes and spots does not exist yet. Hence, there was no body shame. It is neither debasement nor any form of embarrassment because of their body. Beauty should not be the issue because there was only one woman and one man. Beauty and form as far as the body is concerned would refer to each of them without any comparison even any other reference.

Adam expressed nakedness and fear (Genesis 3:10, “And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.”). He heard God and he hid because he was naked. Adam’s nakedness made him afraid. Here, the wonder of hiding because of mere nakedness is something that demands an investigation because ever since Adam was naked before God. Though Adam said he was afraid because he was naked, but it might be something deeper than being naked.

God identified the nakedness and sin (Genesis 3:11). He asked Adam how he knew that he was naked. God made mentioned that the reason was eating the fruit of the knowledge of good and evil. God mentioned that he commanded them not to eat, “Have you eaten from the tree that I commanded you not to eat from?” God immediately knew and implied that the realization of nakedness came from sin, disobeying his command.

Ham committed a sin by disrespectfully gazing on his father’s uncovered body. Further, the disregard of Ham was manifested when instead of calling his brothers and work together to find clothing to cover the nakedness of their father, he just let the two cover the body. We are reminded of the attitude of Cain when he said, “Am I my brother’s keeper” in Genesis 4:9.

Shem and Japheth, however, were conscious of the sin that they used clothing to cover the nakedness of their father. It was an act to protect the shame of their father and with respect they avoided to look on their father’s naked body carefully in Genesis 9:23, “But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father’s naked body. Their faces were turned the other way so that they would not see their father naked.

There can be a connection of shame in Genesis 2:24 and 25. Adam and Eve were declared husband and wife in Genesis 2:24. Can there be a relationship of the indication of the absence of shame for being naked. They were already husband and wife so being naked does not bring shame

to them as a couple. It is evidenced by the sequence of the narration in Genesis 2:24–25, “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed..” Thus, shame may not be for each other but for something inner or for someone. Again, there can be no body shaming involved with their form or figure. No other persons were with them aside from God.

Fear was also realized by Adam and Eve after reconstruction of the events. Their realization did not just see the nakedness but it stretched out into remembering the command of God. Karlsson and Sjöberg formulated, “A reconstruction means from the moment of negligence into a moment of guilt until a realization is achieved that one has committed a sin. In order to make the relationship between two moments intelligible we have to introduce an element of reconstruction which ties together the two moments. The reconstruction concerns a re-evaluation of the action that was committed in the moment of negligence. Preliminarily let us clarify it in the following way: First one lives through an action in an innocent way, but this action becomes after the reconstruction constituted as a moment of negligence into a moment of guilt. What the act of reconstruction accomplishes is a changing of the innocent situation into a moment of guilt. It is called a shift of perspective in the one’s experience of oneself and one’s action.”¹¹⁸ The reconstruction makes the process from a moment of confusion into a moment of realization. Adam and Eve passed through the same reconstruction until they remember the command of God that made them afraid when they heard his voice.

Sin has to be made clear. Sin led them to disobey by eating the fruit of the tree which God commanded them not to (Genesis 3:11). The disobedience or the eating of the fruit is the observable manifestation of sin. However, sin began when Eve thought that the fruit was good for food in Genesis 3:6, “When the woman saw that the fruit of the tree was good for food and pleasing to the

¹¹⁸ Karlsson and Sjöberg, “The Experiences of Guilt and Shame,” 340.

eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.” From here the fruit which was forbidden because of death it would bring became good, pleasing and desirable. Eve believed the lie of the devil and as she confessed she was deceived (Genesis 3:13). God made them detect sin. Genesis 3:11, “And he said, “Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?” The question was leading them to realize that no one told them they were naked. The knowledge of good and evil induced the consciousness of nakedness. The fact that Adam began to blame Eve the awareness of sin is clear in Genesis 3:12, “The man said, “The woman you put here with me —she gave me some fruit from the tree, and I ate it.”

The choice was provided to man when God gave a command to Adam in Genesis 2:17. Free will or choice was given to Adam and Eve. Obedience and disobedience are laid by the institution of choice. Keeping themselves from eating the fruit is the obedience and disobedience is on the other hand eating the fruit. Good is in keeping the command of God while evil is in disobeying the command of God. However, the serpent challenged the good and evil on the altar of obedience and offered Adam and Eve good and evil in the platform of disobedience. The challenge on the part of Adam was being ignorant of the stipulated consequence, death. The serpent mustered the limitation of man in understanding good and evil so much more death. Thus, the serpent introduced the more alluring temptation knowledge of good and evil. In Adam and Eve’s desire to achieve the knowledge of good and evil according to the serpent, they must commit sin (*disobey God*) and death is the price. The insinuation of the devil in deceiving Adam and Eve was the distortion of good and evil. In the beginning of the conversation Eve stood by what is good and evil according to the command of God (Genesis 3:2–3, “And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, *God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*”). The serpent introduced that

it is not the eating that is evil but the refusal to know what is good and evil after disobeying the command of God (Genesis 3:4–5, “And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”). Again, even death consequently was confusingly acquired. Shame and fear are just an outer layer, the realized nakedness originates from sin.

Therefore, the good and evil was changed from a divinely nature. The command of God keeps obedient nature of good and evil. The insinuation of the devil is to obtain the knowledge of good and evil by a disobedient nature. The original mind of Adam and Eve defines nakedness as no reason to be ashamed. However, after disobedience a translation occurred. Nakedness became a reason to be ashamed. Nakedness is originally part of the goodness of God’s creation (Genesis 1:31) but because of sin or disobeying the command of God, good and evil was transformed.

The descent function of clothing to cover nakedness is a provision for man to communicate with God. Human’s shame and fear of nakedness is confirmed to be an indication of sin. Adam and Eve were afraid and were hiding because of the undetermined gap between them and God; sin separates man from man (Genesis 9:23; Noah, Shem, Japheth and Ham) and man from God (Isaiah 59:2 and Genesis 3:24; Adam and Eve and God). Clothing to cover nakedness is necessary not only to cover their bodies but for them to be able to come to God (Genesis 3:21). A tunic or a robe is designed for the priest before they come to God (Exodus 28:39–42). The same word tunic or robe is used on the coats of skins provided by God to Adam and Eve (Genesis 3:21). Thus, demonstrating the salvific provision of God which was proclaimed by the seed to crush the head of the serpent (Genesis 3:15). The seed or the son of the woman is the proto-evangelic prophecy. The heel shall be bruised which prophesy the sacrifice of Christ (Romans 1:3). God giving the coats of skin is the earliest picture of covering sin by and through death; the skin was taken and an

animal died. This is a pattern of approaching God through animal sacrifice that after which followed thereto (Genesis 8:20; 22:13 and 31:54).

The Comparison of the Knowledge and Cause of Nakedness

The Knowledge of Nakedness

Nakedness before the fall (Genesis 2:25) was seen as natural and does not need any covering. Nakedness after the fall needs to be covered (Genesis 3:7). Man is ignorant of how he was created. Hence, Adam and Eve were strangers of themselves and their environment. Being unfamiliar and unaware of what happened and what was happening made them choose to sew leaves of fig trees as coverings. This is a clear demonstration of the lack of understanding of the cause of the problem and the problem. Thus, the solution or the covering they sewed is an unsure solution. However, God who completely and significantly understands the cause of the problem and the problem of nakedness has made the coat of skin. It is indicated to clothe them. He being the origin knows the perfect clothing to cover nakedness.

Sewed fig leaves are coverings created instantly by an ignorant being (Genesis 3:10–11). Coats of skin is a clothing made by the all-knowing God (Genesis 3:21).

The insinuation of the serpent the devil is the knowledge of good and evil. It is impossible because man is just a created being and everything is new, and everything just began. How can a new human being with a new life and new world or environment be able to instantly understands the evilness and goodness of things. The serpent is offering and instant knowledge of good and evil by merely eating the fruit (Job 4:20–21; 34:35; 42:3; Psalm 82:5; Proverbs 4:19, 19:2).

Ham in Genesis 9:21-23 further displays similar response by lightly considering the nakedness of his father. His reaction was erroneous and traitorous like Adam and Eve in Genesis 3:7-11. The hierarchy of response is from indifference (Ham), incomplete or insufficient (Adam and Eve) and

sufficient (Shem and Japheth). Ham turning away is selfish, Adam and Eve sewed fig leaves are subjective and the garment of Shem and Japheth is selfless and objective.

The Cause of Nakedness

The cause of Adam and Eve's nakedness is creation or nature. God created them naked. In fact, by the narration Adam and Eve were not conscious of nakedness in Genesis 2:25. They may not be aware of such until their eyes were opened in Genesis 3:7. While Noah's nakedness is because of being drunk (Genesis 9:21). Ham saw his father's nakedness and ignored it (Genesis 9:22). Shem and Japheth, however, took a garment and laid it backward avoiding seeing the nakedness of their father Noah (Genesis 9:23). Herein can be surmised that Ham did evil because Noah was mad to the point of cursing him (Genesis 9:24–25). Ham shamed his father by looking at his naked body and letting it be uncovered. Shem and Japheth did not look on their father's nakedness instead covered him. There are two forms of uncovering of Noah by himself because he was drunk and the uncovering of Ham by exposing his father to shame.

In Genesis 9:21–23 are the following considerations: Ham looked at Noah's body and covered him not. While Shem and Japheth looked not on Noah's body and covered him. In Ham's response there was no urgency of the need to cover his father while to Shem and Japheth the implied urgency is expressed by taking what could be available even a mantle that can immediately wrap their father's nakedness. The garment used was not designed to be a male's clothing.

The Comparison of Covering and Clothing Nakedness

Upon realization, nakedness requires a covering. Another word for nakedness which is uncovered implies a human response, cover. In the subject texts clothing was used to cover nakedness. However, the chosen clothing to cover nakedness vary that they reveal significant reasons and purpose. The discussions on this chapter shall provide necessary answers to the

following inquiries: What could be the reason of changing or giving of clothes to Adam and Eve? Did they put on the coat of skin with the fig leaves under? Did they take off the sewed fig leaves to wear the coat of skin? Why do they need to change clothes from sewed fig leaves to coat of skin? Can there be a question of insufficiency of the sewed fig leaves to cover the nakedness? Or there could be another reason that God gave them a coat of skin? On Noah's case, why was there a different response on his nakedness. Ham saw him and ignored a father uncovered while Shem and Japheth carefully covered their father with a garment or mantle?

The sewed fig leaves were made to cover the body of Adam and Eve (Genesis 2:25 & 3:7). The sewed fig leaves were to cover shame according to the narrator. It was what Adam and Eve thought to use to cover the realized nakedness. Indeed, the sewed fig leaves served the purpose of covering their nakedness.

Nonetheless, one is revealing a significant idea from Adam's statement that he hid because he was naked in Genesis 3:10, "He answered, "I heard you in the garden, and I was afraid because I was naked; so, I hid." It is remarkable because he already had the sewed fig leaves on his body. The word, "naked" Adam used in this verse is the same, "naked" in Genesis 3:7. Wearing the sewed fig leaves did not suffice feeling covered but he still perceived his nakedness. Either the problem is in his perception or in the chosen clothing to cover nakedness. Nonetheless, whether perception or the clothing (*sewed fig leaves*) used they both contribute less to the achievement of solution to nakedness. Citing neither fear nor shame does not matter; Adam and Eve opted to hide because of nakedness (Genesis 3:9, "...and they hid from the Lord God among the trees of the garden.")). However, Adam and Eve later overcome the fear and shame with the coat of skin before God.

Moreover, it is also interesting to note that Adam did not hide from Eve and Eve to Adam. They together hid when they heard the voice of God in Genesis 3:9, "Then the *man and his wife*

heard the sound of the Lord God as he was walking in the garden in the cool of the day, and *they hid....*” The sewed fig leaves may have covered the shame of Adam and Eve to one another. Hence, the hiding because of fear of nakedness is toward God. The sewed fig leaves covered the shame, but it was uncertain whether the shame was to each other in Genesis 3:7. Nevertheless, the sewed fig leaves was not for fear and the sin involved. In fact, Davidson pointed out, “Even after the fall “nakedness” should not, however, be interpreted as causing Adam and Eve to be ashamed of their own bodies before each other. There is no mention of mutual embarrassment or shame before each other.”¹¹⁹

The garment was used to wrap Noah’s uncovered body (Genesis 9:23). When Shem and Japheth knew that their father was naked, they immediately looked for a cover. They used a garment or mantle to cover Noah’s body. They laid the garment or mantle upon their shoulders, went in with their faces turned away, and put it over their father so that they might not see him unclothed.

In this instance, both shame and sin are involved in nakedness. Shame because of a father’s naked exposures. Sin because of the honor and glory involved. Ham’s disregard expressed his disrespect and indifference to his father (Genesis 9:22). The conjunction, “But” in Genesis 9:23 means an opposite reaction and response from Shem and Japheth.

The coats of skin were used to clothe Adam and Eve (Genesis 3:21). The coat of skin is made by God to cover the nakedness because of sin. God implied the sin when he asked Adam, “And he said, “who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?” Referring to his prior command to Adam in Genesis 2:17, “...but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

¹¹⁹ Davidson, “The Theology of Sexuality in the Beginning,” 122-123.

Take note that the word used to the sewed fig leaves is “coverings” while on the garments of skin is “clothed”. The sewed fig leaves covered their naked bodies, but it did not provide the clothing. The leaves are girdles or covers for the girt, but the coat of skin is a clothing that wraps the body.

While the sewed fig leaves cover shame, the coats of skin and the garment used to Noah both clothed shame, fear and sin. The coat of skin covers circumspectly the shame, the fear, and eventually sin. After the provision of the coat of skin Adam and Eve came out from hiding.

The Comparison of Shame, Fear and Sin

Nakedness has natural effects. Man’s reaction to nakedness can be shame, fear, and sin. The realization made Adam and Eve feel ashamed followed by fear and then finally deception or sin. The same with Shem and Japheth, shame was displayed by their reaction to avoid seeing the uncovered body of Noah. They were also afraid of dishonoring their father. Ham however, ignored shame and fear but there is obvious sin involved. Noticeable is the progressing manifestations of the reactions on the realization of nakedness: nakedness and shame, nakedness and fear, and eventually nakedness and sin.

Nakedness and Shame. Nakedness and shame are primarily associated by the author or narrator, “...and were not ashamed, (Genesis 2:25)” and of Adam and Eve “...and they knew that they were naked, (Genesis 3:7).” Bonhoeffer offers a perception of shame in nakedness due to vulnerability. He said, “Instead of seeing God, man sees himself. “Their eyes were opened” (Gen. 3:7). Man perceives...that he is naked [vulnerable]. Lacking protection... covering...he finds himself laid bare [at risk]. Hence there arises shame... Man is ashamed because he has lost something, which is essential to his original character [glory], to himself as a whole; he is ashamed of his nakedness [vulnerability]. Just as in the fairy-story the tree is ashamed of its lack of

adornment [lack of glory]... Shame and remorse are generally mistaken for one another... Shame is more original than remorse. The peculiar fact that we lower our eyes when a stranger's eye meets our gaze is not a sign of remorse for a fault [guilt for sin], but a sign of the shame which, when it knows that it is seen, is reminded of something that it lacks, namely, the lost wholeness of life, its own nakedness [glorious vulnerability]."¹²⁰

The cause of shame in the modern times is physical or body considerations-*body shaming* (spots, shape, forms etc.). The cause of shame in the ancient Bible times is not body or physical because they were possibly created with perfect bodies, consciousness to body forms, shapes and spots does not exist yet. Hence, there was no body shame. It is neither debasement nor any form of embarrassment because of their body. Beauty should not be the issue because there was only one woman and one man. Beauty and form as far as the body is concerned would refer to each of them without any comparison even any other reference.

Nakedness and Fear. Adam and Eve expressed nakedness and fear (Genesis 3:10, "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."). They heard God and he hid because he was naked. Adam and Eve's nakedness made them afraid. Davidson explained, "Even this post-Fall "nakedness" should not, however, be interpreted as causing Adam and Eve to be ashamed of their own bodies before each other. There is no mention of mutual embarrassment or shame before each other. The context is rather one of fear and dread before God. Adam says to God (3:10), "I heard the sound of thee in the garden, and I was afraid, because I was naked, and I hid myself."¹²¹

Here, the wonder of hiding because of mere nakedness is something that demands an investigation because ever since Adam and Eve were naked before God. Though Adam said he

¹²⁰ Dietrich Bonhoeffer, *Ethics* (New York: Simon and Schuster, 1995), 20-21.

¹²¹ Bonhoeffer, *Ethics*, 123.

was afraid because he was naked, but it might be something deeper than being naked. Again, Davidson reiterated, “Adam's nakedness described here is also obviously more than physical nudity, for Adam depicts himself as still naked even though already covered with fig leaves. The nakedness of Genesis 3 seems also to include a sense of "being unmasked," a consciousness of guilt, a nakedness of soul.”¹²² Hence, the next layer or discussion that follows unfolds sin in nakedness.

Nakedness and Sin. The nakedness that was realized yielded shame and fear initially which are worthy of attention, but they are superficial effects. The genuine source of being aware of nakedness which was without any awkwardness in the beginning but later viewed with shame and fear is sin. The switch of acknowledgment is a ramification of their disobedience. Sin made nakedness shameful and fearful.

Sin by disobeying the command of God. The perception of good and evil made Adam and Eve confused. They initially focused on their nakedness creating shame (Genesis 3:7) and feeling afraid (Genesis 3:10). Eventually, God identified sin. He asked Adam how he knew that he was naked (Genesis 3:11). God made mentioned that the reason was eating the fruit of the knowledge of good and evil. God mentioned that he commanded them not to eat, “Have you eaten from the tree that I commanded you not to eat from?” God immediately knew and implied that the realization of nakedness came from sin, disobeying his command. God even asked them who told them they were naked which inquires how did they realized their nakedness. God knew that their realization that generated shame and fear was a consequence of disobeying his command.

Moreover, sin was also exhibited by Ham, Shem, and Japheth. Ham in seeing his father's nakedness with disregard and Shem (Genesis 9:22, “And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.”) and Japheth preventing any act to

¹²² Bonhoeffer, *Ethics*, 123.

dishonor their father by covering the body without looking on it (Genesis 9:23, “And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness”).

Sin by dishonoring (exposure of the uncovered body) his Father. Ham committed a sin by disrespectfully gazing on his father's uncovered body. Further, the disregard of Ham was manifested when instead of calling his brothers and work together to find clothing to cover the nakedness of their father, he just let the two cover the body. Kaas studied the relationship of nakedness and shame. He traced the one Greek word of shame which is *aischyne*. It is the original word of shame that expresses dishonor. He stated, “Ham looks without *aidos*—without awe—upon his father's sexuality. For him there is nothing here to respect, not even as the mysterious source and ground of his own existence. His father's genitalia are a mere appendage; in shameless looking, their meaning is excised. Ham is thus guilty of castration. Moreover, that he speaks irreverently about what he has seen proves that he understands and celebrates what he has done.”¹²³ We are reminded of the attitude of Cain when he said, “Am I my brother's keeper” in Genesis 4:9.

Sin being avoided by Shem and Japheth (to look on the uncovered body) in covering their father. Shem and Japheth, however, were conscious of the sin that they used clothing to cover the nakedness of their father. It was an act to protect the shame of their father and with respect they avoided to look on their father's naked body carefully in Genesis 9:23, “But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's naked body. Their faces were turned the other way so that they would not see their father naked.”

¹²³ Leon R. Kass, “Seeing the Nakedness of His Father,” *Culture and Civilization*, accessed January 10, 2024, <https://www.commentary.org/articles/leon-kass/seeing-the-nakedness-of-his-father/>.

Diagram 1: Shame, Guilt And Fear Through Evaluative Emotions

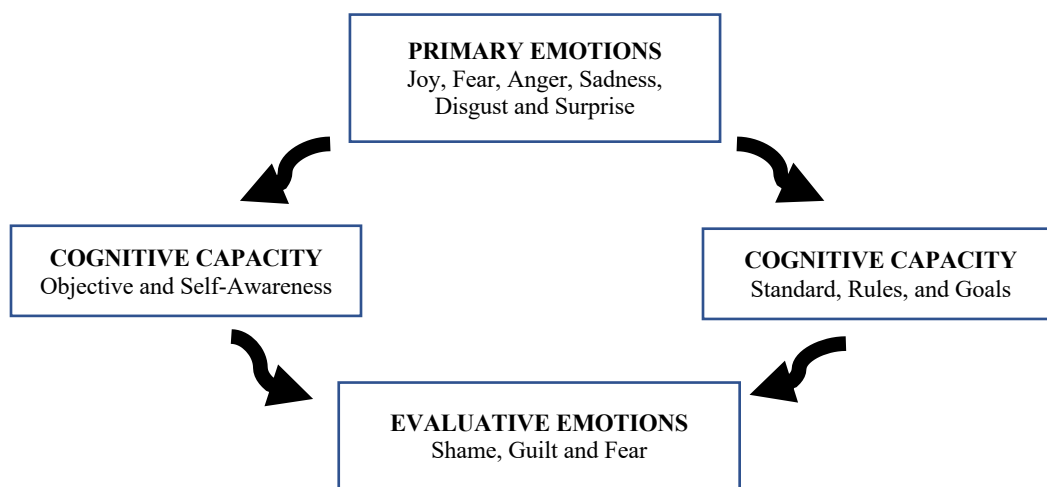


Diagram 1. Presents a schematic model of the development of shame, guilt, and fear. The development of shame, guilt, and fear involves the transformation and integration of structures and functions. At birth they do not exist, but they develop over time. The primary emotions emerge gradually at different times and stage. Adam and Eve before eating the fruit of the knowledge of good and evil were unaware of their nakedness. In fact, their nakedness does not disturb both (Genesis 2:25). However, after eating the fruit gradually transformation and integration of structures and functions changed. Bridges has described, “The earliest two classes of emotion, positive emotion of joy and happiness and distress, differentiate into the other emotions. Disgust emerges from distress and is followed by anger, appearing somewhere between ages 2 and 4 months; fear emerges sometime later, at about 8 months. Likewise, surprise emerges early, perhaps developing from the interest and joy axis. Somewhere around age 8 months these differentiated primary emotions are early evident. The socialization of these primary emotions within the

interpersonal life of the child as well as the maturation contributes to the next phase of development, the cognitive capacity of objective self-awareness.”¹²⁴

At the point where the child becomes conscious of himself or herself, additional emotions emerge that are related to the cognitive ability. The emergence of additional cognitive capacities like standards, rules, goals give rise to the evaluative emotions: shame, guilt, and fear. The same way with Adam and Eve. They became conscious of themselves and began to be ashamed and fearful being naked. Adam and Eve’s cognitive capacity became aware not only of the self but also were reminded of the standards, rules, and objectives from God. Shame, fear, and sin were from the evaluative process of emotions. The same with Shem and Japheth, their reactions were in evaluative level of emotions.

Diagram 2: Evaluative Emotional Process

Self-Evaluation Process	Failure	Success
Personal	Self-Consciousness	Appropriate Knowledge and Understanding
Communal and Relational	Unawareness Indifference	Awareness Evaluation and Concern

Diagram 2. Following the onset of these self-conscious emotions and the development of standards, rules, and goals. Diagram 2 presents the structural model to define shame, guilt, and fear. The model is concerned on the standards, rules and goals that govern human behavior. There are personal and communal beliefs about what are acceptable concerning actions, thoughts, and feelings. They are acquired from the acculturation of a particular community.

¹²⁴ Lewis, “The Role of Self in Shame,” 1191-1192.

Standards. Refers to the standards, rules, and goals. They differ across societies, groups within societies, time periods, and between individuals of varied ages. The standards might be varied, unique, and complex. As far as Adam and Eve are concerned, they had the standards, rules, and goals from God. They can enjoy everything aside from the fruit of the tree of the knowledge of good and evil. They shall suffer a consequence the moment they disobey the command. To Shem and Japheth, they were conscious of the standards as demonstrated by their instantaneous reactions on nakedness.

Evaluation. Evaluation is understanding how the standards are acquired. The evaluation of actions, thoughts, and feelings elevates to the second cognitive evaluative process that serves as a stimulus for self-conscious emotions. There can be external and internal evaluation in the course. The elicited emotions (*external*) are prompted by the inner influence (*internal*). The actions of Adam and Eve went through evaluations by reconstruction of events from a moment of innocence into a moment of guilt. The reaction to use sewed fig leaves as clothing to cover nakedness and the hiding were due to elevated form of evaluation from plain perception of nakedness progressed into a realization of sin.

Self-attribution. In the end, the final stage of the cognition is the self-attribution. The object and subject are the self. Again, the focal effect of the realization was the self-attribution. The nakedness was seen in the perspective of the self. Shame, fear and even sin were all about self-consciousness. H.B. Lewis quoted, “Shame is more about the self, whereas guilt is more about the other.”¹²⁵ Lewis suggested in support of the self as the central object, “I suggest that shame is elicited when the self orients toward the self as a whole and involves an evaluation of the total self, whereas in guilt it is orientation of the self toward the actions of the self, either in terms of the

¹²⁵ Lewis, “The Role of Self in Shame,” 1198.

actions of the self alone or in terms of the actions of the self as they have affected another (*communal or relational*).”¹²⁶

Analysis of the Diagram. The failure of Adam and Eve on the personal level was due to self-consciousness without considering the origin of the standards-God. The same also with Ham. He looked at his father’s nakedness without other concern but himself. Triumph and prosperity on the other hand is about the appropriate knowledge and understanding (evaluation) of the standards. God obviously knows the rules and goals within the standards. Hence, he provided the most appropriate and suitable clothing to cover nakedness.

In the communal or relational level awareness, evaluation and concern are the keys to a victorious response. Ham had no such awareness and concern. Thus, his evaluation was not favorable. In opposite, communal, and relational benefit was the objective of Shem and Japheth. The brothers were not only aware of the standards, but they were also concerned.

Significant Considerations in Clothing

The Significance of the Form of Clothing

As the action implies, Adam and Eve unconsciously took style as part of the clothing they opted to use from the fig leaves. Sewing them together expresses a form, a pattern, a style and a design. Even the meaning of the word “loin’s girt,” adds to an indication of style and design because of the specific area the clothing is supposed to cover. Crawford cites apron as a pattern for fashion and design, “Since Adam and Eve first used fig leaves to make “apron or loin’s girt,” these garments have weathered mixed fashion fortunes. Apronology, a magazine targeting haute-

¹²⁶ Lewis, “The Role of Self in Shame,” 1198.

apron fanciers, was introduced developing varied apron designs.”¹²⁷ By the name of the clothes or dress is identified its style.

There is an obvious consideration on the form of the fig leaves. The etymological meaning, “loins girt” implies the form or design. The choice of the fig leaves is interesting. The garden of Eden has a lot to offer since God said they can eat of all the fruit of the trees (Genesis 2:16). There are varied leaves where Adam and Eve could choose from. However, the fig leaves were considered because they thought it fitting for the form or design, they intended to stitch or sew together. Walton et. al. stated, “Fig leaves as the largest found in Canaan and could provide the covering for the shamed couple.”¹²⁸ By the fact that it was sewed there is an implied effort or design according to the need seen fit by the couple. There is also a degree of consciousness of nakedness and shame that needed to be covered. It is interesting to note that they have chosen fig leaves which is clearly not just one piece, but pieces put together. Again, the plural form of aprons or loins girt can also mean two pieces with different designs for Adam and Eve. The fact that the narrator used the word apron or loins girt is another considerable consciousness of specific design of clothing or covering.

The garment or mantle as defined by the original language, “wrapper, covering garment, cloth or raiment” and as described by the way Shem and Japheth laid it across their shoulders with the intention to wrap their father’s naked body. The clothing is without the form or design for the arm and waist. No distinction of clothing for the lower and upper body but just a cloth to whole cover the nakedness of their father.

The coat of skin in all the subject texts is the most form fitting clothing used to cover nakedness. Again, the narrator used descriptive words with a clear pattern or design. The author

¹²⁷ Zarah Crawford, “Watanabe: The House Dress,” *New York Times Magazine*, February 19, 2009, 74.

¹²⁸ John H. Walton, Victor H. Matthews, and Mark W. Chavalas, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsity Press, 2000), 32.

used the pattered-based descriptive word, “coat.” And with the use of “skin” which is from an animal is again a nature or environment-based design. The awareness of the author of the kinds of dress, clothing or coat is expressed in the narratives.

The Significance of the Function of Clothing

Adam and Eve chose to stitch the fig leaves with significant concern to its function. They chose the leaves, they sewed them using added materials for function and choosing the loins implies that they had contemplated on the function of the clothing to cover their nakedness.

Shem and Japheth took a mantle or a garment to wrap Noah shows that they immediately thought of the function rather than form. They could have looked for the actual clothes of their father. However, the need to cover shame of their father demanded them to take whatever was available. The function serves to cover as expressed by the garment or mantle, to cover Noah and the sewed fig leaves to cover Adam and Eve. One significant observation is the function of the garment used to cover Noah. It is noteworthy that the garment was temporary and according to the narration it was intended to wrap Noah and not to dress him. Thus, it indicates that the garment was temporary or a quick fix cover. Conclusively, after a while as Noah regains soberness the garment or mantle would be replaced by his actual clothes. The sewed fig leaves and the garment used are both temporary in function.

Finally, the function of the coat of skin in the original word is, “robe, tunic or shirt.” The meaning itself provides the most functional and appropriate clothing to cover nakedness. The two coverings are man-made while the coat of skin is God made. It can be surmised that since it was God who created and had made them naked, it is also God who knows how to impeccably cover them. God with the complete knowledge and understanding of human nakedness had made a clothing that responds to the changes of human knowledge-the new realization of the body and

nakedness, the curse of the world with its weather and climate, the family and childbearing adjustment and the clothing demanded by the command to work.

The curse of the world that brought changes to the environment requires clothing to cover nakedness. From the ground shall begin to grow thorns and thistles come out (Genesis 3:18). The ground, the weather and the climate vary. While Adam and Eve focused on their shame and fear, God was considering the total functions of clothing. The inconveniences of ground and climate are both influential. Funk and Wagnalls refer to clothing as costume. They indicated that the basic determinant of clothing is environment or climate. Funk & Wagnalls New Encyclopedia stated, “Clothing are often determined by changing styles and fashions, other factors, most notably climate and geography, materials and technology, sexual attitudes and social status, migration, and the inertia of tradition or habit have been just influential; the basic determinant is climate. Clothing probably developed primarily as a protection against or adaptation to climate.”¹²⁹ Adam and Eve lack knowledge of the environmental effect of curse declared by God. Understanding that the expulsion from the Garden of Eden was the exposure of the couple to the geographical and climate change of the earth, aside from the social, moral and spiritual effects of sin, a coat of skin was provided. Dunn also agreed with this fact “Further, Yahweh provides for them by making clothes. This is significant, because not only do Adam and Eve continue to have purpose, but Yahweh acts as one who provides protection from the very cursed world they find themselves in.”¹³⁰

The sexual relationship shall formally began as husband and wife (Genesis 2:24 and 3:20) because of the indicated bearing of child (Genesis 3:16) . Plain childcaring and childbearing call for clothing to cover nakedness. So much more with the increase of pains as part of the woman’s consequence of sin. A family shall be formed. Child born is naked and has to be clothed even. The

¹²⁹ Leon L. Bram and Norma H. Dickey, *Funk & Wagnalls New Encyclopedia* (New York.: Funk & Wagnalls, 1993), 252.

¹³⁰ Dunn, “Exiled from Eden,” 16-17.

sense of the passage is in the continuing thought. Since Adam and Eve shall have children because the woman shall be a mother, the coat of skin could also be a consideration to the children or the family to be formed (Job 1:21 and 1 Samuel 2:18-19).

The command to work is demanding because the earth is under curse. In fact, God indicated that by the sweat of they shall eat. Implied is the challenge of working in the ground (Genesis 3:19). An enduring clothe to cover the body is not only necessary but obligatory.

Sewed fig leaves cannot be able to answer with the labor required. The coat of skin answers all these impositions. Therefore, the coat of skin does completely deal with not only sin but similarly its effect in man, in earth and in all creation. The coat of skin deals with shame, guilt and fear. Moreover, it is also a provision for the indicated changes on earth and human life in Genesis 3:16–19. With the curse of the world on earth and the family and child bearing with the command to work, the coat of skin is sublime.

The Significance of Clothing the Body

Remarkable is the giving of the clothing by God to Adam and Eve. The sequence of events through the narrative declares the changes in Adam and Eve (Genesis 3:16–17), in the world and its environment (Genesis 3:18). The human life and relationship: the childbearing, the labor to eat, the thorns and thistles, the returning to dust, the man called his wife Eve and the giving of the coats of skin are continuing sequence of events with connected pertinence and significance. There is an attention not only to reason but also to the moment of giving the clothing to cover the nakedness. The following event is the driving Adam and Eve away (Genesis 3:24). By the precedent sequence and the succeeding departure of the couple comprehensively established the total value of the coats of skin. The coats of skin is a provision not only to sin that penetrated the human nature but also to the challenges of the new and varied exposures of the human body outside the Garden of Eden.

With all the basic value of clothing to protect the body, to consider the social aspect of shame and the moral concern about sin, there is a more meaningful merit on clothing to cover nakedness. God gave clothing not only to help man deal with shame, fear and sin but ultimately to make a way for man to approach him.

The coats of skins concealed Adam and Eve's shame and relieved them from fear. Clothing to cover nakedness connects them again to God. To Shem and Japheth the garment that wrapped their father's naked body propitiated them. It appeased their anxiousness because the covering eliminated the divide to look or come to their father. With the naked body they as children could not approach their father. Hence, the shame, fear and sin in nakedness actually stow a variance while the clothing to cover nakedness took that gap or break off. With a naked body naturally one person cannot just come and approach anyone. Clothing to cover the nakedness has so much to manifest in man.

Nakedness changed with sin (Genesis 2:25). Sin generated shame and fear in nakedness (Genesis 3:7 and 9:21–23). Premised from the essence of God's provision to come or approach him like a priest (one reason of giving the coats of skins) offering ourselves to God, clothing needs to be appreciated as a provision to cover nakedness that one may communicate and approach God. Clothing can be an identity of peculiarity (Exodus 13:5 and Deuteronomy 14:2) which signifies the valuing and consecration of the body (Exodus 20:26). As Christ has brought his body as a living sacrifice (Romans 12:1–2), the followers of Christ clothe the body like a priest carrying his sacrifice (1 Peter 2:9). With clothing to cover the nakedness of the body is also a show of righteousness (Isaiah 61:10), humility (1 Peter 5:5), character and worship (1 Timothy 2:9–10).

The Significance of the Body

God created man (Genesis 1:27, “So God created mankind in his own image, in the image of God he created them; male and female he created them.”) and his body (Genesis 2:7, “Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”).

God owns everything he created including the human body (1 Kings 20:4, “The king of Israel answered, “Just as you say, my lord the king. I and all I have are yours.”). In the New International Version (NIV) Study Bible notes that man’s being is of and by God, “A Cretan poet Epimenides in 600 B.C. in his *Cretica*, from the Cilician poet Aratus in his *Phaenomena* as well as from Cleanthes in his *Hymn to Zeus* is quoted, ‘We are his offspring’.”¹³¹ This poetic writings agree together that man is owned by God.

The realization of Adam and Eve became a self-realization, they were naked (Genesis 3:7). Neither the devil nor God told them they were naked (Genesis 3:11, “Who told you that you were naked?”). The self-realization focused on their shame. The shame became fear that they began to separate themselves to God (Genesis 3:10, “And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.”). Notice the emphasis of Adam’s statement, “I heard and then I was afraid.” His self-consciousness come over God’s consciousness. The nakedness, the shame and the fear are all about the self.

There are three general rules to claim ownership: exercise, legal disposal, and obligation. Kasman elaborated with clarity the moral and legal grounds of the ownership of the human body on the ground of exercise, legal disposal, and obligation. In the end she concluded that the ownership the body cannot clearly established the person who has the body but instead the

¹³¹ Kenneth Barker, ed., *The NIV Study Bible: New International Version* (Grand Rapids, MI: Zondervan Bible Publishers, 1985), 1680.

ownership belongs to another. She stated, “As history stands, it has generally been ruled that nobody can lay claim to any one person because corpses have fallen under the “no-property rule” and living humans have fallen under the “no-ownership rule” .Prior to these cases, no living things, hybrids or otherwise, could be patented because they were products of nature and thus unable to be owned by any one person or group.”¹³² Human body is not created by the self who utilizes it but it is a product of nature and by the basis of labor or exercise it is owned by God who created the human body.

Garcia on the other hand made indication that the ownership of the human body belongs to God. Nature and morality declares God as the owner of the body. He specified, “There have been at different views concerning the question of the ownership of the human body; each of them with concrete and specific ethical consequences. The first and the second considered God as owner of the human body. According to this view, nature has an intrinsic order that is the norm of morality. Nature has been ordered by God, and therefore is always right and beautiful. Man is not proprietary of his life, only administrator and warden, and must accept natural events magnanimously. Life is not a private property of individuals, but a gift of nature and God.”¹³³

The significance of the body is about the clear ownership of it. Adam and Eve who became conscious of the self, had shifted focus from God who truly owns the body and entrusted it to them into self or ownership conscious. The nakedness, shame, fear and sin were perceived by a self-conscious. The knowledge offered by the fruit of the tree of knowledge of good and evil is centered on the self. What they would gain and become (Genesis 3:4–5, “And the serpent said unto the

¹³² Nicole Marie Kasman, “We Own Our Bodies: The Legality of Body Ownership,” *Biology: Student Scholarship & Creative Works* (Spring 2018): n.p., <https://digitalcommons.augustana.edu/biolstudent/13/>.

¹³³ Henk A. M. J. Have and Jos V. M. Welie, “Ownership of the Human Body: Some Historical Remarks, Philosophical Considerations on the Use of the Human Body and Its Parts in Healthcare,” *Philosophy and Medicine* 59 (1998): 68.

woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”). Hence, the nakedness cannot be covered by the sewed fig leaves and even the garment or mantle to wrap the body but by the coat of skin made and was given by God. The two initial options of the subject texts are temporary in nature. Adam and Eve’s shame and fear were eventually covered by the coat of skin. The garment and mantle to cover Noah’s body would be later replaced by the proper apparel for him.

Clothing to cover nakedness must not be seen as for the self or by the dictate of our ownership of the body. Clothing to cover nakedness is most appropriate and suitable by realizing that the owner of the body is God. We cover the body not for the self but for God. It is what the final clothing of coat of skin expresses. The body is not just created by God but purchased in a way by the blood of the animal from where the skin was taken to make a coat that covers the nakedness, the shame, the fear, and the sin. God showed the way Christ shall acquire or buy our body by his precious blood (Isaiah 43:1, “But now, this is what the LORD says-he who created you, Jacob, he who formed you, Israel: “Do not fear, for I have redeemed you; I have summoned you by name; you are mine.” and “1 Corinthians 6:19–20, “Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your bodies.”).

Clothing with the consciousness of the self alone separated from the consciousness of God as the true owner of the body shall lead to a covering short of dealing properly and suitably the shame, the fear, and the sin ultimately. Seeing shame and fear focused on the self shall lead to a fragmented kind of covering (sewed fig leaves for Adam and Eve and mantle for Noah) and even to a wrong clothing or body covering. There is unsettled guilt like Adam and Eve, tolerance and indifference to an uncovered body like Ham and temporary wrap on Shem and Japheth. Considering the shame and fear of the self which is driven and influenced by wrong perception of

body ownership shall cause a deficient standard of covering, an indecent and inappropriate clothing for the body being full and conscious of the self rather than focusing on the glory of God. Primarily, clothing is to cover the nakedness of the body to give glory to God not to exalt the self neither glorify the body, Davie wrote, “Glorify God in your body.”¹³⁴

The body as owned by God is also declared as the temple of God (1 Corinthians 3:16–17 and 6:19) and the tabernacle of God (2 Corinthians 5:1, 3). Jesus himself referred the body as such (John 2:19–21). There is a prophetic revelation on the dedication of the temple of Solomon where he indicated that God dwells in the temple not made with hands (1 Kings 8:10–62). Wherein similar indication is quoted, “an house not made with hands”(2 Corinthians 5:1). Reference to the temple and body as God’s dwelling place connotes holiness and is for the glory of God (1 Corinthians 6:19–20). Clothing does not only involve plain covering the body but demonstrating God’s glory being the image of God (Genesis 1:27; 5:1; James 3:9 and Romans 6:12).

¹³⁴ Martin Davie, *Glorify God in Your Body: Human Identity and Flourishing in Marriage, Singleness and Friendship* (London: Lost Coin Books, 2019), 13.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

This chapter presents the concise and clear statement of results, conclusions and recommendations suggested for future action research or study.

Summary of Findings

The findings is also called the results after the data are compared and analyzed. The synopsis of the findings are presented in this chapter. Here are the summary of the findings produced by the research. They are answers and determined facts from the data analyzed and compared.

The Nakedness and Clothing Used in the Subject Texts in Genesis

Nakedness in its variation from the original Hebrew language has almost the same meaning in Genesis 2:25, 3:7 and 10–11 . It means nude, naked or without clothes or covering. However, they may have a wider definition depending on the context and usage. In Genesis 9:21 in the original word means to denude (especially in a disgraceful sense); by implication to exile (captives being usually stripped); figuratively to reveal, advertise, appear, disclose, discover, exile, be gone, open, plainly, publish, remove, reveal, shamelessly, and uncover while in Genesis 9:23 it means nudity, literally (especially the pudenda) or figuratively (disgrace, blemish): nakedness, shame, unclean (-ness).

Adam and Eve used the sewed fig leaves as apron which is “chagorah” in Hebrew which means loin’s girt to cover themselves. The indication of the apron as a loin’s girt is a covering on the genital part of the body. Sewed fig leaves serve as a clothing to cover the external organs of human reproduction. Hence, the shame initially remedied is the exposure of the private parts or pudenda.

Sham and Japheth used a garment which is “simlah” and means a cloth, a mantle or a raiment to wrap a body. It is to cover the shame of Noah and to avoid sin by Shem and Japheth.

God used a coat or garment of skin which is “khetoneth” in Hebrew that means a robe, shirt or a tunic. The coat of skin is a clothing that covers not only the loins but also the upper part of the body. By the its definition as a robe or tunic it indicates a covering of the whole body.

The Relationship of Nakedness to Shame, Fear and Sin in the Subject Texts in Genesis

Nakedness is associated with shame, fear, and sin. In fact, these reactions are shown in the subject texts. Hence, it is not only relevant but significant to compare these effects.

Nakedness wrestles with the natural and moral culture of the body. Shame is inherently reflected in nakedness as a sense of human consciousness. Nakedness had brought shame to Adam and it is a natural reaction from the narrator’s point of view (Genesis 2:25). Shame is elicited from being naked.

Adam was not fully aware of what he has done. He was even desperate to understand the changes in his mind and in his emotion as far as his feeling was concerned. His newly perceived nakedness brought him shame and fear. This is an unprecedented moment. No reference because sin has never happened yet. There was no process existed for admission and confession, judgment or even restoration. Adam has no idea what to expect. He has no knowledge of how God would deal with it. Incomprehensibly what he desperately felt was the need to hide from God. And it is clear that he wanted to hide because of fear. Nakedness brought him fear (Genesis 3:10).

It is clearly indicated by God that there was sin associated with the nakedness of Adam. The question of God about who told them means who made them aware of their nakedness. Then,

making mention whether they ate the fruit of the knowledge is again a direct association of nakedness to sin.

Sin is disobeying the command of God (Leviticus 4:2,27; 5:17 and 6:2). Genesis 3:11 says, “And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?.” God was drawing a revealing answer from Adam as he was commanded not to eat of such fruit in Genesis 2:16–17, “And the LORD God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die.”

Sin is not doing right (2 Kings 17:9 and Psalm 78:37). Recall the sin of Cain in Genesis 4:4–10 where God similarly asked questions to let Cain realize and conclude his sin (Genesis 4:6, “Then the LORD said to Cain, “Why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door.”).

The Comparison of Clothing to Cover Nakedness from the Subject Texts in Genesis

Comparison is one fine approach in analysis. Thus, this study analyzed the clothing to cover nakedness through comparison. And here are the findings:

The words *arom*, *erom*, *galah* and *ervah* are used in the subject texts. Basically, there are no significant differences. The word *arom* means nude or naked while the word *erom* is nakedness or nudity. However, *ervah* means being naked which implies stripped. Contextually, these words may mean not fully clothed or not in the normal manner. In fact, the loin’s girth implies it so in either way. Nevertheless, Hebrew word for "naked" is *êrôm* always appears in the scripture in a total exposure or utterly naked.

Upon realization, nakedness requires a covering. Another word for nakedness which is uncovered implies a human response, cover. In subject texts clothing was used to cover nakedness. However, the chosen clothing to cover nakedness vary that they reveal significant reasons and purpose.

The sewed fig leaves were made to cover themselves (Genesis 2:25 and 3:7). The sewed fig leaves were to cover shame according to the narrator. It was what Adam and Eve thought to use to cover the realized nakedness. Indeed, the sewed fig leaves served the purpose of covering their nakedness.

The garment to cover the body of Noah was used not to see his nakedness or uncovered body and keep his honor (Genesis 9:23). When Shem and Japheth knew that their father was naked, they immediately looked for a cover. They used a garment or mantle to cover Noah's body. They laid the garment or mantle upon their shoulders, went in with their faces turned away, and put it over their father so that they might not see him unclothed.

The coat of skin or garments of skin were used to clothed them (Genesis 3:21). The coat of skin is made by God to cover the nakedness because of sin. God implied the sin when he asked Adam, "And he said, "who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" Referring to his prior command to Adam in Genesis 2:17, "but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die."

There are questions that arise. Did they put on the coat of skin with the fig leaves under? No, there is no way that they would have the sewed fig leaves under the coat of skin because it is not the purpose of God and it is against the significant function of clothing. Did they take off the sewed fig leaves to wear the coat of skin? Yes, they removed the sewed fig leaves because the coat of skin is a replacement. Why do they need to change clothes from sewed fig leaves to coat of skin?

There is a reason for changing or giving of clothes to Adam and Eve. There are questions of insufficiency of the sewed fig leaves to cover the nakedness. Thus, the coat of skin was given by God. It is the adequate, suitable and appropriate clothing to cover nakedness. The coat of skin did not just cover their nakedness it clothed their nakedness.

On Noah's case, there is a different response on his nakedness. Ham saw him and ignored a father uncovered while Shem and Japheth carefully covered their father with a garment or mantle. Considering the garment or mantle used, it is even temporal because of the obvious constraint of the circumstances. Surely, upon consciousness Noah's usual proper clothes shall be handed to him.

Conclusions

The conclusions of this study are drawn from key points of the summary of the findings, the highlights of its contents and the final remarks on the narrative of the subject texts.

Nakedness

Nakedness began when God created Adam and Eve (Genesis 2:25). It is part of God's creation described to be good (Genesis 1:31, "God saw all that he had made, and it was very good."). Eventually, according to the narration the realization happened when their eyes were opened (Genesis 3:7, "The eyes of them were both opened, and they realized that they were naked."). The same eyes and the same nakedness but perceived unlikely. Consequently, realization of nakedness demanded to be clothed or covered. The nakedness realized after the fall brought shame and fear. Hence, with a fallen state nakedness requires clothing because of shame and fear.

Nakedness is without shame and fear before the fall (Genesis 2:25). However, with the disobedience resulting to sin (Genesis 3:7), shame and fear are reactions imposing to be covered or clothed upon (Genesis 3:8-10). Ignoring the shame and fear in nakedness actually reveals sin

(Genesis 9:21-22). Conclusively, nakedness should not only be covered (Genesis 3:8 and 9:23) but it should be clothed (Genesis 3:21). It is because covering like sewed fig leaves may partially deal with shame in man's incomplete understanding of nakedness but cannot completely deal fear before God (Genesis 3:8-10 and 9:22-23).

Clothing to Cover Nakedness

Clothing to cover nakedness is a response and a remedy. A response because of shame and fear. A remedy and a provision not only because of sin but also because of the ignorance of man (Genesis 3:11-13). The purpose of clothing is for the body, for the shame and for the fear. However, clothing also is provided in Genesis to deal with the human sin in his fallen state whether the person with the naked body or the observers of the naked body (Genesis 3:7-11 and 9:21-23).

Suitable and appropriate clothing therefore to cover nakedness has to deal with shame, fear and ultimately, sin. It is clearly indicated by the narration in the book of Genesis that shame, fear, and sin are associated with nakedness. The purpose of clothing was to cover the realized nakedness because of shame, fear, and sin. Therefore, the characters express the reasons and the purpose of clothing to cover nakedness realized from the narrations in Genesis.

Shame, Fear and Sin

Take note that the word used to the sewed fig leaves is "coverings" while on the garments of skin is "clothed". The sewed fig leaves covered their naked bodies, but it did not provide the clothing. The leaves are girdles or covers for the girt, but the coat of skin is a clothing that wraps the body. While the sewed fig leaves cover shame, the coats of skin and the garment used to Noah both clothed shame, fear and sin. The coat of skin covers circumspectly the shame, the fear, and eventually sin. After the provision of the coat of skin Adam and Eve came out from hiding.

Notably, there is also shame, fear and sin involved in Noah's nakedness. He was dishonored and displeased as indicated by Noah's reaction knowing what Ham did.

Therefore, shame and fear are two consequent effects of nakedness. While sin is the origin of a realized nakedness. Shame and fear can be considered protective reactions to cover nakedness. However, simply covering nakedness may not be enough to deal with shame and fear. Clothing nakedness to overcome the shame and fear eventually deals with sin. When the nature of sin is dealt with clothing, as God was trying to spell out in Genesis, and not just plain covering like sewed fig leaves and a garment or mantle, shame and fear are together adequately regarded.

Significant Considerations in Clothing

There are considerations to appropriately serve the purpose of clothing: understanding the form of clothing, the function of clothing, the significance of clothing the body and the significance of the body.

The form of clothing determines the design suited for a particular person or individual. Styles or form is essential in choosing the clothing. In fact, even if it was not demanded in Hannover and Kuhn study their respondents automatically looked at it. Their study stated, "Although we did not measure whether participants intentionally look their clothing styles into account, we think it unlikely that our participants did so."¹³⁵ Form of the clothes is significant. It may vary depending on the body shape or contour, size, parts to be covered and the individual preferences. Karhoff mentioned in her study that form including style, construction and fit is part of clothing. She stated, "Home economists are concerned with the design, construction and fit of clothing for the individual. The writings of the home economists and style consultants about the selection and

¹³⁵ Bettina Hannover and Ulrich Kuhn, "The Clothing Makes the Self," *Journal of Applied Psychology* 32, no. 12 (2002): 2520, <https://doi.org/10.1111/j.1559-1816.2002.tb02754.x>.

design of dress for the individual have tended to be prescriptive in nature for the attainment and for the expression of individuality.”¹³⁶

The function of clothing is another consideration because more than the form function is greatly important. The climate and environment are basic for the purpose of clothing. Funk & Wagnalls New Encyclopedia stated, “Clothing are often determined by other factors, most notably climate and geography, materials and technology, sexual attitudes and social status, migration, and the inertia of tradition or habit have been just influential; the basic determinant is climate.”¹³⁷

The significance of clothing the body helps understand the purpose of clothing to cover nakedness. The basic value of clothing is to protect the body and to cover shame. However, carefully looking on the moral concern is a more substantial merit on clothing to cover nakedness. God gave clothing ultimately to make a way for man to approach him. Marx considers the need of clothing to cover the body not only for shame, fear and sin but also to come to God. He stated, “Ever since the Fall, ‘proper garments are required when coming into the presence of the holy God.’”¹³⁸ The giving of the coat of skin is a provision to Adam and Eve that they need not to be afraid and they need not to be ashamed. The coat of skin dismisses the confusion on what they have to do after committing the sin of disobedience. The coat of skin comforted them that the nakedness is harmoniously covered and they are appropriately clothed before God (Exodus 28:2–5; 29:4–6; Leviticus 8:5–9; 16:23–24; Zechariah 3:3–5 and Ezekiel 42:14).

Finally, the significance of the body ultimately determines the purpose of clothing to cover nakedness. The realization of Adam and Eve became a self-realization. Their realization solely focused on their shame. The shame became fear that they began to separate themselves to God.

¹³⁶ Karhoff, “Clothing Related Attitudes and the Body Image,” 4.

¹³⁷ Leon L. Bram and Norma H. Dickey, *Funk & Wagnalls New Encyclopedia* (New York.: Funk & Wagnalls, 1993), 252.

¹³⁸ Marx, “Clothing and Exchange of Garments in the Bible,” 70. This article investigates the imagery of clothing and exchange of garments through the entire Christian canon in nine books from Genesis to Revelation.

Self-consciousness came over God's consciousness. The nakedness, the shame, and the fear are all about the self. The body is taken to be of the self and for the self. Thus, the response to cover nakedness was inadequate because they thought clothing is just for the self and not for the creator, the giver and real owner of the body, God. Human body is being clothed not only because of shame and fear but the body is of God and for God.

The researcher concluded not only the investigation and the discovery but also the fascinating journey in the study.

Recommendations

Significant findings are not only obtained from the study but also solid grounds are established on the objective purpose of clothing to cover nakedness. However, there are valuable angles that may not be covered and discussed in this study. A review of this research is recommended for additional inputs and more suggestions are favorably welcome. Based from the findings and conclusions, the following are recommended:

Better and wider perspective on clothing can be achieved with further and additional studies on clothing in the Old Testament.

A study on clothing in the New Testament shall establish a complete and sound teachings on clothing.

And, finding harmony also through an intertextual comparative study in the Old Testament and New Testament is another commendable pursuit.

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