Original Parents Commanded to Have Sex; Their Nakedness Was Not Shameful Due to Their Innocence, Gen 2:24-25; Etymology of *Bosh*

36- Once marriage occurs they are mentally ready to assume the status quo that was enjoyed by Adam and Ishah in Eden before the fall:

> **Genesis 2:24 -** A man shall leave his father and his mother, and shall have sexual relations face-to-face with his wife; and the two shall become one flesh.

> **v. 25 -** And the man and his wife were both naked and were <u>not ashamed</u>.

> 1) Verse 24 issues two mandates: (1) a man is to leave his parents and establish the divine institution of the home and (2) he is to unite with one woman in marriage with whom he is to have sex.

> 2) Verse 25 notes that in Eden's perfect environment there was no need for clothing to provide warmth or for the purpose of modesty.

> 3) Consequently they were created unclothed and remained that way during the period of their innocence and they were "not ashamed":

> לֹא בּוֹשׁ *lō' bōsh -* "not ashamed"

> 4) The etymology and uses of the word *b sh* are important and a detailed analysis is provided by:

> **Harris, R. Laird, Gleason L. Archer, and Bruce K. Waltke.** *Theological Wordbook of the Old Testament.* **(Chicago: Moody Publishers, 1980), 97-98:**

> בּוֹשׁ **(*bōsh*).** The primary meaning of this root is "to fall into disgrace, normally through failure, either of self or of an object of trust." (p. 97)

> *Bōsh* and its derivatives are used in (several) different ways. [We will note two.] (1) Shame results from imprudent or immoral action. All the occurrences describe explicitly or implicitly the actions of those who bring disgrace upon their parents or spouses (Proverbs 10:5; 12:4; 14:35). (2) (This) use coincides most closely with the common English connotation: a feeling of guilt of having done something wrong (Jeremiah 16:5; Ezekiel 16:63). (p. 98)

NOTE: The only way their nakedness could be an issue would be because of a sense of wrongdoing in the soul.

> **Botterweck, G. Johannes and Helmer Ringgren (eds.).** *Theological Dictionary of the Old Testament.* **Translated by John T. Willis. (Grand Rapids: William B. Eerdmans Publishing Co., 1975), 2:50-52:**

> בּוֹשׁ *bōsh.* In Middle Hebrew the meaning has shifted more to the subjective idea, to the feeling (*bosheth* retains the nuance "modesty"). This word seems also to have become more closely connected with sexual shame in Middle Hebrew. (p. 50)

> (Herman) von Soden observes that the meaning of the verb is seldom "to be ashamed." But in general *basu* means "to come to shame" and "to put to shame." (p. 51)

> **Words with Similar Meaning, Original Meaning.** Among the words or expressions having a meaning similar to *bōsh* are *chathath*, "to be dismayed," *pachadh*, "to dread," *sugh 'achōr*, to turn away from," *chavar*, "to grow pale," *nadhammah*, "to be silenced." *Bōsh* expresses the idea that someone … underwent an experience in which … someone risked something to … another person, and thus undertook a daring venture. Now he receives the consequences of that venture so that he must suffer the opposite of what he sought, dishonor and be put to shame, not because of some subjective act but because of something that was inherent in the risk he took. It is also worthy of note that this root is in no way oriented to sexual shame—Genesis 2:25 seems to mean, "they were not found in a state of shame as far as their nakedness was concerned." (p. 52)