

Operation Fig Leaves

Genesis 3:7 - Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.

The phrase “the eyes of both of them were opened” refers to the sudden cognizance of good and evil. Where previously all they knew was good, now they know the difference between good and evil.

With this knowledge they calculate that they have committed a wrong by eating of the forbidden fruit. This leads to a feeling of guilt—a sin from the emotional complex of sins from their new old sin natures: “... *they knew that they were naked.*”

Guilt feelings lead to guilt reaction which without reference to doctrinal problem-solving devices immediately begins to develop human-viewpoint problem-solving devices. Human viewpoint did not consider that a readjustment must be made regarding their relationship with YHWH Elohim. Instead, there emerged the notion that if they were right with each other then they were right with God. This Satanic idea has been preserved and implemented in cosmos diabolicus ever since. The evil notion of adjusting to each other ignores the absolute necessity that adjustment to God comes first.

Their adjustment took them into Operation Fig Leaves: “... *they sewed fig leaves together and made themselves loin coverings.*” Please note that human works produce the problem-solving device—fig-leaved loin coverings which they sewed together. And this may be a stretch but I’m of the opinion that the reason they chose fig leaves was so they could suffer in their penance. If you’ve ever felt fig leaves then the idea of wearing them as loin coverings surely must bring acute cases of hives, dermatitis, and eczema to mind. Please also note that their solution involved the plant kingdom and not the animal kingdom which will become an issue later on.

Ephesians 1:7 - In Christ we have redemption through His blood, the forgiveness of our trespasses ...

Forgiveness for sin must be based on sacrificial blood. In the Old Testament the precedent is set in the Garden. The blood of a sacrificial animal is what will eventually cover the nudity of Adam and Eve’s bodies.

Genesis 3:8 - And they heard the sound of YHWH Elohim [Jesus Christ] walking in the Garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the Garden.

It was time for theology class and the first couple was absent. Instead of being in their assigned places they are hiding among the trees of the Garden.

Their human-viewpoint produced solution to their problem had not worked and they remained in a status of broken fellowship with the LORD God. Spiritual death had caused the immediate loss of the human spirit. This loss means that their souls are lost in sin and they are in need of a Savior.

The two lost souls now have a multiplicity of problems:

1. Their consciences know the difference between good and evil.
2. From their fallen condition and from a position of weakness they must deal with their bodies’ sinful natures.
3. Use of theological problem-solving devices from categorical storage have been neutralized until salvation and regeneration.

Consequently, they hide in the bushes while Jesus Christ transforms Himself from theology Professor to truant Officer.

Genesis 3:9 - Then the LORD God called to the man and said to him, “Why are you where you are?”

Please note that it is Adam, the head of the household, who is held accountable for both of their absences. Please also note that Adam is hiding from the LORD God while the LORD God is searching for Adam. This is the divine expression of grace which every lost soul experiences throughout human history. God seeks us out when we fail and it is His grace that heals our souls.

Never give up on people. God’s grace is constantly pursuing them seeking an opportunity to deliver them from their lost or carnal condition. We must learn to love the unlovely until the unlovely can be graced out by God. The unlovely by grace can orient to God through faith alone in Christ alone, or confession alone to God alone.

Adam did not deserve this kind of grace. There was a barrier between him and the Lord and he deserved to go to the Lake of Fire. Yet the ill effects of the tree of the knowledge of good and evil are going to be counteracted by the saving effects of the tree called the cross. Neither Adam nor Ishah deserve this, but then that is the essence of grace.

Adam proves his undeserving status with his pathetic answer:

Genesis 3:10 - And Adam said, “I heard your voice in the garden and I was afraid because I was naked; so, I hid myself.”

Rather than respond to the Lord's voice, he reacts to it through yet another emotional sin. Fear neutralizes thought and makes it impossible to function rationally under pressure.

A question also arises regarding the emphasis on Adam and Ishah's nudity: Why is this such a big deal? The Lord wonders this as well.

Genesis 3:11 - And the Lord said, “Who told you that you were naked? Have you eaten from the tree which I have commanded you not to eat?”

Now please pay attention to what the Lord asks him: “*Who told you that you were naked?*”

Apparently, their nudity was something of which they were completely unaware until informed. Awareness came either from the newly developed conscience or from the serpent or both.

Where in Scripture does the word “naked” first appear?

Genesis 2:25 - And the man and his wife were both naked [*'erwâ: physical nakedness associated with shame*] and were not ashamed.

Nudity following the Fall is always used by the Scripture as a symbol of human shame. But in the perfect environment of Eden within the perfect marriage of two innocent and perfect people, nudity is said to be not a source of shame.

The next time the word “naked” appears it is associated with the Fall and creates shame in the souls of Adam and Ishah.

Genesis 3:7 - they were naked and they sewed fig leaves ... and made ... coverings.

Genesis 3:10 - “... I was naked; so, I hid myself.”

Genesis 3:11 - “Who told you that you were naked?”

The word for “naked” used in these three verses is slightly different than the one used in Genesis 2:25. It is *'êrom* and indicates both spiritual as well as physical nakedness.

The nudity in Genesis 2:25 emphasizes their physical nakedness while their lack of shame indicates the fact that their souls are in a status of spiritual perfection, i.e., clothed with glory. Once the Fall occurs and their souls are contaminated by sin, their physical nakedness combines with spiritual nakedness to produce shame.

It is not the nakedness of their bodies which causes shame but the additional nakedness of their souls which does so. This soul nudity could have occurred in only one way and the Lord nails it: “Have you eaten from the tree of which I commanded you not to eat?”

The presence of the sinful nature again causes Adam to reveal the disorder of his soul. Rather than emphasize to the Lord the cause of his problem, he stresses instead the effect of his problem. The issue is the cause—negative volition, not the effect—nudity and shame. By saying this Adam reveals his self-centeredness. From there, arrogance under pressure quickly moves to self-justification, the first arrogant skill:

Genesis 3:12 - And the man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”