

## 6.7.21 - Shame and Nakedness

To defend their position, clothing advocates look for verses that contain shame and nakedness in the same verse. We are going to look for other reasons for the shame in these verses. As we do our study, we hope to answer the questions, "Is nakedness always shameful?" "Is nakedness ever shameful? There are four verses with shame and naked in the same verse. There are three verses with shame and nakedness in the same verse in the KJV. Naked and ashamed only appear in one verse with "not" in front of "ashamed. Shame appears 122 times and ashamed 100 times. Naked appears 47 times and nakedness 57 times. Obviously, nakedness is not the only reason for shame.

Shame comes from a number of sources. Not being prepared to defend yourself. **Jdg 18:7** Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man. The abridged version: they were not prepared to defend themselves so they would not be able to defeat the Danites which would shame them. As the story goes the Danites defeated the men of Laish, putting them to shame. Defeat, even if you could not prevent it causes shame. **2Ch 32:21** And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. The king of Assyria was not prepared to deal with a death angel. Or in the case of Tamar and Amnon: **2Sa 13:13** And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee. Tamar was not trained in the marshal art of self defense so Amnon overpowered her which destroyed her hopes of marriage.

Shame can come from the actions of someone else. This verse is after Jonathan had ask why David should be slain. Saul's answer was a javelin throw meant to kill Jonathan. **1Sa 20:34** So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

Assuming ashamed is a synonym of shame we have David's men, who were shaven on half their face and their robs cut off near the waist. **2Sa 10:5** When

**they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.** The Ammonites got a dose of the shame of defeat from David's army.

This is after Absalom was killed and his army scattered. David is mourning for Absalom. **2Sa 19:3 And the people (soldiers) gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.** Joab's instructions to the king show the same thing with the word "shamed". **2Sa 19:5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;**

Unusual behavior or lack of action can be a source of shame or ashamedness. **Jdg 3:25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.** The delay or inaction may be justified, but the fuss can make the leader ashamed. This is Elisha after Elijah was taken up in a whirlwind. Elisha said in the verse before this not to go. **2Ki 2:17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.** This is Elisha talking with Hazeal about the future of his master. **2Ki 8:11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.** Both behaviors were unusual.

In Bible times as in our time poverty was a shame. We assume the person does not try hard enough, but many famous artist, inventors, scientist and authors were poor most of their life. In religious groups we assume that God does not like them as much as the wealthy. The signs of poverty are not as clear as they were in Bible times. You can wear old clothing because faded jeans and holes in the knees are in style. An old house does not look like a source of much loot if broken into. An old car is not as likely to be stolen or call thieves' attention to the driver. Most people in Bible time had one garment. They always wore their best clothing, their only clothing. The condition of their clothing or lack of clothing showed their poverty rather clearly.

Nakedness or naked does not always mean without clothing. **Gen 42:9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.** Land does

not wear clothing, so this must be something else. Spies are sent to gain military advantage over an enemy. **Hab 3:9 Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.** The Hebrew word for "bow" could be translated "might" and the work used for naked could be "exposed". It surely does not mean that the bow had a covering. Coverings would be too expensive and a hindrance if the weapon was need for a surprise attack.

Now we will finally look at the verses. **Exo 32:25 And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:)** "Among their enemies" sounds more like a military issue than a theology issue. A big party would be an invitation for an enemy to attack. Even if nakedness was the cause of the shame, we have no command to avoid nakedness, but there is a command about worshiping other gods. It is very likely, there were a lot of unclothed bodies in the camp most of the time. It was hot and water to wash clothing was in short supply. Nakedness would help keep clothing clean when doing dirty or strenuous work. Clothing is no help for keeping cool.

**Isa 20:4 So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.** Because clothing was valuable at this time, the conquerors removed the clothing from the captives. The shame in this verse is that of defeat and the resulting poverty. Imagine Bill Gates living in public housing with no car walking to the nearest store to buy something for a meal. He would probably be very hungry before he showed his face to go for food.

**Mic 1:11 Pass ye away, thou inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanen came not forth in the mourning of Bethel; he shall receive of you his standing.** This verse is not as easy as the two above to show what is being said. I don't think it is about clothing since the verses near it are not. Idol worship seems to be the topic more than clothing. The Hebrew word for "shame" is also translated "confusion" in other verses. The word for "naked" is translated as "bare" in other verses. The phrase could read having your confusion exposed. I believe the names of the town are part of the message of the verse. Saphir means "Fair", Zaanen means "pointed", and Bethel means "house of narrowing". The Hebrew word for "standing" could be translated "lodging". I believe the town names are classes of people or personality types.

**Rev 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame** The verses before this

verse are talking about getting ready for a great battle. The verse after this one names it the Battle of Armageddon. The garments could be body protection for the battle. If it is a shame that a thief gets your clothing, it does not follow that taking your clothing off in a group of approving people is a shame. It is a shame to be caught off guard regardless of what you loose. I can see no reason to put a verse about nakedness, meaning without clothing in a group of likeminded people, in this line of events. It seems to be saying, be prepared for battle at any time. If you are not ready you will be shamed by the enemy and even killed. The saved people would not have sores and would be easy to identify. Since saved people represented the God that was blamed for all their pain, they would enjoy catching them off guard. Hence the need to watch and be prepared for battle.

**Isa 47:3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man.** The Hebrew word for "nakedness" here is the one used in Lev 18. It is clear in that chapter that the phrase "to uncover their nakedness:" is a euphemism for copulation. We agree that sex outside of marriage is a shame but nakedness in this verse could mean improper behavior. The verses before this one, are referring to Babylon when she is punished for her cruelty to God's people and idolatry which is often view as adultery. The shame is not about being without clothing but giving gifts which all come from God to God's enemies. Or what should be offered to God is used for self or Satan worship. Both are improper behaviors and sources of shame.

**Nah 3:5 Behold, I am against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.** This verse is address to the city of Nineveh. The reforms in the days of Jonah were forgotten. God did not plan to send another Jonah this time. It is a quote of God's intentions. The Hebrew word for "nakedness" could mean pudenda (exposed in punishment). The nakedness is forced, and we agree it is a shame when it happens. It has nothing to do with going without clothing for non-sexual personal enjoyment.

**Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.** This verse is addressed to the Laodiceans, a very proud and spiritually powerless church. They were using wealth as a sign of being right with God. God is saying that they are not wealthy in His kingdom. They are on the other extreme. Nakedness could be a result of extreme poverty. The nakedness itself is not

shameful, but the poverty is a shame in the eyes of the world, but not a sin in God's eyes. The Laodiceans were judging the approval of God based on material wealth. Nakedness is used to illustrate how poor they are in God's eyes. Because we can not serve two masters at once, they were displeasing God by seeking wealth i.e. serving mammon, instead of obeying the leading of the Holy Spirit. They were hurting their relationship with God by chasing riches. They were missing the true God by worshipping their beliefs.

Nakedness is a shame if it is forced on someone like tearing clothing off someone in or after a fight or in the case of rape. However, removing your clothing to be more comfortable or to enjoy the freedom of no clothing burden is not a source of shame.

Based on the information from the Bible there is not a single accepted naturist activity that should be a source of shame. So, what are you going to do about it? Are you going to let religious leaders “shame” you into obeying their extrabiblical rules or are you going to enjoy life as God intended?