

The Shame of Nakedness

Revelation 3:17-18 pictures a proud church like a poor, diseased man with inadequate clothes. If the church repented, Christ would supply every spiritual need, "that thou mayest be clothed, and that the shame of thy nakedness do not appear." This figurative use of inadequate clothing is based on the concept of the shame of nakedness and on the failure of some people to recognize this shame.

Nakedness may refer to nudity or to inadequate clothing. Adam and Eve were first nude but then partially clothed with "aprons" (girdle, loin-covering; Gen. 3:7). God replaced this inadequate clothing with "coats," proper and adequate garments "generally with sleeves, coming down to the knees" (v. 21; Gesenius, Hebrew & Chaldee Lexicon, 420). God replaced their shorts with garments covering from the shoulders down to the knees to cover the shame of their nakedness.

To uncover or see nakedness is a euphemism for sexual intercourse (Lev. 18:6; 20:17). Nakedness with its sexual appeal and implications is a blessing in marriage, but a curse and shame when displayed outside marriage. Therefore, in addition to outer robes, the priests wore pants reaching from the waist to the knees "breeches to cover their nakedness; from the loins even unto the thighs they shall reach" (Exod. 28:42). Even heathen women knew the embarrassment of lifting their skirts to cross a river "make bare the leg, uncover the thigh. . . . Thy nakedness shall be uncovered, yea, thy shame shall be seen" (Isa. 47:2-3). Exposing the thighs reveals the shame of nakedness.

God commanded women to "adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:9-10). Shamefacedness or shamefastness is an innate sense of honor which "shrinks from over passing the limits of womanly reserve and modesty, as well as from the dishonor" of such an act (Trench, Synonyms of the New Testament, pp.63-68). It is "a sense of shame" or "'modesty which is "fast" or rooted in the character'" (Vine, Expository Dictionary of New Testament Words, IV:17).

Modesty, shamefacedness, and sobriety deeply rooted in a woman's character cause her to shrink back from exposing the shame of her nakedness. This shame is exposed before men by her wearing skirts and shorts above the knees, miniskirts, low cut dresses and blouses (front or back), strap-less or backless dresses, swimsuits, tube or tank tops, tight or form fitting attire (leotard, bicycle shorts, etc.), and the generally abbreviated uniforms worn by majorettes, cheerleaders, and flag or drill teams. A man in shorts revealing his thighs and without a shirt exposes the shame of his nakedness to women.

The sin of exposed nakedness is fraught with dangers. It creates temptations for the opposite sex, sears the conscience, and refuses the truth of God's word (Matt. 18:6-7; Jer. 6:15; Hos. 8:12). It weakens the home by causing parents to fail in their duty to their children, or children to rebel against parental leadership (1 Sam. 3:13; Deut. 21:18-21). When Christians are guilty, they conform to the world, start down the road of apostasy, set the wrong example, and bring shame on Christ and his church (Rom. 12:2; Judg. 2:10; Matt. 5:13-16; Eph. 5:26-27). Souls will be lost over such sins (Gal. 5:19-21).

Christ can clothe us spiritually and teach us to dress properly when people in the world repent and are baptized to be forgiven through his blood, or when erring Christians repent and pray forgiveness (Acts 2:38; 8:22).

- via The Belleview Messenger

There Is a Little Church

There is a little church in your community. Its members are your neighbors. They meet in a small, unpretentious simple worship services. They plan their work for the Lord as a free and independent church operating according to their ability.

They believe the Bible is God's Word, and must be respected in practice as well as in theory. They would not bind where God has not bound: nor would they loose where God has not loosed. They are people with convictions, willing to sacrifice popularity among men rather than deny the all-sufficiency of God's plan. They invite constructive criticism, and open studies of Gods Word. Your right to speak will be respected, by people who insist upon the right to reply.

Believing the primary purpose of Christ's church to be preparation for eternity, this little church places emphasis upon spiritual matters. It is not a social club. It does not usurp the function of civic organizations, the school, or general welfare institutions. Its members are not unmindful of their individual responsibilities in all these fields, but they strive to fill such obligations without altering the function of the Lord's church.

Be our guests! A warm and friendly welcome awaits you. There will be no "special program," no "great things" to impress the fleshly minded, but then. NAZARETH WAS A LITTLE TOWN.

- by **Robert F. Turner**

Spontaneous Generation of Life: A Scientific Impossibility

*The Atheist told a child how eons ago the prehistoric sea
beat upon the shores of sand throughout eternity.*

*How out of this, quite without plan,
appeared a cell, which was the beginning of man.*

*The child grew thoughtful, then said he,
"Sir, you've told about the cell, but who made the sand and sea?"*

This little poem (by an unknown author) describes a terrible problem for the evolutionist. In fact, it delivers a death blow to the entire theory.

The general theory of evolution says that millions or billions of years ago a spark of energy acted on a bit of non-living matter in just the right way to produce a living cell. That single living cell, we are told, has mutated, changed, and evolved into all the various life forms on the earth today. Please remember that the best scientific minds in the world, operating in the most elaborate laboratories, have never been able to reproduce this spontaneous generation of life from non-living matter. As the poem suggests though, even if we grant that such a phenomenon might have occurred, it still would not solve the evolutionist's dilemma. The question he still can not answer is: Where did matter come from?

Those who believe in God have the answers to these important questions. Where did matter come from? Genesis 1:1 gives the answer: "In the beginning God created the heaven and the earth". And what about life, how did it come into existence? God created every thing, and caused each life form to reproduce "after his kind" (Gen. 1:11,12,21,24,25) . The Bible teaches this; common sense demands it; and science itself points to this conclusion.

- by **Greg Gwin**