

## SCRIPTURAL CONCEPT OF NAKEDNESS Gen.3:7-11,21

### I. INTRODUCTION

1. Men and woman generally, and even some professed Christians, think of nakedness only in terms of complete nudity, the wearing of no clothes at all. They cannot conceive of nakedness as anything else.
2. However, the scriptural concept of nakedness is not so limited; for the Bible uses the term in a much broader sense and in a different way.
3. In this part of our study of immodesty and/or modest apparel, we shall attempt to understand and develop the scriptural concept of nakedness.
4. The early chapters of Genesis provide an excellent vantage point from which to survey and understand the biblical concept of nakedness both before and after sin entered the life of human beings.

### II. DISCUSSION

#### A. 1<sup>ST</sup> NAKEDNESS BEFORE THEY SINNED: “And they were both naked (wearing no clothes at all, completely bare), the man and his wife, and were not ashamed,” Gen.2:25.

1. This is the first time the Bible introduces us to an association between nakedness and shame.
2. At this point in their lives they were still in a state of absolute innocence before God. This was during the ideal or original created order of things before their sin and fall from their state of paradise, absolute innocence, and full and complete fellowship with God, the Creator.
3. There was no consciousness of the possibility of sin or shame in their lives; there was no awareness of how their bodies could be used for sinful purposes.
4. In his primitive state man was *innocent* rather than *holy*; that is, he existed during this period of time in complete openness and freedom before God without any actual awareness of the possibility of illicit knowledge and no actual knowledge of sin as a matter of personal experience.
5. In this state he was, as it were, as the young, innocent child before the age of accountability – in a state of blessed blindness, the ignorance of innocence, which knows nothing of nakedness or any shame associated with it.

**B. 2<sup>ND</sup> NAKEDNESS AFTER THEY SINNED: Gen.3:6-11, WITH EMPHASIS ON Vv.7-10.**

1. The unusualness of this setting is that Adam and Eve were naked in Gen.2:25 and **WHERE NOT ASHAMED**, whereas in Gen.3:7 they “knew that they were naked” and **WHERE ASHAMED**, as indicated by their attempt to cover themselves and hide themselves from the presence of God, being **afraid because they were naked**. Why this significant difference in their situation?
2. The answer is **SIN!** As a result of their rebellion, their yielding to Satan’s temptation in violation of God’s command not to eat “of the tree of knowledge of good and evil,” they, for the first time had their “eyes open” and experienced the sense of shame that accompanies sin.
3. With the entrance of sin in their lives, nakedness took on a totally different meaning.
4. Henceforth, even partial covering of the body is not sufficient to cover the human body to God’s satisfaction as their attempt to do so proves, as per V.7, where they sewed together fig leaves, and made themselves **aprons**, or girdles that evidently covered the private parts and little else.
5. Gen.3:21 reveals that “God made **coats** of skins, and clothed them,” – completely clothed them to hide their nakedness.
  - a. “**Coats**” of Gen.3:21, according to *O.T. Word Studies*, by Wm. Wilson, Kregel Publications, p.81, describes a garment: “generally with sleeves, to the knees, but seldom to the ankles (ankles).”
  - b. Thereafter in the Bible, except within the intimacy of marriage, the exhibition and/or flaunting of nakedness, or the act of disrobing, even partially disrobing, is associated with shame or sinful indulgence.
6. This account establishes a principle from the time of the transgression of Adam and Eve: **NAKEDNESS OF THE HUMAN BODY IS SIN!**
  - a. This principle is illustrated metaphorically in Rev.3:18; 16:15.
    - (1) In Rev.3:18, Jesus was not speaking of literal nakedness in the Laodicean church, but of their unacceptable spiritual condition, and counseled them “to buy of me...white raiment, that thou mayest be clothed, and that the shame of thy nakedness (spiritual nakedness, spiritual indecency) do not appear.”

- (2) The same principle is evident in Rev.16:15: “Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”
  - (3) This is figurative language, but figurative language cannot be used which does not have, as its background, a reality from which it is drawn.
  - (4) Therefore, though speaking in figurative language, Jesus’ statements here have the same force as that which was necessarily implied in Gen.3:7-11.
7. Wilson, Ibid, 284, defining naked as it is often used in the Bible says: “to uncover, what is shameful or weak, what is indecent or improper to be seen; to be destitute, exposed.”
- a. In other words, it is often used in both a physical or material sense, as well as a spiritual one, to describe the shameful of sinful conduct in how one may dress or act, especially in immoral actions.

**C. FOR EMPHASIS AND FURTHER CLARIFICATION, NOTE THE BIBLICAL USAGE OF THE WORD “NAKED” WITH REFERENCE TO CLOTHING THE HUMAN BODY.**

- 1. Naked: Wearing no clothing at all, Gen.2:25; 3:7; Job 1:21; Eccl.5:15.
- 2. Naked: Wearing only an “apron,” or a “girdle,” or a “loin covering,” Gen.3:7b. (Evidently it covered little more than the private parts.)
  - a. This is when Adam and Eve had “made themselves aprons” to cover themselves; yet they were still “naked,” and even realized it, V.10.
  - b. Men and woman, you are still considered naked in the biblical sense of the term when you go topless, or even scantily clad. Cf. Jas.2:15; Isa.20:1-4.
- 3. Naked: showing the buttocks, Isa.20:4; 2Sam.10:4.
  - a. There is no reason why this would not include partial showing of that part of the body or parts near it.
- 4. Naked: Showing waist and thighs, Exo.28:42.
  - a. The priests wore “linen breeches” which covered their loins and thighs to “cover their nakedness.”
  - b. This would rule out wearing the “hip-huggers” and tank-tops, etc. which expose the area in-between, including the belly button, for all to see! (Which is often decorated with rings, diamonds, etc.)

5. Naked: Throwing off the outer garments and wearing only the under garments, Isa.20:1-4.
6. Naked: Exposing the breasts, Ezek.16:6-10.
  - a. In this word picture, Jerusalem is seen as a girl who matures, her hair grows, her breasts are formed, but she is naked.
  - b. Her nakedness is “covered” by God clothing her. And the word is the same as when God “clothed” Adam and Eve’s nakedness in Gen.3:21.
  - c. Therefore, showing the breasts or parts thereof (top, side, cleavage) is part of nakedness that God says should be clothed!
7. Note how the word **NAKED**, translated from the Gr. GUMNOS – goom-nos’ – is used by Jesus and his apostles in the N.T.
  - a. See Ac.19:16; 1Cor.4:11; Jas.2:15, where Vine, III, 99, defines it as: “scantly or poorly clad.”
  - b. Vine, I, 199, says: “A person was said to be ‘naked’ (gumnos), whether he was without clothing, or had thrown off his outer garment, e.g., his *ependutes*, and was clad in a light undergarment, as was the case with Peter, in Jno.21:7: “he put on his outer garment, for he was naked” (stripped for work).
  - c. Jesus used it in the same way in Mt.25:36,38,43,44:
    - (1) V.36: “I was naked and you clothed me”
    - (2) V.38: “Or, naked and clothed you?”
    - (3) V.43: “Naked and you did not clothe me”
    - (4) V.44: “Or naked...and did not minister to you?”

### III. CONCLUSION AND SUMMATION OF THOUGHTS

1. Our problem today is unlike Adam and Eve’s problem:
  - a. They knew they were naked, Gen.3:7. We don’t know when we are considered naked according to the Bible concept of the term!
  - b. They knew they were naked, were ashamed, and afraid, and made an effort to clothe themselves. We don’t know when God considers us to be naked; and we do just the opposite of Adam and Eve: We are not ashamed, nor afraid, but often disrobe, and display our nakedness publicly for both God and man to see!
2. Seen in the light of the Scriptures, the current trend toward nakedness and sexual “freedom” is but another manifestation of man’s rebellion against God.

- a. While it is shocking, it should no be surprising in view of what the bible says about wickedness and the wicked, and what it teaches about the wickedness of man without God, and even about the spiritually weak among God's own people!
3. Are not tendencies in dress toward nakedness in our time, and the actual practice and defense of the practice of nakedness, further indications of modern man's attempt to reduce himself to the level of the brute beast?
4. Adam and Eve were terribly ashamed because, though they had sinned, they still understood the holy character of God. That is not so today among those who preach and practice different forms of nakedness with no shame!
5. People today, both young and old, are being told that nudity means freedom. While perhaps in a sense that was true with Adam and Eve at one time; it is not true now, nor did it continue to be true with them after they sinned.
6. The fact is that there is a holy God, though unrecognized by many, and there is such as thing as sin; whether or not one senses the shame of sin, it is still there.
7. Nakedness on film, TV, in books and magazines, on the beaches, even on the streets of any-town U.S.A., is not freedom; it is shame. And by flaunting our shame we are becoming even more hardened in our sin and our defiance of God. In the process we are destroying our society and ourselves. Truly, sin is deceptive!!
8. Obviously, the Nudist who practice nudism do not consider that nakedness, even total nakedness, is any cause for shame, or should cause any one any cause for shame.
9. But our problem is rarely, if ever, with Christians who are willing to affirm that complete nakedness is acceptable. Our problem is that so many Christians seem to want to get as close to nakedness as possible without being restricted by a sense of shame, and they would like to find some solace for their worldliness.
10. So many others of us have so gradually adjusted to the near nakedness about us that our senses are no longer so shocked by what we see as they once were. And shamefully, some Christians are looking so much like the world in their scanty dress—their semi-nakedness.
11. Nudity or nakedness is wrong for both men and women; however, most of what the Bible says about dress and or modest apparel is directed toward women. And I have to think that is with good reason!

12. With some, attempts to cover or uncover the body may be viewed as “How little can I get by with?” Or “How can I get the attention I want while maintaining an appearance of propriety?”
13. Or, proper attire may be viewed as, “How can I avoid any appearance of insufficiency and not attract the wrong kind of attention?”
  - a. Which do you think is the best attitude?
  - b. Which do you think will always be the more “God-fearing” attitude and have a godly influence on others?
14. In the April 14, 1969 issue, in a cover article, Newsweek commented: “Rudi Geronreich’s nude fashions for women have caught on and have changed people’s minds and life styles as well as the way they dress.”
15. A modern picture with an ancient setting:

Gibbon’s description of the Roman Empire sounds like a page out of a book on the history of twenty and twenty-first century America. He said of ancient Rome:

“Fashion was the only law, pleasure the only pursuit...the serious and manly virtues were the subjects of ridicule, and the contempt for female modesty...announced the universal corruption of the capital.”

In his book he revealed that Rome collapsed because of corruption within. And when you read such descriptive words as these about her, you cannot help but think of the mini skirts, short shorts, topless bathing suits, bikini bathing suits, tank-tops, see-through clothing, feminine looking and acting men, masculine looking and acting women, and men in “drag” of our day.