

# Nudity And Biblical Modesty

## The Jewish Biblical attitude to modesty and nudity

In his writing “About Women Not Behaving Immodestly”, the Jewish writer Philo of Alexandria (approx. 20 B.C.-40 A.D.) expressed the Old Testament Hebrew attitude to modesty and exposing your nudity to sexually mature members of the opposite sex to whom you are not married, when he stated: “*And it is fitting to praise those who have been the judges and managers of the gymnastic games, who have kept women from the spectacle, in order that they might not be thrown among naked men and so mar the approved coinage of their modesty, neglecting the ordinances of nature, which she has appointed for each section of our race; for neither is it right for men to mix with women when they have laid aside their garments, but each of the sexes ought to avoid the sight of the other when they are naked, in accordance with the promptings of nature.*”<sup>1</sup>

In Old Testament times, godly Israelites followed the Bible’s teaching on nudity and modesty.

## There are many Bible verses on nakedness and modesty

Some Christians speak and act as though the Bible has little or no teachings on the subject of nudity and modesty. But note the Bible has more verses on the issue of nakedness and modesty than it has on the following two very important matters:

1. our adoption by God through Christ
2. Jesus being our Mediator

There are only *five* Bible verses or passages on our adoption by God through Christ<sup>2</sup> and *six* verses on Jesus being our Mediator.<sup>3</sup> These two teachings are extremely important. But there are less verses on these than there are on the issue of nakedness and modesty.

When we study how Jesus, the Apostles and the writer of Hebrews interpreted verses from the Old Testament, we see that:

- in Matthew 15:3-9, Jesus used *only two* verses from the Old Testament – a broad command (see Exodus 20:12) and a general teaching (see Exodus 21:17) to prove that God wanted adult children to take care of their needy parents. This is even though these two latter verses do not specifically mention anything about adult children caring for their needy parents.
- in 1 Corinthians 10:25-28, Paul used only *one* Old Testament verse – a general teaching found in Psalm 24:1 – to prove what God’s specific will is about eating meat sacrificed to idols. This is even though Psalm 24:1 is so broad in meaning, it does not specifically mention this issue.

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<sup>1</sup> Philo of Alexandria, “The Special Laws”, III, 31, 176.

<sup>2</sup> Verses on our adoption by God through Christ are Romans 8:15, 8:23, 9:4, Galatians 4:5 and Ephesians 1:5.

<sup>3</sup> Verses on Jesus being our Mediator are in Galatians 3:19, 3:20, 1 Timothy 2:5, Hebrews 8:6, 9:15 and 12:24.

- in Matthew 19:3-6, Jesus used only one Old Testament verse – a broad command found in Genesis 2:24 which says: ***“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh”*** to prove His teaching about divorce. This is even though in its original wording, Genesis 2:24 mentions nothing about divorce.

## **There are less verses in the Bible condemning astrology**

Millions of modern Christians rightly condemn the wicked practice of astrology. But do you know that there are *fewer* verses in the whole Bible which condemn it than there are verses condemning exposing our nudity wrongly. In Isaiah 47:12-14, God condemns astrologers. In Daniel 1:20, 2:2, 2:10, 2:27, 4:7 and 5:7, astrology is linked to the wicked practices of sorcery, soothsaying and supernatural magic.

Many Christians are pleased to apply Isaiah 47:12-14 to condemn astrology. But then they do not wish to use Isaiah’s words located just a little before in Isaiah 47:2 which reveals the shame of uncovering our nakedness.

## **Applying Jesus’ and the Apostles’ interpretation principles to nudity**

But note in relation to the topic of exposing our nakedness to members of the opposite sex to whom we are not married, there are at least *47 verses or passages* which contain Biblical teachings, historical examples, broad commands or specific commands relevant to this issue and about *14* verses or passages which relate to the *only exceptions* to these teachings and commands. Four of these verses or passages relate to both the exceptions and the general issue of exposed nakedness. So this means there are 61 relevant passages or verses.

From studying how Jesus, the Apostles and the writer of the Book of Hebrews interpreted the Scriptures, we see that we can apply to the matter of exposing our nakedness to members of the opposite sex to whom we are not married and who are not a God-approved exception.

## **No shame associated with any nakedness before the Fall**

Genesis 2:25 records that before their Fall into evil, Adam and Eve were fully naked: ***“And they were both naked, the man and his wife, and were not ashamed.”*** Note the above verse says that even though they were naked, there was *no shame* associated with their being naked walking around in the open air.

Genesis 3:1-11 shows that after Adam and Eve sinned, they became shamefully conscious of their own nakedness and made coverings for themselves. Genesis 3:7 states: ***“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 coverings.”***

Genesis 3:21 records that after Adam and Eve fell, God clothed them: ***“Also for Adam and his wife the Lord God made tunics of skin, and clothed them.”*** This does not mean that they did not expose their nakedness to each other after the Fall. Genesis 4:1-2, 4:25 and 5:4 record Adam had sex with his wife numerous times. But Genesis 3:1-11 and 3:21 reveal that after the Fall, there was shame associated with human nakedness in many circumstances.

## **One reason God gives clothes fabrics is to cover nakedness**

In Hosea 2:9, God said: “...*And will take back My wool and My linen given to cover her nakedness.*” Here God reveals He gives females fabrics like wool and linen so they can cover their nakedness from those whom He does not want to see it.

## **God covered her nakedness when she became sexually mature**

In Ezekiel 16:1-14, God compares His treatment of the city of Jerusalem to His treatment of a female baby who grew to become a woman. In verses 4 to 6, God refers to His treatment of a newly born female baby. In verses 7 to 14, God records His treatment of this same child when she became sexually mature. Ezekiel 16:7-9 records God’s Words: “*I made you thrive like a plant in the field; and you grew, matured, and became very beautiful. Your breasts were formed, your hair grew, but you were naked and bare. When I passed by you again and looked upon you, indeed your time was the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant, with you, and you became Mine, says the Lord God. Then I washed you in water; yes, I thoroughly washed off your blood, and I anointed you with oil.*”

Note in these verses God referred to covering the girl’s naked bare body with clothes once she reached her age of sexual maturity. Verse 8 records God said, “*I...covered your nakedness.*” This is typical of the Hebrew Biblical attitude to nakedness.

## **God says the righteous cover the naked with clothing**

In Ezekiel 18:7 and 18:16, God records that one of the signs of being a righteous person is covering the naked with clothing. These two verses refer to those who “*covered the naked with clothing.*”

In Hebrew, the word “*covered*” is “kasa” which is the same word used in Exodus 28:42 when the latter verse commanded the Old Testament Israelite priests to wear trousers that would “*cover their nakedness.*” “Kasa” means “cover, conceal or hide.”<sup>4</sup> So Ezekiel 18:7, 18:16 and Exodus 28:42 refer to *concealing* or *hiding* our nakedness through clothes.

In Isaiah 58:7, God revealed that one part of the type of fasting that pleases Him was covering the nakedness of those at the time who were too poor to afford clothes: “*Is it not to share your bread with the hungry, and that you bring to your house the poor who are cast out; when you see the naked, that you cover him, and not hide yourself from your own flesh?*” In Hebrew in this verse, the word “*cover*” is also “kasa” meaning “conceal or hide”. Here is another verse which shows God regards it as important for us to conceal or hide our nakedness from those whom He does not wish to see it.

## **Clothes are not just for protection from cold and sun**

Someone may argue, God only provides clothes to protect us from the cold and the Sun.” But this argument is wrong because in Hosea 2:9, God reveals that one of the reasons He

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<sup>4</sup> Harris Archer and Waltke, page 448.

provided wool and linen for His people was to cover or hide their nakedness: ***“Therefore I will return and take away My grain in its time and My new wine in its season, and will take back My wool and My linen, given to cover her nakedness.”***

In the above verse, ***“her”*** refers to the people of Israel and in Hebrew the word ***“cover”*** is also ***“kasa”*** which means ***“conceal or hide”***.<sup>5</sup> In Hebrew, the word ***“nakedness”*** in Hosea 2:9 is the same word used in Exodus 20:26, 28:42, and Leviticus 20:17 in commands against various people exposing their nakedness to those whom God did not want it to be shown.

## **The shame of Egyptians and Ethiopians being naked in public**

In Isaiah 20:1-4, God predicted that the Assyrians would lead the Egyptians and Ethiopians away as prisoners, naked and with their buttocks uncovered. Isaiah 20:4 records God’s Words: ***“so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt.”***

God here said that it was shameful for the Egyptians and Ethiopians to be seen naked and with their buttocks uncovered in public.

## **Verses saying it is often harmful to expose our nakedness**

Note God’s teachings in Isaiah 47:2-3: ***“...Remove your veil, take off the skirt, uncover the thigh, pass through the rivers. Your nakedness shall be uncovered, yes, your shame will be seen...”*** and Nahum 3:5-6: ***“Behold, I am against you,’ says the Lord of hosts; ‘I will lift your skirts over your face, I will show the nations your nakedness, and the kingdoms your shame. I will cast abominable filth upon you, make you vile, and make you a spectacle”*** and Micah 1:11: ***“Pass by in naked shame...”*** Note that in Nahum 3:5-6, God declares that people become *filthy*, *vile* and a *spectacle* when they expose their nakedness to those God does not approve seeing it.

The above verses refer to the shame of exposing our nakedness to those members of the opposite sex to whom we are not married and who are not a Bible-approved exception. None of these verses are from the Mosaic Law and therefore as teaching are relevant to all New Covenant believers.

Note also Isaiah 47:2-3, Nahum 3:5-6 and Micah 1:11 refer to God using other wicked nations:

1. literally to force the inhabitants of Babylon, Nineveh and Israel to expose the latter’s naked bodies shamefully in public or
2. symbolically to Him shaming them similarly to how people, who expose their nakedness in public, are shamed or
3. to both of these alternatives.

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<sup>5</sup> Harris, Archer and Waltke, page 448.

## Specific commands about not exposing our nakedness

Note the specific commands of Exodus 20:26 to *all* of God's people: "***Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it***" and Exodus 28:42 to the priests of God "***And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs***" and Leviticus 20:17 which is referring to both incestuous sex and seeing the exposed nakedness of those to whom we have no right to be married: "***If a man takes his sister, his father's daughter or his mother's daughter, and sees her nakedness and she sees his nakedness, it is a wicked thing. And they shall be cut off in the sight of their people. He has uncovered his sister's nakedness. He shall bear his guilt.***"

In Hebrew, the expression "***uncover nakedness***" in Leviticus 20:17 is "gala erwa". The only other place this phrase is used in the Old Testament but not in the Mosaic Law is in Isaiah 47:3. Isaiah 47:3 says "***your nakedness shall be uncovered. Yes, your shame will be seen***" and refers to the Babylonians being shamed by having their nakedness exposed to others in public. In Isaiah 47:3, the phrase "***nakedness uncovered***" or "gala erwa" is not limited to just sexual intercourse involving incest, adultery or sex before marriage.

## A foolish argument

Someone may argue, "Exodus 20:26, 28:42 and Leviticus 20:17 are the only verses in the Mosaic Law which condemn exposures of nudity. Also note Exodus 20:26 refers only to exposures of the genitals of Israelites while they were walking up the steps to God's altar. Exodus 28:42 relates only to God's priests not exposing their nudity and Leviticus 20:17 refers only to God's people exposing their nakedness to their close relatives with whom they may be tempted to commit incest. So the Law of Moses permitted sexually mature Israelites to expose their nakedness to sexually mature members of the opposite sex in many other situations besides these." But this is a foolish argument because note:

1. There is only one verse in the whole Mosaic Law which teaches that drunkenness is a sin. Deuteronomy 21:20 states: "***And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.'***" But note this instruction about drunkenness is only in a limited specific context. This context relates to parents having rebellious sons who are gluttons and drunkards. This verse does not relate to daughters, parents or grandparents being drunkards. But it would be foolish to suggest that godly Israelites like Joshua, Caleb, Samuel, David and Elijah in following centuries interpreted this verse to mean that God only disapproved of sons being drunk. Can you imagine Joshua or Elijah, for example, teaching God's people, "It is sinful if your sons become drunk, but God approves of fathers, mothers, grandparents and daughters being drunk."
2. In 1 Samuel 1:13-16, the Israelite High Priest Eli and Hannah, Samuel's mother reveal that they knew it was wicked for a woman to become drunk. This is even though they only had Deuteronomy 21:20 to reveal God's will – a verse which in context only referred to sons.
3. It was not until many hundreds of years later after Deuteronomy 20:21 was written that other Biblical verses were written which revealed God regarded all types of drunkenness in every situation as being evil (see Proverbs 23:20-21, 23:29-35 and Isaiah 5:22). So for

many hundreds of years, God's people had Deuteronomy 21:20 as their sole instruction about drunkenness. Similarly, Exodus 20:26, 28:42 and Leviticus 20:17 reveal God's will about nudity and modesty in specific situations, but these verses also can be used to reveal God's more general will about the same issues.

## **Do not share in other people's lusts**

Read the broad Biblical command of 1 Timothy 6:22: ***“Do not...share in other people's sins; keep yourself pure.”*** If a woman or man exposes his/her nakedness and this leads to a person to whom they are not married, to lust after him/her, this is the sin of sharing in other people's sins.

## **Woe to those whose exposed nakedness tempts others to lust**

Note the Biblical teachings of Matthew 18:7 and Luke 17:1. Matthew 18:7 states: ***“Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!”*** By exposing our nakedness to those of the opposite sex to whom we are not married and who are not a God-approved exception, we are tempting them to lust after us with their eyes, thoughts and imaginations. Even if they resist lust, we are still tempting them to sin.

Some naïve Christians claim that if we expose our nakedness to members of the opposite sex for some supposedly “good” non-sexual purpose, it is not our fault if these other people lust after us. But this is just as silly as the idea that if a 17 year old girl who does not have a father or a mother and has a physical problem which prevents her from bathing herself, God approves of her 18 year old brother bathing her while she is naked. Recently I heard a similar ridiculous example: Some people suggested to a Christian friend of mine that God approves of an unmarried young man sleeping in the same bed as an unmarried young woman with whom he is sharing a flat. These people said this practice was right as long as the couple did not have sex.

## **Our exposed nakedness being a trap or cause to fall for others**

Read God's command in Romans 14:12-13: ***“So then each of us shall give account of himself to God. Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.”*** We put a stumbling block, trap or possible cause to fall before others when we expose our nakedness to those who can be tempted to lust after us in their thoughts and imaginations.

In Greek, the phrase ***“stumbling block”*** in Romans 14:13 is the word “proskomma” meaning “an obstacle against which one may dash his foot”<sup>6</sup> or “that which provides an opportunity or occasion for causing someone to sin”.<sup>7</sup> In Greek, the phrase ***“a cause to fall”*** is

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<sup>6</sup> Vine, page 441.

<sup>7</sup> Louw and Nida, page 775.

“skandalon” which means “a temptation to sin”<sup>8</sup> or “a trap, probably of the type which has a stick which when touched by an animal causes the trap to shut”.<sup>9</sup>

## **David’s catastrophic fall is a warning to all Spirit-filled believers**

Because they have been born again, filled with the Holy Spirit and have experienced God’s glorious Presence, many naively imagine that they can neglect the Biblical teachings on modesty and nudity. They think that they can look at nude or semi-nude sexually mature members of the opposite sex in movies, posing as art models, at nudist beaches, in sex education books or in their jobs as masseurs without falling into committing sexual sin in their hearts and/or actions.

2 Samuel 11:1-27 records the disastrous fall of godly King David into sin because of him seeing a woman, to whom he was not married, bathing naked. 2 Samuel 11:2-5 records: *“Then it happened one evening that David arose from his bed and walked on the roof of the king’s house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold. So David sent and inquired about the woman. And someone said, ‘Is this not Bathsheba, the wife of Eliam, the wife of Uriah the Hittite?’ Then David sent messengers, and took her; and she came to him, for she was cleansed from her impurity; and she returned to her house. And the woman conceived; so she sent and told David, and said, ‘I am with child.’”*

David was King of his people. A King of Israel had greater responsibility to care for his people than did any other person in Israel. Also note David was *filled with the Holy Spirit* (see 1 Samuel 16:13) and was an *extremely godly person* (see Acts 13:22 and 13:36), but he was still tempted to commit adultery through seeing the woman bathing naked.

## **Exposing nakedness is often demon-inspired**

Luke 8:27 and Acts 19:16 are the two Biblical historical examples which show the exposing of our nakedness to those to whom we are not married and who are not a Bible-approved exception, is often inspired by demons. Luke 8:27 records: *“And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs”* and Acts 19:16 states: *“Then the man in whom the evil spirit was leaped on them, overpowered them, and prevailed against them, so that they fled out of that house naked and wounded.”*

## **A sign of being in a right mind**

Mark 5:15 and Luke 8:35 are the two Biblical historical verses which reveal that after Jesus cast demons out of the naked demoniac, the man was *clothed* and in his right mind. In the Bible, being in our right mind is always linked to being properly clothed except in special circumstances specifically approved of by God.

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<sup>8</sup> Bauer, page 753.

<sup>9</sup> Louw and Nida, page 56.

## The Bible refers to being dressed as a harlot

Proverbs 7:10 refers to a female being “*dressed as a harlot*” (N.A.S.B.) or to “*the attire of a harlot*” (N.K.J.V.). In Hebrew, the word “*attire*” in this verse means “garment, appearance”<sup>10</sup>

In ancient times, prostitutes usually wore immodest revealing clothes which suggested they were ready for immediate sex. Some wore a head-cover in public to hide their identity (see Genesis 38:15) but in most countries, they wore immodest clothes.

## The link between uncovering nakedness and incest

Leviticus 18:6-18 and 20:17-22 teach that we should not have any type of incestuous sexual intercourse outside and within a marriage. These verses use the expression “*uncover the nakedness*” of various female close relatives to describe such sinful incestuous sexual intercourse. These commands against incestuous sexual intercourse also apply to New Covenant believers.

Acts 15:20 and 15:29 reveal the Holy Spirit led the Apostles to say that all the commands in the Mosaic Law against various types of sexual intercourse outside of a God-approved marriage still applied under the New Covenant. In Greek, the phrase “*sexual immorality*” in Acts 15:20 and 15:29 is a form of the word “porneia” which means “fornication, of every kind of unlawful sexual intercourse”<sup>11</sup> or “illicit sexual intercourse”.<sup>12</sup> In 1 Corinthians 5:1, Paul uses “porneia” to refer to a form of sinful incest. Matthew 14:3-11 reveals Herod murdered John the Baptist for saying it was wrong that Herod married Herod’s brother’s wife. Herod disobeyed God’s commands in Leviticus 18:16 and 20:21 about such an incestuous relationship.

Behind God’s commands in Leviticus 18:6-18 and 20:17-22 about not uncovering the nakedness of close relatives to whom we are not married, is *His understanding of how this can easily lead to incestuous sexual intercourse outside or within marriage* between fallen human beings. This is why I believe God used the unusual expression “*uncover nakedness*” in Leviticus 18:16-18 and 20:17-22 and not just the words for sex outside of a God-approved marriage like “adultery” (see Leviticus 20:10) and “harlotry” (see Numbers 25:1). Because close relatives often have many and close dealings with each other and because there can easily be various types of familial affection between them, unless they have God’s commands about such matters, they could easily carelessly expose their nakedness to each other.

How easy it would be in ancient times for the members of the many Israelite families who lived in houses with only one or two rooms and who had to undress, change their clothes, go to the toilet and sometimes wash their bodies, to see each others’ exposed nakedness. This is unless God commanded them to take precautions for this not to occur. Also imagine what would happen when aunts, uncles, cousins, sister-in-laws, brother-in-laws and so on visited from far away. They would sleep in the same house and unless precautions were taken, many instances

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<sup>10</sup> Brown, Driver and Briggs, page 1011.

<sup>11</sup> Bauer, page 893.

<sup>12</sup> Vine, page 252.

of the exposing of their nakedness would occur. This could easily lead to sexual intercourse between, for example, cousins.

The same would apply to many other countries throughout history. For example, many poor families lived in only one or two rooms in the 1800's in Britain. If we foolishly say that the Bible does not teach us about to whom God approves of showing our nakedness, we would have to say it is alright for parents and teenage brothers and sisters living in one or two rooms to expose their nakedness to each other constantly.

Such exposures are temptations for fallen human beings to desire incestuous sexual intercourse outside or within marriage. This is especially so for men because of the fact that God has created a strong connection between their eyes and their sexual arousal. Added to this is the fact that male sexual arousal is usually much faster than females. Because Leviticus 18:6-18 and 20:17-22 still apply to New Covenant believers, we need to obey both parts of its meaning – the commands against exposing our nakedness to various relatives of the opposite sex and incestuous sexual intercourse.

If God does not want cousins and in-laws to expose their nakedness to each other in case it leads to sexual intercourse, He would not want friends or strangers of the opposite sex to see your exposed nakedness either.

## **The broader Mosaic Covenant grounds for divorce**

Under the Mosaic Covenant, the grounds for divorcing your wife was broader than under the New Covenant. In Matthew 5:31-32 and 19:8-9, Jesus taught that the only grounds for divorce among New Covenant believing couples is *adultery* or sexual intercourse outside of the marriage. But under the Mosaic Covenant, the grounds for divorce was *broader*. Deuteronomy 24:1 records that the grounds for divorce was anything in the wife which related to *uncleanness* or *impurity*: ***“When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house.”***

The word “*uncleanness*” here is translated “*indecent*” in the New American Standard Bible and “*of disgrace*” in Jay Green’s “The Interlinear Bible-Hebrew-Greek-English” or “*indecency*” in the Amplified Version. In Hebrew, the word “*uncleanness*” in Deuteronomy 24:1 is “*erwa*” which means “nakedness, shame”<sup>13</sup> or “nakedness, indecent thing”<sup>14</sup> or “to be naked, to uncover nakedness...what is indecent or improper to be seen”.<sup>15</sup>

In his “A Critical Lexicon to the Biblical Languages”, Jay Green says “*erwa*” simply means “nakedness, nudity”.<sup>16</sup> Vine says “*erwa*” “is often used of *female nakedness* (the *uncovered sex organs*) and is symbolic of *shame*.”<sup>17</sup> Bromiley says that in the context of Deuteronomy 24:1 “*erwa*” means “behaviour that the husband finds *shameful, immodest* or *unclean* in his wife”.<sup>18</sup>

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<sup>13</sup> Harris, Archer and Waltke, page 695.

<sup>14</sup> Vine, page 157.

<sup>15</sup> Wilson, page 284.

<sup>16</sup> Jay Green, page 184.

<sup>17</sup> Vine, page 157.

<sup>18</sup> Bromiley, Volume 1, page 975.

Deuteronomy 24:1 cannot be referring to adultery. This is because Deuteronomy 22:22-24 and Leviticus 20:10-11 command death for adulterers and Deuteronomy 24:1 allows the divorced woman, who committed an act of uncleanness or indecency or exposing of her sexual organs, to continue living. Adulterers were not permitted by the Mosaic Law to be divorced. Also those who had sex before marriage were punished with death under the Mosaic Covenant (see Deuteronomy 22:13-21).

Even though Deuteronomy 24:1 does not apply to believers under the New Covenant, this verse sets a standard for believers under the Mosaic Covenant. This standard was that if a wife exposed her nakedness to those to whom she should not have, this was a sin serious enough for her husband to divorce her if he chose. This verse would have provided a strong warning to all of God's people about His standard for women in relation to exposing their nakedness.

## **Habakkuk warns of a curse**

Habakkuk 2:15-16 teaches: *“Woe to him who gives drink to his neighbor, pressing him to your bottle, even to make him drunk, that you may look on his nakedness! You are filled with shame instead of glory. You also – drink! And be exposed as uncircumcised! The cup of the Lord’s right hand will be turned against you, and utter shame will be on your glory.”* In context, these verses refer to the sinful Babylonians. But they also have a broader application.

The second and third usages of the word *“him”* in Habakkuk 2:15 are not in the original Hebrew text. Also the second usage of the word *“his”* above is actually the word *“their”* in Hebrew. So Habakkuk 2:15 refers to a man who uses alcohol to get his male and/or female neighbours drunk in order that he can look upon their nakedness.

In Hebrew, the word *“look”* in Habakkuk 2:15 is *“nabat”*. *“Nabat”* relates *“to that which one does with the eye (Psalm 94:9).”*<sup>19</sup> So Habakkuk 2:15 pronounces a curse on those who desire to look at the nakedness of their male and female neighbours. Habakkuk 2:15 is a general Biblical teaching and is not a part of the Mosaic Law.

Twice in Habakkuk 2:16, God refers to the *“shame”* of using alcohol to see your male or female neighbour's nakedness.

## **Jesus revealed His attitudes to exposing our nakedness wrongly**

In Revelation 3:14-18 and 16:15, the Apostle John records Jesus Christ's attitudes to exposing our nakedness to members of the opposite sex who are not listed in the Bible as God-approved exceptions to His teachings about modesty and nudity.<sup>20</sup>

In Revelation 3:14-18, Jesus refers to the *worst most sinful* and *compromising* Church in the New Testament and *compares it* to a person who shamefully shows their nakedness to those to whom God does not want to see it: *“And to the angel of the church of the Laodiceans write, these things says the Amen, the Faithful and True Witness, the Beginning of the creation of*

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<sup>19</sup> Harris, Archer and Waltke, page 546).

<sup>20</sup> These exceptions are recorded in the section called *“The only Biblical exceptions to God's commands about exposure”* later in this chapter.

*God: 'I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will spew you out of My mouth. Because you say, "I am rich, have become wealthy, and have need of nothing" – and do not know you are wretched, miserable, poor, blind, and naked – I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you might be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.'*" These verses show how badly God regards exposing our nakedness to those He does not want to see it.

In Revelation 3:14-18, Jesus stated this worst Church was blind. This is similar to what He said to Jews who refused to obey Him and what the Apostles Paul and John said to similar types of people (see Luke 6:39, John 12:40, 2 Corinthians 3:14, 4:4 and 1 John 2:11). There is a close link between having an *unbiblical attitude to modesty and nudity and to being spiritually blind* to varying degrees.

## **These partly symbolic usages are based on a literal Biblical teaching**

Note that Revelation 3:14-18 and 16:15 both contain a certain amount of *symbolism* but only have clear meanings if we assume that the Bible literally teaches it is shameful for sexually mature people to expose their genitals to sexually mature members of the opposite sex to whom they are not married. For example, the phrase "*the shame of your nakedness*" used symbolically in relation to the Church at Laodicea in Revelation 3:18 means nothing unless it is literally shameful to expose our nakedness to sexually mature members of the opposite sex to whom we are not married.

## **Jesus' Words in Revelation 16:15**

In Revelation 16:15, the Apostle John recorded Jesus' Words: "*Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame.*" In this verse, Jesus states that a believer, who continues watching for His Second Coming and keeps his spiritual garments or clothes in Christ on, is blessed similarly to how God blesses humans who keep their clothes on and who do not commit the shameful act of exposing their nakedness to those people to whom God forbids this to occur.

Blessing is the opposite of cursing. We see this in Deuteronomy 28:1-68 and Numbers 23:7-11.

In Revelation 16:15, Jesus also reveals that those who expose their nakedness to those whom He does not approve, have committed an act which is both *shameful in His eyes* and *cursed*.

In Revelation 16:15, Jesus calls a person's nakedness "*his shame*". In Greek, the word "*shame*" is a form of the word "aschomosune" which in this context means "*shame, nakedness, pudenda*"<sup>21</sup> or "*shame = private parts*"<sup>22</sup> or "a state which is or should be regarded as causing *shame*".<sup>23</sup> "Pudenda" means private parts or sexual-reproductive organs.

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<sup>21</sup> Vine, page 567 and Perschbacher, page 59.

<sup>22</sup> Bauer, page 119.

<sup>23</sup> Louw and Nida, page 311.

In the New Testament, the *only other usage* of the Greek word “aschomosune” is in Romans 1:27 and is translated as “*what is shameful*”: “*Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.*”

The fact that in this verse, the word “aschomosune” refers to homosexual and lesbian acts, reveals how *serious* is the shame inherent in this word. Therefore when in Revelation 16:15, Jesus links “aschemon” or shame to sinful exposures of nudity, this implies God regards this as a very serious matter.

Note that the Greek Septuagint translation of the Old Testament uses the same word “aschomosune” in Leviticus 18:6-19 when referring to the *shame* of various types of women exposing their nakedness to a man to whom they are not or should not be married.<sup>24</sup> Also, the same word “aschomosune” is used in the Greek Septuagint in Exodus 20:26 when referring to the *shame* of exposing our *nakedness* to others in public while walking up steps<sup>25</sup>: “*Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.*”

Exposing our nakedness to those members of the opposite sex who should not see it, is obviously not as bad as adultery. But it is still wrong and must be confessed as sin and turned from.

## Paul spoke of our unpresentable parts

In 1 Corinthians 12:23, Paul talks about the various parts of the human body: “*And those members of the body which we think to be less honorable, on these we bestow greater honor, and our unpresentable parts have greater modesty.*” Paul here refers to our sexual organs as “*unpresentable*” and having “*greater modesty*”. In Greek, the word “*unpresentable*” is “aschemon” which means “*shameful, unpresentable, indecent*”.<sup>26</sup> In Greek, the word “*modesty*” in this verse is a form of the word “*euscheuosune*” which means in the context “*decorum, presentability of clothing, or modesty*”.<sup>27</sup> “*Decorum*” means “*decency*”. “*Modesty*” refers to decency and purity.

It is obvious that in 1 Corinthians 12:23, Paul is teaching that our sexual reproductive organs are unpresentable, must be covered by clothing and are shameful and indecent when shown to others except our spouse, our little children and heterosexual members of the same sex.

The Septuagint Greek translation of the Old Testament applies the Greek word “aschemon” to sexual matters in Genesis 34:7 and Deuteronomy 24:1.<sup>28</sup> In Genesis 34:7, the Septuagint uses “aschemon” to refer to a *rape*. In Deuteronomy 24:1, the Septuagint uses “aschemon” in reference to a husband divorcing his wife because of her *sexual uncleanness*. But note as revealed in the previous section “The broader Mosaic Covenant grounds for divorce”, such sexual uncleanness in Deuteronomy 24:1 did not involve sexual intercourse outside of marriage. Instead it referred to a wife committing an act of indecency or exposing her sexual organs to those she should not have.

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<sup>24</sup> Bauer, page 119.

<sup>25</sup> Ibid.

<sup>26</sup> Perschbacher, page 59.

<sup>27</sup> Bauer, page 327.

<sup>28</sup> Ibid, page 119.

These usages of “aschemon” in Genesis 34:7 and Deuteronomy 24:1 in the Septuagint indicate the degree of shame associated with the word. This helps us to understand its meaning in 1 Corinthians 12:23.

Note also that the Greek word “aschemosune” which is translated as “*shame*” in Revelation 16:15, is derived from the Greek word “aschemon” translated as “*unpresentable*” in 1 Corinthians 12:23. This is another reason why the expression “*our unpresentable parts have greater modesty*” has similarities to the expression “*lest he walk naked and they see his shame*” in Revelation 16:15.

## **Paul wrote how important clothing is**

In 1 Timothy 6:7-8, the Apostle Paul wrote that one of the main needs of humans was clothing: “*For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content.*”

In Greek, the word “*clothing*” here is a form of the word “skepasma” which means “covering”<sup>29</sup> or “clothing as a covering”.<sup>30</sup> The meaning of “skepasma” in Greek has no relevance to the expensiveness, quality, appealing appearance or fashionableness of clothing. “Skepasma” relates only to clothing as a covering in two senses:

1. The first sense is clothing as a covering from the cold and sun.
2. The second sense is clothing as a cover from the shame of exposing our sexual organs and breasts from those whom God does not wish to see them.

In 1 Timothy 6:8, Paul teaches that the two most important physical needs of humans are food and clothing as a covering.

In 2 Corinthians 5:1-3, Paul compares living as a spirit without a resurrected body with being naked or without clothes: “*For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked.*” Human spirits require their resurrected bodies as much as fallen human physical bodies need the covering of clothes.

## **The New Covenant commands modesty for women**

In 1 Timothy 2:9, God spoke through the Apostle Paul, commanding Christian women: “*Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly...*” (N.A.S.B.) In Greek, the word “*modestly*” here is “aidous” which means “the quality of modesty, with the implication of resulting respect”.<sup>31</sup> In the context of 1 Timothy 2:9, the word “*modestly*” is used in relation to women’s clothing or lack of it and what can be seen by others. Paul’s commands that such clothing must *result* in respect for the woman and *not shame*.

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<sup>29</sup> Vine, page 136 and Bauer, page 753.

<sup>30</sup> Louw and Nida, page 73.

<sup>31</sup> Louw and Nida, page 748.

In Greek, the word **“proper”** in 1 Timothy 2:9 is a form of the word “kosmios” which means “well-arranged, *decent*, modest”<sup>32</sup> or “decorous, well-ordered”.<sup>33</sup> “Decorous” means “decent” in opposition to *indecent clothes* which reveal parts or all of one’s sexual reproductive organs.

The word **“discreetly”** in 1 Timothy 2:9 in Greek is a form of the word “sophrosune” which in this context means “as a feminine virtue, *decency*, chastity”<sup>34</sup> or “female modesty”.<sup>35</sup> The same word is used in 1 Timothy 2:15 in relation to what God expects in the lives of Christian women.

It is obvious from the above examination of the three Greek words which God led Paul to use in relation to Christian women’s clothing that he expects them to be dressed with *decency* and in ways which result in *respect* and *not shame*. The only exceptions to this are when these women are alone or are in one of the situations listed in the later section “The only Biblical exceptions to God’s commands about exposure.”

## **An evil eye and lust of the eyes**

On a few occasions in the New Testament, the sin of envy is described literally in Greek as related to permitting our *eyes* to operate in an *evil* manner. In Mark 7:22 in Greek, the word **“envy”** is literally “an evil eye”. This relates to the fact that envy is often linked to *looking* at someone or something in an evil greedy or lustful manner. An envious person *looks* at another person or thing and *imagines* or *thinks* about using and possessing the person or thing for purposes which God does not approve.

In Matthew 20:18, Jesus referred to our eyes being envious. In Greek, the literal expression is translated “the eye of you evil”.

Note also in 1 John 2:16, the Apostle John refers to the sin of **“the lust of the eyes”**. This expression means having an *evil desire* to *possess* or *use* someone or something *which God has not given you*.

It is obvious from the literal expressions **“an evil eye”** in Mark 7:22 and **“the eyes of you evil”** in Matthew 20:18 and the phrase **“the lust of the eyes”** in 1 John 2:16 that the Bible clearly warns us that humans can easily use their eyes for lustful and greedy purposes.

Christians who think that they or anyone else can look at the exposed nakedness or genitals of members of the opposite sex to whom they are not married without being strongly tempted to wickedly lust after the exposed person, are naively ignoring these warnings in the Scriptures.

At some high schools, including some Christian schools, teachers show students videos or books containing fully nude attractive members of the opposite sex for sex education classes. This is extremely unwise. Especially in the case of high school boys who have very active sexual hormones, viewing nude attractive women almost certainly tempts them to commit fornication in their hearts.

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<sup>32</sup> Vine, page 414.

<sup>33</sup> Perschbacher, page 245.

<sup>34</sup> Bauer, page 802.

<sup>35</sup> Perschbacher, page 400.

In the days after viewing such videos and books, these boys probably have many mental flashbacks of these nude bodies which tempt them to engage in sexual practices outside marriage.

The teachers who show high school students such videos and books need to read Romans 14:13: ***“Therefore let us...rather resolve this, not to put a stumbling block or a cause to fall in our brother’s way.”*** And Matthew 18:6-7: ***“But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!”***

## **Nakedness, lewdness and harlotry**

In Ezekiel 23:28-29, God links exposing our nakedness to those who should not see it to our being lewd and influenced by harlotry: ***“For thus says the Lord God: ‘Surely I will deliver you into the hand of those whom you hate, into the hand of those from whom you alienated yourself. They will deal hatefully with you, take away all you have worked for, and leave you naked and bare. The nakedness of your harlotry shall be uncovered, both your lewdness and your harlotry.’”***

In context, these verses refer to God judging the Israelites by permitting the pagan Babylonians to strip them naked. God said the Israelites’ nakedness would be uncovered because they were lewd and influenced by harlotry. But God stated that their exposed nakedness would also be an expression of lewdness and harlotry.

In Hebrew, the word ***“lewd”*** in Ezekiel 23:29 is ***“zimma”*** which means ***“incest, prostitution, adultery, wickedness”***<sup>36</sup> and ***“especially of crimes arising from unchastity, (such) as rape (and) incest”***.<sup>37</sup> It is little wonder that God linked sinful exposures of our nudity to the Hebrew word ***“zimma”*** in Ezekiel 23:29. This is because of its *close association* with *incest, adultery* and *rape*.

The same word ***“zimma”*** is used in Leviticus 18:17 and 20:14 (twice) in relation to incest. In English, the New King James Version translates ***“zimma”*** as ***“wickedness”*** in these verses. Leviticus 20:14 says: ***“If a man marries a woman and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness among you.”*** The exposing of nakedness among family members except in the cases of a husband and wife and little children, is linked in the Bible to incest.

In Leviticus 19:29, the word ***“zimma”*** is used in relation to having *sex outside marriage*. In Job 30:11, ***“zimma”*** is used in context of someone committing *adultery*. In Judges 20:6, ***“zimma”*** is used in relation to *rape*. It is therefore, little wonder that God used the Hebrew word ***“zimma”*** in connection with exposing our nakedness to people wrongly. This is because such nude exposures easily lead to sex outside marriage, adultery and rape by a man’s genitals or fingers.

In Hebrew, the word ***“harlotry”*** used twice in Ezekiel 23:29 is ***“zana”*** and means ***“illicit heterosexual intercourse”***<sup>38</sup> or ***“commit fornication”***.<sup>39</sup> In the Bible, it mainly relates to women

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<sup>36</sup> Jay P. Green (General Editor), “A Concise Lexicon to the Biblical Languages”, Sovereign Grace Publishers, Lafayette, Indiana, 1987, page 67.

<sup>37</sup> Wilson, page 481.

<sup>38</sup> Harris, Archer and Waltke, page 246.

(see Leviticus 21:14, Judges 11:1, 16:1, 19:2 and Amos 7:17), but in Numbers 25:1, it also relates to men having heterosexual intercourse outside marriage.

When God linked the wrong exposing of our nakedness to harlotry in Ezekiel 23:29, He was revealing how such exposures easily lead to heterosexual sex outside of marriage. The word “zana” is also used in Proverbs 7:10 in relation to the immodest revealing clothes of harlots.

One tragedy is that many godly Christian women who are *definitely not sexually immoral* or who have had their pre-Christian acts of sex outside of marriage forgiven, have been deceived by the world and by other churchgoers to expose their nakedness in situations which God does not approve.

## **A woman holding the genitals of a man to whom she was not married**

In the Bible, there are many verses which apply to abortion. There:

1. are the many verses which in a broad sense condemn murder of humans of any age.
2. is the specific mention in Exodus 21:22-25 of a man killing an unborn baby of a nearby woman in a fight with another man.

Similarly in the matter of sexually mature males or females looking at and/or touching the sexual organs of a sexually mature member of the opposite sex to whom they are not married, there:

1. are many Bible verses which in a broad sense condemn any such looking.
2. is the specific mention in Deuteronomy 25:11-12 of a woman who grabs the sexual organs of a man to whom she was not married: ***“If two men fight together, and the wife of one draws near to rescue her husband from the hand of the one attacking him, and puts out her hand and seizes him by the genitals, then you shall cut off her hand; your eye shall not pity her.”***

This is the only passage in the Bible which specifically mentions a sexually mature person for *non-sexual purposes* touching the genitals of a sexually mature member of the opposite sex to whom they are not married. But note God regarded this non-sexual touching as being such a serious sin that He commanded that the governing authorities in ancient Israel cut the offenders hand off.

If the woman had grabbed hold of any other part of the man’s body, God would not have commanded her hand to be cut off. She could have touched his nose, ears, mouth, hair, arms, legs, chest, stomach or shoulders and she would not have had her hand cut off.

Also note in Deuteronomy 25:11-12, God does not command that the guilty person’s hand should be cut off only if she injures the man’s penis and/or testes. Instead, God insists that her hand must be cut off for just holding his genitals.

In Hebrew, the word “*seize*” in Deuteronomy 25:11 is “hazaq” which means “take or keep hold, grasp”.<sup>40</sup>

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<sup>39</sup> Brown, Driver and Briggs, page 275.

<sup>40</sup> Brown, Driver and Briggs, page 304-305.

The only other times in the Mosaic Covenant, in which God commands that human hands be cut off were if someone deliberately attacked another person and cuts off or destroys the other person's hand.<sup>41</sup> In Deuteronomy 19:21, God instructed the Israelites: ***“Your eye shall not pity; but life shall be for life, eye for eye, tooth for tooth, hand for hand, foot for foot.”*** In Leviticus 24:19-20, God says: ***“If man causes disfigurement of his neighbor, as he has done, so shall it be done to him – fracture for fracture, eye for eye, tooth for tooth; as he has caused disfigurement of a man, so shall it be done to him.”***

To cut someone's hand off is a very severe punishment. This Biblical example reveals God regards the touching by a sexually mature person of the genitals of a person of the opposite sex to whom they are not married as a very serious sin. This is similar to how the Exodus 21:22-25 example of a man fighting with another man and hitting the body of a nearby woman and thereby killing her unborn baby, reveals God's general attitude to killing unborn babies.

Note in Hebrew, the phrase ***“by the genitals”*** is “mabosh” and literally means “by what excites shame”.<sup>42</sup> Brown, Driver and Briggs say “mabosh” means “his privates, that excite shame”.<sup>43</sup>

Harris, Archer and Waltke say “mabosh” is derived from the Hebrew word “bosh” which means “be ashamed, put to shame” or “to come to shame” in the sense of being disgraced.<sup>44</sup>

## **Jewish obedience to Deuteronomy 25:11-12**

In his “The Special Laws”, the Jewish writer Philo of Alexandria (approx. 20 B.C.-40 A.D.) reveals that during his time, Jews were obeying the Mosaic Covenant command in Deuteronomy 25:11-12 that if a woman deliberately touched the genitals of a man to whom she was not married, her hand was to be cut off: *“And other things, indeed, may be tolerable, and what any one might easily bear, but that is a shocking thing if a woman were to proceed to such a degree of boldness as to seize hold of the genitals of one of the men quarrelling.*

*For let not such a woman be let go on the ground that she appears to have done this action in order to assist her own husband; but let her be impeached and suffer the punishment due to her excessive audacity, so that if she should ever be inclined to commit the same offence again she may not have an opportunity of doing so; and other women, also, who might be inclined to be precipitate, may be taught by fear to be moderate and to restrain themselves.*

*And let the punishment be the cutting off of the hand which has touched what it ought not to have touched.”*<sup>45</sup>

Note Philo emphasised that it was not valid for a woman to make an excuse for herself, after touching the other man's genitals, by saying she needed to do this to protect her husband. Philo rightly attacked such excuses based on pragmatism and the ends-justifies-the-means philosophies.

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<sup>41</sup> In Matthew 5:38-39, Jesus commanded New Covenant believers not to apply these principles of punishment to their own personal individual dealings with humans who have done evil to them.

<sup>42</sup> Duane Christensen, “Word Biblical Commentary”, Volume 68 – Deuteronomy 21:10-34:12, Thomas Nelson, Nashville, , page 613.

<sup>43</sup> Brown, Driver and Briggs, page 102.

<sup>44</sup> Harris, Archer and Waltke, page 97.

<sup>45</sup> Philo of Alexandria, “The Special Laws”, III, 31, 174-175.

## Do not be a hypocrite!

Most Christians who claim we cannot apply passages like Exodus 21:22-25 and Deuteronomy 25:11-12 beyond the one specific application found in each of them, are hypocrites. This is because even though there is not one verse in the Bible which specifically says that God does not:

1. want married couples to have sex in front of others at a market, factory, beach or some other public place or at home in front of family or visitors, these same Christians will use other more general Bible verses to prove these sexual acts are wrong.
2. want people to become addicted to heroin, cocaine or marijuana, these Christians will use very general verses like 1 Corinthians 3:16-17 and 6:12 to prove such addictions are sinful.

Many Evangelical Bible teachers rightly interpret Exodus 21:22-25 as establishing the general principle that God regards any killing of an unborn baby in the womb at any age as being murder. This is even though in its original context, these verses refer only to two men fighting and one of them hurting a pregnant woman standing nearby, resulting in her child dying.

Similarly, Deuteronomy 25:11-12 refers to two men fighting and a woman nearby becoming involved. Even though this passage relates only to one specific example of a person, in this case a wife deliberately grabbing the genitals of a person of the opposite sex to whom she was not married, this passage establishes a general principle. This principle is that God regards any intentional grabbing or touching by a sexually mature person of the opposite sex to whom they are not married as being a *public disgrace* or a *shameful act*.

It would be a foolish Bible interpretation to say that Deuteronomy 25:11-12 related only to a wife deliberately touching the genitals of her husband's opponent. These verses would also apply to a woman intentionally touching the genitals of an opponent of her father, son, brother, male cousin, uncle, neighbour's husband, neighbour's son or any other man except her own husband.

Deuteronomy 25:11-12 would also apply to any woman deliberately grabbing the genitals of any man except her husband in non-fighting situations.

Deuteronomy 25:11-12 could relate in some cases to situations in which only the women, her husband and his opponent were together. They could be in the privacy of their own home. But note the passage shows that the shame or public disgrace relates not to whether such intentional touching of the genitals occurs in a public market or privately in one room with only 3 people present. This is because God regards any deliberate touching of the genitals of a sexually mature person of the opposite sex to whom the sexually mature toucher is not married as being a *shameful act* or *public disgrace*.

Deuteronomy 25:11-12 cannot be just limited to females deliberately touching the genitals of sexually mature males to whom they are not married. This passage sets the precedent for any deliberate touching of sexually mature female genitals by sexually mature males to whom the females are not married.

Under the Mosaic Covenant, God commanded that the hand of the guilty toucher be cut off. Because we non-Jewish Christians are not under the Mosaic Covenant, the punishments of

the Mosaic Covenant do not apply to us. This is why we would not condemn to death a person who aborted a baby even though Exodus 21:22-25 commands *“life for life”*.

But just as Exodus 21:22-25 reveals God’s opposition to any killing of unborn babies, so too does Deuteronomy 25:11-12 show His hatred of any intentional touching by a sexually mature person of the genitals of a sexually mature person of the opposite sex to whom he/she is not married.

## **Be careful not to narrow the applications too greatly**

We need to be very careful not to narrow greatly the applications of Biblical verses relating to sexual immorality. This is because, for example, while the Old Testament condemns all types of male homosexuality (see Genesis 19:1-29, Leviticus 18:23, 20:13, Deuteronomy 23:17, 1 Kings 14:24, 15:12, 22:46 and 2 Kings 23:7), it not once specifically condemns lesbian behaviour.

But godly Old Testament Israelites knew that the Old Testament commands against male homosexuality set the precedent that God opposed all types of homosexuality, including lesbian behaviour.

In Romans 1:26 in the New Testament, Paul revealed God’s attitude to all lesbian behaviour: *“For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.”*

Similarly, we need to be careful not to limit the application of Deuteronomy 25:11-12 to just situations in which a woman grabs hold of the genitals of a man to whom she is not married and who is fighting against her husband. These verses establish the principle that God does not approve of sexually mature males or females touching the sexual organs of sexually mature members of the opposite sex to whom they are not married.

## **A provoking thought**

If you are not convinced by the above many verses or passages, I doubt you would be convinced if there were another 100 similar verses. You have already predetermined your attitude to these matters before reading these above many verses from God’s Word. You have been conditioned by the culture in which you have been raised.

## **The only Biblical exceptions to God’s commands about exposure**

The only Biblical exceptions to the previous Biblical teachings, commands and historical examples about the exposing of our human nakedness to others are:

- Husbands and wives observing each others’ nakedness (see Deuteronomy 22:14, Proverbs 5:18-19 and 1 Corinthians 7:2-5).
- Parents observing the naked state into which their children are born (see Job 1:21 and Ecclesiastes 5:15).
- Little children observing their parents’ nakedness (see Psalm 22:9 and Joel 2:16). A literal translation of the Hebrew of part of Joel 2:16 is: *“...sucklings the breast...”*

- For non-sexual purposes, heterosexual women seeing the nakedness of other females and/or other females' masculine and feminine babies (see Genesis 35:17, 38:28 and Exodus 1:15-21).
- Female heterosexuals seeing the exposed nakedness of females who have given them permission (see Exodus 1:15-21). The fact these verses reveal God approves of adult females observing the nakedness of little boys who are not their sons when one of the boys' parents is present, may infer that God approves of adult males observing the nakedness of little girls who are not their daughters when a parent is there. But then maybe God prefers adult males to keep away from all females – young and old – who are not their own children. This is especially since most child molesters are male.
- A heterosexual male seeing the exposed nakedness of another heterosexual male for non-sexual purposes (see 1 Samuel 19:23-24).
- God called the prophet Isaiah on a single occasion to act out the judgment which God was going to send on the unrepentant sinful people of Egypt and Ethiopia (see Isaiah 20:2-5). This judgment involved the Assyrian army leading the Egyptians and Ethiopians away in a shameful state of nakedness. God did not command Isaiah to do this to show He approves of such exposures. Instead the Lord told him to do this to warn the Egyptians and Ethiopians of the great shame they were about to experience and to warn the Israelites not to rely on Egypt and Ethiopia.
- Jesus being punished by God by having His full nakedness shamefully exposed while dying on the Cross (see Matthew 27:35 and Hebrews 12:2).

## **The spread of immodest Greek and Roman attitudes in Britain, the U.S. and Europe**

The attitudes of most people in Britain, the U.S. and Europe to modesty and nudity in the 1700's, 1900's and 2000's were mainly a result of:

- a) the revival of *pagan* Greek or Roman morals during the *Renaissance* from 1350 to 1650 A.D. in Europe and Britain. When I refer to Roman morals here I mean the sexually immoral ethics of most Romans in the years of the Roman Empire.
- b) the spread of the same *pagan* Roman and Greek morals in Europe, Britain and the U.S. in the *Enlightenment* period in the late 1700's and early 1800's.
- c) a watering down of certain aspects of Biblical teachings on these matters in many churches in the 1300's, 1400's, 1700's, 1900's and 2000's.

There was a revival of ancient pagan Stoic, Pythagorean and Neo-Platonist ascetic attitudes to sex in the 1800's in Britain, the U.S. and parts of Europe among especially many members of the middle classes and some sections of the Christian Church. This is a major part of what is called Victorian morality. Also, there were periods of Christian revival in Britain and Europe in the 1500's and 1600's and revivals in the U.S. in the early 1700's and 1800's and in Britain and parts of Europe in the 1800's. But these revivals never resulted in more than half the population of any of these countries becoming born-again Christians.

Despite the revival of pagan ascetic attitudes to sex in the 1800's in Britain, the U.S. and parts of Europe and despite the above Christian revivals, liberal pagan Greek and Roman

attitudes to modesty and nudity have predominated in the 1700's and 1900's in Britain, Europe, the U.S. and other Western countries and still predominate today.