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## The Shame of Nakedness

by Ron Halbrook

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 Bellevue Messenger

# The Bible on Acceptable Worship

Patrick Farish

“God is a Spirit: and they that worship Him must worship in spirit and truth” (John 4:24).

Man must worship God. Worship is the expression of adoration, reverence and devotion. Worship may take numerous forms, but acceptable worship will take the forms prescribed by God. Jesus quoted Isaiah in Matthew 15:9, “But in vain do they worship me, teaching as their doctrines the precepts of men.”

Acceptable worship, as it is described by Jesus’ statement in John 4:24 must be in spirit and truth. The instruction that we should worship in spirit is instruction demanding our minds, our attention, to that which we do. No mechanical recitation of prayer, no thoughtless singing of spiritual songs, no inattentive eating of the elements of the Lord’s Supper: but concentration on that assigned significance of the thing being done, understanding that prayer is made TO GOD, that songs are being sung to make melody WITH THE HEART, that the elements of the Supper are to bring to mind the death of the Son of God. Yes, worship must be in spirit.

According to John 4:24 worship must also be in truth. God has not left us to ad lib our adoration, reverence and devotion. He has told us what to do and how to do it. He has given instruction; for instance, regarding our worship in the Lord’s Supper, as to when and how often (Acts 20:7). He has given instruction regarding our worship in song, in prayer, and in giving of our means. And those who worship in truth will obey Him.

It does not matter if “it seems good to me.” God is Spirit, and only as He reveals Himself can we know what is good to Him.

## SING OUT, YOU JOYFUL CHRISTIANS

by Al Diestelkamp

How rewarding it is to hear Christians singing songs in praise to God and words of admonition and encouragement to one another! Conversely, how discouraging it is to witness some Christians barely opening their mouths while a congregation is being led in worship.

Speaking to one another in psalms, hymns, and spiritual songs is not merely a suggestion—it’s a command connected with being filled with the Spirit (Eph. 5:18-19). It is also a means of teaching and admonishing one another (Col. 3:16).

With this in mind, perhaps there should be more emphasis in our preaching and teaching about the benefits and obligations of worship in song. Singing is a responsibility and a reflection of the grace in our hearts to the Lord. Not all of us have natural musical talent, but this doesn’t mean that we should excuse ourselves from this important means of worship or feel inhibited from “singing out” praise to God “in the midst of the congregation” (Heb. 2:12).

I’ve noticed that many young children in assemblies of the saints are not joining in as we worship in song. This causes me to wonder if any time is being spent praising God in song in their homes.

Some of my best memories of childhood are of what my family called “the lesson” when we would read from the Bible, sing, and pray. And some of my favorite memories as a parent are of long road trips when one or more of my children would break out in song or ask that we sing as we drove.

My children are all grown up now with grown children and grandchildren of their own, but when we get together during holidays and at other occasions, there is always a time set aside for singing to the Lord. The children are not off playing while the adults sing but are willingly joining in. Sometimes we sing long enough that some of the younger ones fall asleep—to the praise of God. ~ Think Magazine July – September 2022