

# Full Sermon Transcript: What Does the Bible Teach About Naturism/Nudity?

July 26, 2025

*Disclaimer: This transcript is computer-generated and may have mistakes or inaccuracies. Though for the most part, the software does a really good job.*

Can anybody tell me why or what is the meaning of that word, that phrase within that song there, that was a song about the new moon, of whispering, a promised whisper, think about that, a promised whisper.

Can anybody here guess or have any, have a guess? My guess is, yeah, yeah. The moon, on the new moon, first day of the biblical month, being very thin, very skinny, thin, crescent moon.

Robert said it could symbolize how it's for the whole world to be able to see it, but that very few people see it. Amen.

A promised whisper. It's like it's speaking to the whole world but nobody is listening. Praise Jesus.

And that's what the Bible is. That's the voice of God. That's all truth. God is speaking in subliminal ways.

He's speaking through world events, what's happening in the news, what's happening in politics.

He's speaking to each and every person through your finances, your curses, curses that are upon you, punishments, the judgments that are upon you.

Things you read in the newspaper, things you see on TV, things you see when you're watching a movie, and yet people don't pay no attention, they don't hear it.

They never think that it's God speaking to them. They ignore God. They don't hear God's voice even though God is speaking. And that's every person on this planet.

God is trying to reach every person on this planet but nobody listens. Because they're distracted by their own will, their own noise, their own desire, their own will, and really not having a desire to hear God.

Really, even though they claim to desire to hear from God, but they really do not have that desire because if they hear God's voice it would be, Repent, grow up, change, do better.

They don't want to hear those words. The crescent moon is a whisper of a promise of a future, symbolizes a new time, a cycle turning.

A new month, a new era, and it's not yet a Sabbath but in the future it will be. So it's a promise, a whisper of future prophecy, a future time, a future kingdom, fullness of that kingdom.

Even as the holy days foreshadow and point toward the future, so does the new moon.

Toward a time when it will be a Sabbath, command of Sabbath. Amen. Foreshadowings. This is new moon so let me try to blow the shofar.

It's really hot burning up in here. Stinks like everything. But, try to do what I can do here. Praise Jesus.

Let us go into prayer. Lord Heavenly Father, praise your holy name. Thank you for getting us through another month, through all that darkness, through all those days of darkness.

Darkness and decay and destruction, war, famine, disease, plagues and curses, everywhere as we look, but nobody sees it.

Revelation is already upon the land. Nobody sees it. At least not in the western world. Where everything is candy and circuit coded.

But it's real and you got us through it last month and this past seven days. We stand here only by your mercy, your grace, that you continue to long suffer with us.

As a Laodicean church, that you're not giving up on us. Praise your holy name. Thank you that tomorrow is a new start. Even today is a new start, as a new month.

Tomorrow is a new week. Tomorrow is a new day. Every day is a new opportunity. Every month, every week is a restart.

We're here to be refueled, restarted, to receive a punch in the shoulder, a punch in the side of the arm, to energize us, to provoke us to good works.

We're here to receive your word, your instruction, to grow in the truth, to grow in maturity and to eventually become complete and perfect in Christ Jesus.

We praise your holy name for what you've already done in us, in this church, in me, in Robert, in John, in each member of the church.

What you're doing right now and what you're about to do. Praise the holy name of Jesus.

This service is yours, my mouth is yours. Please use me, speak through me, give me the energy, give me the strength to stand here these hours to claim your word.

May your truth be spoken and not my opinion, so help me God. In Jesus' holy name, and the congregation said, Amen. You may be seated.

Let's turn to Genesis chapter three, verse one, Genesis three.

And for people that might be watching or listening for the first time, we're reading from the Alpha and Omega Bible, a restoration of the original scriptures, a translation, a publication of the Bible that was made based upon the older manuscripts rather than the young, relatively young manuscripts that King James was based upon.

I'm going to clean my glasses real quick. Genesis three, verse one. We praise Jesus that the Psalms of Solomon was released in paperback this week. Praise the Lord Jesus for that.

Anybody that can't afford to order it, I would encourage you to print it out. If you don't have a printer at home, you can probably find a printer at the local library or a print shop or friend or relative.

And if all of that is out of the question and you still have no ways of printing it or ordering it, then please contact me and I'll be glad to send you a copy.

Genesis three, verse one. And the two, talking about Adam and Eve, were naked, both Adam and his woman, and were not ashamed, not ashamed.

Now the serpent, we know that is Satan, was the most shrewd of all the beast animals on the earth, which the Lord of the Theos made.

And the serpent said to the woman, Why has the Theos said, consume not of every plant of the garden?

And the woman said to the serpent, We may consume the fruit of the plants of the garden, but the abode of the weed which is in the midst of the garden, the Theos said, that you shall not consume it, neither shall you touch it, lest you die.

And the serpent said to the woman, You shall not surely die, verse five, and the Theos knew that in whatever day, this is Satan talking, for the Theos knew that in whatever day that you should consume it, your eyes would be opened, and you would become like a mighty deity, God, determining to your own self, determining good and evil.

And the woman saw that the weed was good for consumption, and it was pleasant to the eyes to look upon and write for the contemplation, which I like to put a different word there because most people are not going to understand what that word means.

So let's change that to something later on. And having taken of its bud, she consumed it, and she gave it to her husband also with her, and they consumed it.

Verse seven, and the eyes of both were opened, notice the word eyes, and they perceived that they were naked, and they sewed fig leaves together, not God, but they did, and made themselves, not God made for them, but they made themselves loincloths to go around them.

Footnote explains that loincloths cover only the waist, the genitals. Therefore, therefore, of course, Adam and Eve both continued to be bare-chested.

Even in their shame of their own perception, their own opinion, their own determination, their own will, their own thinking, not God's thinking, but their thinking, Adam and Eve's thinking.

Even in their false thinking, the nipples for the woman and the man was not shameful enough to cover.

It was only the genitals that they even tried to cover. And the baby pillow is downstairs here.

I apologize for the disruption. But they didn't think it was needful to cover up the chest for the woman or man, either one.

We've always heard over and over and over, constantly, whenever the subject comes up about nudity, that God gave them clothing.

He did later on, down in verse 21. Verse 21, the Lord the Theos made for Adam and Eve his woman garments, his skin, animal skin, and clothed them.

They didn't do that until after Adam and Eve had already made an attempt for clothing.

And cursed them, verse 14, the curse upon mankind and animals and the earth itself.

The earth, the ground was cursed. Animals was cursed. Mankind was cursed. God did not give them any clothing at all until the fall of man, the sin, their own determination of self-shame, and their own effort of making clothing or coverings, and God bringing the curses upon everything on earth and the earth itself.

Everything in existence. Everything. Only then did God give them clothing. So when people try to point that out, you

need to explain to them, not until all that, not until all that did God bring them clothing.

He didn't bring them clothing because that nudity was shameful. No, because you can look at chapter 1, verse 26.

Chapter 1, verse 26, read with me please. Then the Theos said, let us make man, talking to himself, talking to the Logos, which he had already divided a portion of himself into the logos.

So the father and the son is what he's referring to. Let us make man in our image.

And when he says image or likeness here, he's not talking about shape. Everybody think he's talking about shape.

God did not have a penis or genitals or even toenails and fingernails or hair or a fingerprint.

He didn't. So it has nothing to do with shape. The word likeness here needs to be changed to character in both spots, both locations there, to our character.

Because that's what it's talking about. It's talking about personality, character, the ability to love, to detest something, to hate something, the ability to smell, to speak, to hear, to feel all the senses, to be alive, to be self-aware, to be able to communicate.

Well, it's supposed to be that. It's supposed to be ability to communicate, to speak, to listen, to interact, to interact with your environment, to interact with each other, characteristics, memory.

This is what it's talking about. And it has nothing to do with shape whatsoever at all.

People don't understand the Bible. Pastors don't even understand the Bible. If it was shape, then you would think that God, even though he was not in the flesh yet, had fingerprints and a penis.

He didn't. And teeth. That's crazy. Pastors don't know the Bible. And let them rule, mankind rule over the fish of the sea, and over the birds of the sky, and over the cattle, and over all the earth, and over every thing that creeps on the earth.

Verse 27, and Theos created mankind in his own likeness, or character rather, and the character of, or there probably would be a better word for character, we have to think about it later, of the Theos created him, male and female.

He created them. So on the sixth day of the week, God created Adam and Eve. In verse 28, Theos blessed them while they were still naked. Amen?

While they were still naked, before the fall of Adam and Eve, before their own self-shame, God blessed them while they were naked.

And the Theos said to them, be fruitful, meaning have sex, and conceive, and have babies, multiply, and fill the earth, and subdue it, dominate it, and rule over the fish of the sea, and over the birds of the sky, and over every living thing that moves on the earth.

And the Theos said, Behold, I have given you every plant yielding seed, that is on the surface of all the earth, and every tree that has fruit yielding seed, that shall be food for you, and to every beast of the earth, and to every bird of the sky, and to everything that moves on the earth, which has life.

I have given every green plant for food, and it was so. The animals were not yet for food, yet.

They would have been vegetarians in the Garden of Eden, because death had not yet entered creation.

Death had not yet come to mankind, death had not yet come to animals, insects, snakes, anything.

There was no such thing as death yet. They were in paradise. In paradise, there is no death, no pain, no curse, no crying, no suffering, no thorns, no hardship.

They were in paradise, no sickness, no disease. They would have lived forever, and the animals would have lived forever, without dying as well.

In verse 31, the Theos saw all that he had made, that would include the naked humans, and, behold, it was very good.

It was good, it was very good. Amen? All that on the sixth day. God considered men and women both 100% completely naked, but naked as good, and blessed them.

That's the way we were created, and we all come into this earth naked, and we'll leave this earth naked in one shape, form, or note.

Of course, you can tell by now that that's the sermon topic, is nudity. What does the Bible really teach about nudity?

And it's called today Christian naturalism. Is it wrong for a Christian man or a Christian pastor to be bare-chested, shirtless, in public, walking down the street, jogging shirtless, playing sports shirtless, if he's out with his kids, being in the public park shirtless on a hot sunny day, or in the yard shirtless in a busy neighborhood, pumping his gas at the gas station shirtless on a hot sunny day.

Is it sin? Is any of these things wrong in any way, shape, or form? Is it wrong in any way, shape, or form? Is it a sin?

Is it forbidden for any Christian man or Christian pastor? Is it wrong? A lot of Christians would say yes, based upon 2

Timothy, where it's talking very synthetically about women, that they should not be dressing fancy for the purpose of attention.

And Paul is telling Timothy in that letter to have the women to be modest in their appearance, talking about not wearing expensive jewelry, expensive clothing, expensive hairstyles that was for the purpose of drawing attention to themselves.

It was the spirit of pride, and that was what Paul was dealing with. The context has absolutely nothing to do with men being shirtless, nothing at all, and nothing at all of talking about how much skin is showing on the women.

It has nothing to do with that, but yet the Pentecostal churches of Satan, the synagogue of Satan, will very often speak against shirtless men and how much leg a woman is showing, how much breast a woman is showing, so forth.

Even a woman at the beach, they would speak against how much breast she was showing and stuff like that, if she's even showing the belly button.

It's crazy. Even at a beach, it's crazy. And they expect a man to be mowing his yard in the middle of the hottest months of the year, with the sun blaring down on him, and to be wearing a shirt while doing that.

And all they've got is 2 Timothy, where they take it completely out of context. Amen?

Completely out of context, totally. Let's go look at Genesis 9. I'd like for everybody to please bear with me as we go through many different scriptures today.

We don't go by just one verse or two verses or three verses like your typical Arabic church, but rather we go verse after verse after verse after verse after verse so that you know that we're not taking things out of context, but rather we are preparing verse upon verse, line upon line, precept upon precept, and we are getting the full and complete true understanding when you do it this way.

We do not teach a one-verse theology. Amen?

In Genesis 9, verse 21, we see what happens with Noah. Verse 21, Noah, he drank of the wine and was drunk and was naked in his house, his household, his tent.

In verse 22, Ham, the father of Canaan, saw the nakedness of his father and ran out and told his two brothers outside the tent.

Verse 23, and Shem and Japheth, having taken a garment, put it on both their backs and went backwards.

That's stupid. And covered the nakedness of their father, and their face was backwards, and they saw not the nakedness of their father.

Stupid. And Noah recovered from the wine and knew all that his younger son had done to him.

Ham, the one that went and blabbed his mouth to the other two brothers and obviously made it sound naughty or wrong in some way or some fashion.

I mean, it wasn't. What's wrong with a man in his own tent, his own home, his own castle, being naked or even getting drunk in his own castle?

His own privacy, not hurting anyone in any way, shape, form, or fashion? What's wrong with it?

Nothing. Absolutely nothing. But yet the Pharisees, religious people of today, of modern Western society, would say that Noah was the one in the wrong.

But who was cursed? Noah? No. Ham, Canaan. Canaan was cursed, his sons were cursed, the descendants were cursed, not Noah himself.

But Christians want to add to what it says and make assumptions. And anytime you make an assumption, there's an old saying that when you make an assumption, you make an ass of yourself.

And it's very true. Amen. You can't just be interjecting your own opinion here. The fact is that the sons were cursed, not Noah.

God did not condemn or punish or discriminate Noah as far as what we've got written in Scripture.

And that's what we got to go by, what's written in Scripture. And what's not written in Scripture is clear as well.

If it's not written, it probably didn't happen. Because if God would have condemned Noah for any of this, it would have been relevant.

Right? Would not that be relevant? It would be relevant. It would have said so. It would be significant for God to punish Noah for these actions. It would have been very relevant, important to write down.

The fact it wasn't written down is a fact that it wasn't written. Therefore, it did not occur.

God did not, this one, condemn or judge Noah for getting drunk or naked. Absolutely not.

The burden is upon you to show me where in the law of God, that's Genesis, Exodus, not even Genesis, but Exodus, starting in Exodus, is where the law is, except for the side with Genesis, show me in Exodus, Leviticus, Numbers, and

Deuteronomy, the Torah, where it says, you must wear clothes, you must never be bare-chested in public, you must never be nude in front of anyone, you must never get drunk.

It talks about a man should not stick his thing within a woman while she is bleeding.

Is that specific? The Bible is extremely detailed. Don't have sex with animals. A man not have sex with another man.

Worse your body. It's extremely, extremely detailed. It can't get more detailed. Amen.

And yet it never says that you shall not be nude or bare-chested. Amen.

And let's look at 1 Samuel 19, page 191, if you do have the one volume paperback edition of the AOB Bible, page 191, 1 Samuel 19, starting in verse 23, and he went there to Navath in Ramah, and there came the spirit of Theos upon him also, and he went on speaking divine words until he came to that city, Navath in Rama, he's talking about Saul, and he took off his clothes, verse 24, he took off his clothes and spoke divine words, that means speaking in tongues. Speaking in tongues did not begin in Acts chapter 2. Did not. Did not. Spoke divine words in King James and all other Bibles that says prophesying.

They don't know how to translate scriptures. I'm not always perfect in translating scripture, but I'm better than this about using the word prophesying without translating it.

He wasn't talking about the end of the world. Amen. He wasn't talking about the destruction of Jerusalem. That's not what was coming out of his mouth, not that type of prophecy, but rather speaking divine words, the spirit of God speaking through his mouth uncontrollably, that speaking in tongues, and he fell down or he bowed down naked or out of control.

There's two different ways that you can translate that word. All that day, all that night.

Therefore, they said, is Saul also among the prophets? I'll put it in the footnote here, possibly totally naked, but also possibly just without his royal clothing, question mark, although he did take off his clothes.

The word naked might be a wordplay for out of control. It might be a wordplay. It could have both meanings as the Bible does use wordplay, especially considering the possible uses of the word fell down, but it can mean bow down as well.

There's different ways you can translate this. Naked can also mean without weapon.

There's many ways this verse can be translated. The way you're going to translate it is based upon your theology, what you believe, unless you've got something to back it up, another verse, another chapter, another book of the Bible that speaks about the same event.

So I was very honest here in my footnotes and in the translation of that it can be translated a lot of different ways.

That's honesty. That's being open with you. But if I'm going to be open with you, then I'm also going to ask myself, ask God and ask you, what is probably the most accurate translation of this, even though it could be translated multiple ways, which would be the most accurate probably to the best of our ability to translate this?

I would say naked rather than out of control. I would say bowed down rather than fell down.

But he bowed down all that night, all that day, day and night, and being naked rather than out of control because it doesn't describe him being like running around all over the place in a chaotic fashion.

He wasn't like rolling around in the floor. He wasn't doing anything indecent or wrong or sinful.

It says here that there are people's reaction to it of what they saw. Therefore they said, is Saul also among the prophets?

That was their reaction. That was their reaction. The reaction was not, he's crazy, he's insane, he's lost his mind. But rather, he must be one of the prophets.

So what would the prophets do? What was their technique or lifestyle or behavior would be the word I'm looking for?

What would the prophets' behavior be that Saul was copying? It's not something that's out of control.

So we need to take out even the possibility that it could be translated as out of control.

We need to take that out because the context shows that their reaction was not as if he was out of control, but rather that he was doing something holy rather than out of control.

And because of that, we should also take out fail down and keep out, I mean that rather we are translated as bowed down.

We would translate it as bowed because for the same reason, that he's not out of control, he's not doing something chaotic, he's not under a curse of God in that instance, even though Saul was later or at different times cursed by God or condemned by God or judged by God.

But the context of this verse is he's acting holy. He's acting like one of the prophets of God.

That was the way that people received it, thought about it. So considering that, he bowed down and he was naked.

He was naked. I don't think being without a weapon, I don't think that would be even relevant.

Why would they even mention that if it only meant without a weapon? Does a man wear a weapon 24 hours a day, 7 days a week?

No. So really naked is the correct. So we are even completely replaced that note. And I will give you a new note for that, but we are completely replaced that note.

The translation is a process. I think the AOB is how many years? 10 years. Because this only is the 10th year anniversary of the AOB.

We should do something special. Amen? And how glorious it would be if somebody in the church other than myself would have said, It's the 10th year anniversary, how come we're not doing anything special?

We should do something special, whether it not be a video or an anniversary date of the publication or some kind of recognition.

But now that we understand the correct translation here, it shows that nudity is connected with holiness.

That nudity is connected with being filled with the Holy Spirit. Amen? Notice that Saul was speaking divine words. It even says in verse 23, He went there to that place, and there came the Spirit of God upon him.

And God is speaking through his body, through his mouth. So if the Spirit of God is so powerful upon Saul at that moment that God is even using and moving his mouth, that is a powerful, impressive manifestation of God's presence upon that man and the nudity being part of it.

God is basically, you know, he's the lake of fire. God in the flesh, this flesh can't tolerate that heat.

A man that is full of the Spirit of God is like a man on whatever drug it is that makes you strip off your clothes.

It makes you so hot that you have to strip off your clothes. Nudity is associated in this verse with the presence of God in a person, being baptized with the Holy Ghost.

There's a good baptism and a bad baptism of the Holy Ghost. This is a good one. Where the fire is not devouring. But you do feel that heat, but it's not devouring.

Let's go to the book of Job, chapter 1, page 311. And that's God right there that I was able to flip to it within two flips there.

It might have been one, but I think it was two flips. And there it is, chapter 1.

Because usually I have to go searching for the book of Job.

Job 1 verse 21.

And said, I myself came forth naked from my mother's womb, and naked shall I return to there.

The Lord gave, and the Lord has taken away, as it seemed good to the Lord. And so it shall come to pass.

Blessed be the name of the Lord. Amen. Job understood. We're born naked, and we're going to leave this world of nothing.

We won't be able to take our houses with us. We won't be able to take our cars and our money with us.

And we won't be able to take our clothes with us into the presence of God. We won't be able to hear or see anything.

But we'll be in the presence of the Lord when we die, whether you're wicked or righteous, good or evil, it don't matter.

The same fate, the book of Ecclesiastes says we share the same fate as a dog. Every living thing goes into the presence of the Lord, but you won't know you're in the presence of the Lord.

And you are asleep until the resurrection. And that's why all the apostles talked, Jesus talked, and all the prophets of old talked.

Exactly what I just said. Exactly. But it's good for us to understand that nudity is the natural state of mankind. It's the natural state of mankind.

The clothing is what we, not God, that we have added onto ourselves thinking that we need.

Of course, we would need it in the winter time in a cold climate. Of course, we need shoes in certain contexts on a hot pavement.

We need clothes in a certain context to try to keep ourselves clean. And there's an appropriate time.

We do have to obey the law. The Bible is very clear that we have to obey the authorities, the law of the land, that we can't go naked in public because it's against the law.

But we're free to be naked on our own property, our homes, and among brothers and sisters in the Lord.

And in the gym, when we go to the gym and work out, we can be in the locker room naked.

And that's the thing. That's common sense. I mean, that's just common sense that when you go to the gym, that you're going to change clothes from your work clothes to your gym clothes, whatever, unless you changed beforehand before

you got there.

But some people take their lunch to go to the gym, and they would strip from their work clothes to their gym clothes. And sometimes that's even the underwear as well, depending on your needs for working out and depending upon your sweat level and the size of your penis and different things like this play a very important role in what type of underwear, what type of clothes, and whether or not you're going to need to change.

But it's common sense that you can be naked in the locker room at the gym. It's common sense.

And it's not a sexual environment. It's not a sexual context. And that's what we're talking about today is in a non-sexual context when you whip your brothers, even with your sisters in the Lord, in a non-sexual context. Amen.

Let's look at Ecclesiastes chapter 5, verse 15. As he came naked from his mother's womb, he should return back as he came, and he should receive nothing for his labor, that he should go with him in his hand.

Nothing, they can't take nothing with them when they die. So both Solomon and Job had that mentality.

Now let's go to the book of Isaiah. You already know what we're going to say here.

Isaiah 20, verse 2. Then Jesus spoke to Jesaias, Isaiah, the son of Amos, saying, Go and take the sackcloth off your loins, and loose your sandals from off your feet, and do thus, as I say, and go naked and barefoot, as a sign to the Egyptians and Ethiopians, who will be taken away by the Assyrians having the shame of Egypt exposed.

So the purpose that God told Isaiah to be naked for three years, that's day and night, day and night, every day.

That would include while he's preaching, while he's ministering, while he's counseling his followers and other people in the community as a community leader and religious leader that he was and the prophet of God.

That everything he does for three years would be naked and barefoot as he continues his ministry.

But the purpose is as a symbolism that the invasion was coming and people would flee naked in their shame.

So then the false Christians, the Pharisees would say, well that proves that it's shameful, that nudity is shameful.

But the thing is what they don't understand is that God is interacting with humanity in the way that humanity thinks and perceives things, thinks about things.

It's not that God sees it as shameful, it's that mankind sees it as shameful. And mankind is of that thinking, that we've got to cut clothes for yourself, I don't want to be running down the street naked, I don't want to be seen naked by the other gender, the other sex, or by anyone.

They're shameful. That is the shame of Adam and Eve, that they made a self-determination, a self-opinion of what's right and what's wrong.

That's the forbidden way of thinking. The forbidden tree, the forbidden weed is bringing upon yourself, other than a physical tree in addition to that, it is bringing upon yourself what you think is right and what you think is sin.

So the only reason it's used as a symbolism for shame is because of man's thinking.

Man's behavior, the way men think, men and women think about things. If it was truly shameful, God would not tell his prophet to do it for three years.

No, God would not tell his prophet to live in shame for three years if it was truly shameful, he would not.

And we've got to take every verse of the Bible into consideration, not just this chapter.

We have to take into consideration that when Adam and Eve was in paradise, before any sin, before any curse, before any death, before any suffering, they were naked and it was good and without shame.

And that is the nature that God created us with. And only after the forbidden fruit that Adam and Eve brought the shame upon themselves.

And it wasn't God that rushed to their side as soon as they saw themselves naked, that God rushed to their side and said, here's some animal skins, because that's the way false Christians present it.

False Christians present it as, as soon as they realized they was naked, God brought the animal skins and it wasn't that way.

They made clothes for themselves first, fig leaves growing false or something.

So anyway, also when I'm thinking about Isaiah here, I also think of Daniel and I'm never going to turn to Daniel because you know what I'm talking about when he was thrown into the lion's den.

And thank God that God tamed the hearts and minds of the lions. They became like kitties and did not hurt Daniel.

Think about it. Daniel would have been nude in the lion's den. Absolutely, absolutely. Now, of course, he was thrown in the lion's den against his will.

But use common sense, which nobody ever does in religion or any other context. Use common sense.

Clothing, garments in that damn time was you didn't have a Walmart. You didn't have Amazon. You didn't have Target. You didn't have Kmart. If you had a piece of clothing, any piece of clothing at all, if you had it, it would have been hours upon hours or perhaps even days upon days of work to make that one piece of garment. It was labor intensive unless you had something to trade for that garment. Unless you had something to trade for that garment, then it would have been a large trade. It wouldn't be a Dollar Tree item. It wouldn't be cheap. If you had something to trade for that garment, it would have to be something of value.

Clothing was considered expensive. And everybody treasured their clothing if they had any for comfort. And they didn't have blankets. They didn't go to the store and buy a blanket, and they rarely even saw a blanket on the marketplace.

That was more of a luxury if you did find one in the marketplace. Most people used just their clothing as a blanket if they even had that.

That's the reality of those biblical days, both in the Old Testament and New Testament.

So with that reality and that understanding, they would not have thrown him in the lion's den with clothing, knowing that the clothing was going to be ripped up, covered in blood.

They would have stripped him naked first and kept the clothing for themselves, because it was of great value.

Clothing was of great value. Just like they did keep the clothing of Jesus, they didn't want his clothing to become soaked in blood.

They kept his clothing, and so they would have done in Daniel's case as well. They would have kept his clothing.

But the thing about it is, Daniel's scribes, when they were writing about the events of the book of Daniel, and Daniel getting thrown in the lion's den, those men writing those scriptures, they didn't think it was newsworthy.

They didn't think it was worth mentioning that they took his clothes, that he was naked.

So you've got to put your thinking into, if you were there and you're seeing your experience, what was their thinking when they're writing stuff down?

If it was relevant, as if nudity was naughty, or sinful, or disgusting, or wrong, or forbidden, or looked down upon, they would have been like, oh my God, Daniel is suffering this nudity.

He's being brought to shame. In addition to being cut to death, that the lions are going to eat him, he's first enduring the shame of nudity.

And I'm going to write it down for Daniel, naked. They would have wrote about it, but they didn't think that it was newsworthy to write about it.

It was nothing in their mentality, in their thinking. If it had been, they would have wrote about it, the shame that he had to undergo.

What the Bible does not say is just as important as what the Bible does say. Have you ever thought about that?

What the Bible does not say is just as important as what the Bible does say. Amen.

Let's go to Micah chapter 1. We're very rarely reading him from Micah, even though he was a very important prophet of the Lord.

Micah chapter 1. Verse 8 says, Therefore shall she lament and wail.

She should go barefooted and being naked. I will make lamentation as that of serpents and mourning as of the daughters of sirens.

Another translation says, Because of this I will lament and wail. I will go stripped and naked.

I will make wailing like the jackals and a mourning like the ostriches. These translations are very different.

We'd have to read more of the context. But what I'm getting from this is that Michael as a prophet, as a man of the Lord, similar to Isaiah, is that the nudity is really part of mourning because you feel grievous for the punishment that is coming upon the people.

Even as shaving your head bald is a symbol of grief. Even as ripping your garments, ripping your clothing, as we read throughout the scripture that they would rip the clothes off emotionally, overcome with emotion that would come upon them upon certain things that was occurring.

But it's not a sin to shave your head bald. There's bald-headed men that have to do that because they're going bald and it looks absolutely horrible the way that your hair is falling out, so they just shave it.

That's not a sin. But yeah, it can be used as a symbol of grief or agony. The same thing would be with nakedness, that it's not wrong to be naked, but it can also be used as a symbol of grief about the judgment, chastisement or invasion that is coming upon the land.

That doesn't make it a sin in itself. It's just being used as a symbol.

Let's go to Matthew now. Let's turn to the New Testament, Matthew chapter 3.

Matthew chapter 3, verse 13. Matthew 3, verse 13. Matthew 3, verse 13. When Jesus arrived and got a lead at the Jordan River to John, to be baptized by him.

Now here's what most people have never heard, and we need to add it to this note because nobody's ever been told this. But we know for a fact, absolute fact, that baptism in that day and time was always naked for everybody without exception.

And that was the way it was both in the Old Testament and in the New Testament. At all times of human history, up until the Catholics started wearing clothes for baptism.

But up until the Roman Catholics, which were pagans, not Christians, baptism was always done new.

We know that for a fact. It's not debated. It's a fact of history. And we should not ignore facts.

A lot of people say, if it's not in the Bible, I don't care about it. That's a very prevalent thinking.

And it's not good thinking. It's not correct thinking. It's not intelligent thinking. It's not wise thinking.

They want you to ignore facts outside the Bible, archaeological evidence, other books and manuscripts written in the B.C.

years and in the first and second and third centuries A.D. Evidence. They want you to ignore evidence. And when they say, if it's not in the Bible, I don't care about it.

They don't want to even consider it. What they are saying, the translation of what they're saying and their mentality is, I want to ignore evidence because it proves them wrong.

And then they want to ignore evidence because it proves them and their thinking and their theology as wrong.

That's why they want to ignore the evidence. Why else would you want to ignore evidence?

Why would you want to ignore evidence and just push it away? But we know for a fact that they were always baptized naked and therefore Jesus would have been baptized naked in public around all of his other people around him and other people.

The baptizer John probably himself would have been naked as well. He's baptizing in a river, not in one of those concrete holes, but in the river.

He probably would have been naked himself and other men and women and children witnessing this.

But yet, Matthew, Mark, Luke and John didn't think that it was relevant to say anything about their nudity because it was the way it was always done.

They didn't write that they were naked because that's the way it was. They didn't think it was relevant because that was just life.

That was just the way baptism was done. If you ever would leave your house, you would have been seeing naked people every day in society in that day and time.

Walking down the road you would have seen naked people because not everybody had the clothing.

They still had slavery. They had people that were suffering great poverty. And they would have been naked people, whether slaves or poor people or someone getting baptized or someone swimming.

Guarantee you that everybody was naked when they were swimming. Guarantee you that.

Guarantee you that. But they didn't think it relevant to write about it because it was just life, not newsworthy in that. What's not written in Scripture is just as important as what is written.

Matthew 6, verse 25. For this reason I say to you, do not be anxious about your life, what you would eat or what you would drink, nor for your body, what you would put on.

Is not life more than food and the body more than clothing? Look at the birds of the air that they do not sow nor reap nor gather any of the barns.

Yet your Heavenly Father feeds them, or you're not worth more than they. And who of you, by being worried, can add an ire to his life?

And why are you worried about clothing? Observe how the lilies of the field grow.

They do not toil nor do they spin. Yet I say to you that not even Solomon in all his glory cloaked himself like one of these.

If Theos so cloaks the grass of the field, which is alive today and tomorrow is thrown into the furnace, will he not much more clothe you, you of little faith?

Do not worry, what will we eat, what will we drink, what will we have for clothing?

Some people would say, well, it says God will clothe us. The context is God doesn't want you to worry about having clothing. Amen?

That God will provide for us if we need it. That's the context. So it should never be used as God will clothe us to prevent sin or shame.

But rather the context is don't worry about things. But yet people are obsessed with, like in 2 Timothy or 1 Timothy, whichever it is, the women wearing the fancy clothing. Amen?

People are obsessed with heaping up treasures upon the earth, which is the context of this chapter as well.

People are continuing to get more and buy more and obtain more when really we should be living a minimalist life. We should live a minimalist lifestyle. How much clothes do you really need? Amen? It's interesting that it says that Solomon in all of his glory was not arrayed, clothed as well as the lilies of the field.

So in the eyes of Jesus who is saying this, the naked flowers, the naked weeds are clothed better than Solomon.

That's very significant. That's the way God thinks about it, is that the things growing in the field are better prettier than the silk clothing of Solomon.

We're better in God's eyes when we are without clothing than what we are when we are clothed.

In the thinking of God, we're more natural, closer to him, less corrupted when we are nude.

Clothing is a corruption of our mentality that we have brought upon ourselves needless shame, needless shame, embarrassment, the intimates.

What did I just recently preach? That the intimate side is not God's will. God did not give us the spirit of fear, but of power. Amen?

Thinking that we've got to wear a shirt, thinking that we've got to cover up and hide the temple of God, that the temple of God is a shame?

That's not correct thinking. That's not holy thinking. That's not wise thinking. That's not righteous thinking.

That the temple of God is shameful. This is the temple of God. The temple of God is glorious if we take care of the temple of God. Now, I understand if somebody is overweight, grossly overweight, I'm not talking about just a little overweight, but if a person is grossly overweight, I can understand the shame.

Rightfully so. There should be shame if you're not taking care of yourself. I understand that some people can't control it because they're having health problems, that they haven't figured out how to control it.

But the majority of people that are grossly overweight is just laziness and they don't care about their health and they don't care what they eat, how they eat, when they eat, and how they look.

They have no pride for themselves. And this is just being honest and true, and this is just the reality.

And I said there are exceptions where people have not yet figured out how to help themselves with a particular health problem.

But in general, most people that are grossly overweight, they don't care about themselves.

They have no self-pride, and that's not God's will. For you have no decency, no self-pride about yourself, no self-pride about your appearance.

You should want to take care of God's temple, of yourself. If we don't take care of ourselves, how can we take care of anyone else, or how can we even enjoy life or live life to the fullest?

We want to be able to go hiking. We want to be able to go swimming. We want to be able to enjoy life while we have it, because life is short. We don't want to be living in pain.

If we can do anything to help ourselves be healthy, then we should do so, and that is the will of God, to do what you can to the best of your ability to be healthy and not complacent in your health.

I'm speaking of the will of God. Amen.

Now let's go to the book of Luke, chapter 17. Now while it's on my mind, I do want to clarify, especially for the man in India that's listening, and for others as well, not just him.

Even though being nude is natural and good and acceptable, and really we should all grow in it more.

But there is a red line. There is some caution that must be exercised. Caution. Because a lot of people are just too fleshly minded, too much focused on sex, too much focused on the flesh.

And they're not thinking enough, sufficiently enough, about the Sabbath day, the holy days, prophecy, reading the Bible, drawing close to God, spiritual things.

And they just want to focus on sex and the body, sex and the body, physical things.

And that is their focus. And that should not be your focus, even though you should take care of your body, grow in the will of God, grow in nudity, grow in different things that are compliant with God's perfect will.

But your focus should not be upon the flesh. Amen. Your focus should not be upon prostitutes, nudity, the nude beach, the penis, the flesh, the flesh, the flesh, the flesh, the flesh, the flesh, the flesh, the flesh.

You need a proper balance, not leaving anything out, but the proper balance of the full Gospel.

The full Gospel is what we must do. Everything, all the spiritual things and physical things, both within the proper balance is very important.

You need to have that proper balance of your thinking, not being hyper-focused in one area. Amen.

The spirit is much more important than the flesh. Much more important. Luke 17, verse 7, Which of you, having a slave, and the slaves would have been nude, of course, in that day and time, in the field, or attending sheep, would say to him, when he has come in from the field, come and immediately and sit down to eat.

Which of you would not say that, of course. Amen. When the slave comes in from a hard day's labor out in the field, out in the sun, you say, come and get you something to eat.

Of course you would. That's being human, from one human to another human. Being a master and having a slave doesn't mean that he's abusing the slave, mistreating the slave, treating the slave like an animal, but rather you have somebody that's working for you that is under bondage because you or your people, your tribe, has invaded his tribe, his nation, and God's judgment is upon that nation.

And they're under God's curses, and I know there's other types of slavery as well where it's mutual.

There's different types of slavery. But in every type of slavery, you have that human decency to feed your slaves.

And immediately, the word immediately there, without delay. So you're not saying to the slave, you have to go wash up, you have to go and get dressed for supper, but rather he's immediately walking in and you immediately feed him. Verse 8, that he would not say to him, prepare something for me to eat and clothe yourself and serve me while I eat and drink, and afterward you may eat and drink.

He does not thank the slave because he did the things which were commanded, does he?

You don't have to thank him for doing what's commanded. But he will not say to him, prepare something for me to eat and clothe yourself and serve me while I eat and drink, and afterward.

You got anything to help explain it? You're saying the officer, what is that? Okay. He also confirmed that the slave would have been under house working outside.

Okay. So I don't, I mean, I'm really extremely hard. And it's hard for me to think. So R is protesting my explanation of it, and he might be correct.

I can't get what he's trying to say. Because it's word, I think it's word a little bit jumbly here.

But what I'm getting from it is that the slave is naked. And would you not immediately say to him, come and eat?

Is that right? Get dressed. You would not immediately say, get dressed. Actually say, the master won't say.

He'll come and eat me and serve me first. Oh, okay. The master would say, feed me first. Okay.

All right. So I understand that now. Thank you very much. So it's saying, of course, the slave would feed the master first.

Nevertheless, my point is still accurate that at no point of time that the master is saying you got to go get dressed first. That's my point. He's not saying you got to go get dressed first.

Now let's go to John 19, verse 23. What have I written, I have said. Then the soldiers, when they were had impaled Jesus, took his outer garments and made four parts, a part to every soldier and also the tunic.

Now the tunic was seamless, woven in one piece. So they said to one another, let us not tear it, but cast lots for it to decide whose it shall be.

To fulfill the scripture that they divided my outer garments among them and for my clothing, they cast lots.

Now notice that there is the word tunic. I wish I could keep my glasses clean. I cannot see. God understand that in that day and time, there was two layers of clothing.

What's called the undergarment is not just a pair of shorts that barely cover your legs.

But the undergarment was a full length robe, well maybe not full length, but a robe.

And then your outer garment is a robe as well. One robe on top of another robe. The undergarment is called a tunic and the top garment is called a cloak. And in this case, both garments were being cast lots for it.

Notice that they had tucked in all of his clothing, both layers of clothing. Notice verse 23 has the word tunic.

That's the undergarment. So they had both the outer and the outer garment, both. I'm thinking in verse 24 where it's quoting the scripture, my outer garments and then it has my clothing.

Clothing is probably also referring to the inner, where it's both the outer and the inner.

We know it was both since they had this tunic, which is the under. How can you have the under without having the

outer as well? Amen.

So again, he was crucified naked. The false Christians want to make an assumption and a claim, not based upon scripture, and not based upon archaeological evidence or history or any book from the first century Christians. Just total assumption that the Jews were bashful and ashamed of nudity and therefore the Romans would have made an exception for Jesus to not crucify Him naked.

That's a wild assumption. Amen. That is a wild assumption based upon trying to force your theology of what you want to believe upon reality without anything to back it up at all. Amen.

They had the tunic, the under garment. They had both garments. He was crucified naked.

And yet, John, who was present there with his mother, didn't say anything. Poor Jesus is there suffering the shame of nudity in front of his mom, in front of me, in front of others, in front of the public.

He didn't think it was anything to mention except for the fact that they were basically fighting over his clothes, that that was the most worthy thing, that was the most newsworthy thing to write about rather than the actual nudity. Amen.

I've skipped something in Matthew I want to go back to. You might have to help me find this verse, which I may not have written it, about if they sue you to take your shirt.

Let's try to find that. Yeah, my finger's not too far.

Matthew 5 verse 40. If anyone wants to sue you and take your shirt, let them have your coat also.

This is poor translation, and I apologize for it, but the word shirt should be tunic or undergarment.

We can do tunic slash undergarment, and coat should be outer garment slash cloak.

Outer garment slash cloak. So again, this is the difference between the two layers of clothing that they wore in the culture of that day and of that time.

And it's saying if somebody sues you to get your undergarment, give them your outer garment as well.

And yet most people had only one of each. That's all they had most people. He's saying if somebody wants your inner or outer garment, give them both pieces.

That's all your clothing. They didn't have a wardrobe with 20 outfits. Most people had one outfit. Give them both.

Well, if you gave them both, you'd be naked. Jesus didn't say, don't give them all their garment because then you would be naked.

He didn't say that. He said give them both. Give them everything you've got. Amen.

Now let's go to Romans 8, verse 5. For those who are according to the flesh, set their minds on the flesh, things of the flesh.

But those who are according to the Spirit, they set their minds according to the Spirit. Amen.

So that's the caution. To not get over-focused on the things of the flesh. The spiritual things are more important.

The Sabbath, the holy days, paradise, passing the test. These are more important than nudity.

But we shouldn't ignore what God thinks of nudity. It's important for us to not condemn someone as if they are a sinner when they're not sinning.

So we should not condemn a Christian for being a nudist, being a naturalist. That's what they call it now, a naturalist.

It's important. The Bible speaks about being over-judgmental and over-academic in that.

But another way we can take this in today's context is the fact that the Pentecostals and the other false traditional, I shouldn't even use the word traditional because it's not.

I would say modern rather than traditional. Modern Christians, their mentality about nudity is too fleshly minded.

We're not talking about that we should be sexually obsessed. That's not the point of today's sermon.

It's not to increase sex. That is not the spirit of this sermon. That's not the reason for this sermon. We're not promoting sin.

We're not promoting anything that is naughty or wrong. But we're trying to get people to go back to the way we really were created.

What is God's perfect will? What is right? What is wrong? What is not sin? What is sin? So that we're properly informed on all these issues. But they are too carnally minded, very carnally minded, as well as being immature minded.

God does not want us to be carnally minded and God does not want us to be with an immature mind.

An immature mind is a mind that is timid about nudity. A mind that is bashful about nudity.

That's not accepting that a man's chest is nothing at all. It's immature thinking to think that there is something there. Amen.

Let's look at Hebrews chapter 4 verse 13. And there is no creature hidden from his sight, but all are Trachelizo, that's the Greek word, and naked to the eyes of him to whom each person must answer. Amen.  
We can't hide from God. God sees us naked. No matter how much clothing you put on, no matter how many layers you put on, God still sees us naked.  
And that's not just talking only about our mentality, our sins, our flaws, our character, our faults, even though it does include that.  
But he also sees us physically naked. He does because God is not limited to billions of miles away, hidden in another solar system or behind the planet Jupiter or on the planet Saturn.  
Some people literally do think that God's throne is on the planet Saturn or on the planet Jupiter.  
Some people actually believe that. It's not, and God is also not limited to like he's behind that cloud or he's behind the moon.  
God is right here on top of my chest and inside my chest. God is present on my left nipple and on my right nipple.  
God is present in every inch, every centimeter, every millimeter of the atmosphere.  
God is present inside these walls. God is present inside the floor, inside this ceiling, inside the light bulb.  
God is present everywhere so he would be able to see underneath our clothes. And he does literally see us naked.  
You cannot hide, as Job, I think, said, you cannot hide from the presence of God.  
It's impossible. Amen.

And I think about lessons of history that up until the 1960s, and I have verified this more than once, it is the truth, that up until the 1960s, it was acceptable for men to be naked in public in the swimming location, swimming pools, lakes, rivers, anywheres where people might be gathered for swimming.  
And it wasn't required that nobody else be around, but rather in the schools, they would have the swimming tournaments.  
They would have young men, 16, 17 years old, and younger completely butt naked, 100% naked, a whole team of 10, 20 boys doing the swim races.  
And all the parents of all the children in the entire school gathered together, the principal there, the mothers, the sisters, the grandmothers, all there present to see their family member in the swimming competition.  
And it was nothing. Nobody had a second thought about it except for the seven day Adventist women.  
That was influential. I'm sure it was them, amongst other cults as well, that became more involved in voting and politics and government, governmentship and society and church from the 1800s and 1890s, 1910, 1915, 1920, and every decade since then, becoming more and more powerful women taking control of the family, taking control of business, taking control of government, and influencing laws and developing new laws and new regulations which equals communism to our society.  
And it is communism that says you must wear clothes. And we know that communism is evil. Amen.  
We know that communism is demonic. But it is communism that has crept into the churches because of giving women the ability to vote, which is not right, and not the will of God because women should not have the authority over men or over society, over business or government.  
It's not right. It's not the will of God. And most women are, statistics show, it's documented, it's proof, it's fact, it's reality that most women vote Democrat, which is not right, but demonic.  
It's not that I hate women. It's not. That is absolutely not the case. But we have to deal with what the Bible says.  
And what is the will of God? How would God prefer that society and government and church and business be run and operated?  
And it is not the will of God for women to be running and operating and voting in church, voting in government.  
It's not the will of God. Now, I know a lot of people would disagree, but that's because they have been brainwashed by modern Western society that was greatly corrupted by the Catholic Church and the Seventh-day Venice.

And I've got to tell you that the Muslims are more righteous than the false Christians on many issues, many, many, many issues.  
The Muslims are more righteous and go and better match what the Scriptures say and better match the will of God on multiple, multiple, multiple issues.  
And I do not promote Islam at all. It's demonic. But they're more righteous and more correct about biblical Scripture and what God's will is than the modern Western Christians.

And that's the truth.

I really don't understand the obsession with thinking that the female body is central or that the male body is central. They both have nipples, men and women, and yet most people have enough common sense to know that a man's shirtless is nothing.

But yeah, a woman goes shirtless and all of a sudden, all of a sudden it's wrong as if there was really a difference. And the only difference is size, but yet some men are grossly fat and have big breasts and big nipples.

So what's the difference? If a fat man can be on live TV or recorded TV, millions of people watching him wrestle, the sumo, sumo, what do you call it?

Sumo wrestling. They're bigger breasts than a lot of women. And yet that's deceptive by the majority of society. I don't see the difference.

And a woman's breast is really nothing more than milk jugs for the babies. Women's breasts, even though, you know, of course a man is attracted toward women's breasts, of course men are going to be men.

We can't help ourselves. But that does not remove the fact that the women's breasts really, truly, honestly are nothing more than milk jugs for the babies.

That's all it is. And we should not, we should not allow the fact that men are sexually minded to interfere with the natural course of humanity of babies feeding in public, anywheres, anywheres.

And a baby needs to be fed. We should not allow what God has given men to be sexually minded interfere with other God-given characteristics of humanity, the need to feed a baby. Amen.

By nature, children go naked around the house, even outside, even in front of strangers.

By nature, little children don't want to wear clothes. That's before they become brainwashed by the parents of yelling at them and screaming at them, go put on some clothes, go put on some clothes.

And you yell and you scream time after time after time until you get them filled with shame and embarrassment and brainwashed and programmed to thinking that they're doing something wrong.

And I've seen parents do this to boys that have clothes on but they're shirtless.

And they're like, go put on a shirt. It should never be that way. It should never be that way, forcing your children to have shame or be embarrassed or live inhibited.

Like that. Under bondage. Like that. It is horrible what people do to their children and force it upon their children.

By nature, children know there's nothing wrong with it in a non-sexual context. Amen.

Also, I think about how, of course, by nature, a dad will teach his son how to pee.

A dad will allow his sons to watch him pee so that you know how to hit the target in the toilet, cut the lid up, how to wipe up after yourself, how to clean up after yourself.

Different things like this to potty train a young child. It's not a sexual context and there's nothing wrong with it.

A lot of parents will bathe with their children in the bathtub. These are just, it's nature.

If something is not in a sexual context, it don't matter whether you're talking about people at a gym, people at a swim meet, swimming competition, people swimming at the lake, a man jogging in the park, a man mowing his yard.

They don't matter the context. Context is not important other than as long as it's not sexual.

As long as it's not sexual, there's nothing wrong with our bodies. Amen. Our bodies is not a sin. God did not create sin. Our bodies are not a sin.

And I'm thinking also about caregiving. Most of us will eventually, one of these days, be caregivers to somebody in some way, some form, some fashion, maybe even just for a few minutes.

I think about at one time I was a caregiver to my dad and I had to help him get in the shower and out of the shower naked, wash his back for him.

I think of how I was a caregiver for friends when they had to go into the hospital and when they would get up out of bed to go to the bathroom, how those hospital gowns could barely fit on your body and your butt always shows all the time.

I think of my grandmother when I was a child, her pulling her breasts out to show me and my brother, this is what a woman's breast looks like and this is what babies feed on.

And she was not doing that in a sexual context or to molest us or anything like that.

It was completely pure, completely natural, a woman teaching the young generation, the children about life, teaching the children the reality of life.

This is a woman's breast. This is how babies feed. This is what happens. It's not wrong. It's not wrong. So whether we're going by history, whether we're going by human nature, whether we're going by reality or whether we're going by script, in every way that we can look at the subject, unity is not wrong outside of the sexual context. And really, it's just the way life is. It's the natural path of humanity.

Even those robes, Revelation 19 and other scripture describes as wearing white robes, it says those robes are the righteous works.

Will there be actual white robes? Will the blood of the enemies of Jesus really be soaked in his robe?

**(Insert, edit, update:** Later the same night, after the sermon, a major problem with one of my legs developed.

The problem was very different from any previous problems with my legs and knees.

I sent a prayer request to the church.

The last morning, I received a report from a church brother saying that he had the same thing, just only the other leg.

I began to try to determine why and how this could possibly be, that the two of us were suffering the exact same pain in our legs, unique and different from his previous problems and my previous problems. Both at the same time.

I realize that most "Christians" automatically jump to the false conclusion of spiritual warfare or a curse of witchcraft.

Because that's how they are programmed by religion to think.

But GOD has given me much discernment. And I know very much about spiritual warfare & witchcraft.

I don't feel any oppression or attack against me.

And we have The Holy Ghost inside of us. The Blood of Jesus is like a force-field protecting us. So it's not an attack of the enemy.

So the second most common accusation would normally be that it must be judgement from God for our sins.

But if we are both suffering the same judgement, then it must be that we are sharing in the same sin. But yet we don't really have the opportunity or time to talk much. We're really not involved in anything together. So it's not judgement for some sin that we would be both involved in. It's out of the question.

So that leave one last possibility, which is the true solution.

And the word "metaphysics" comes to my mind.

I looked it up, and it means "asking questions about reality, what is reality, what are things made of, etc."

Then I think of several examples of how different people commonly feel pain at the same time.

Husbands feeling the pain of their pregnant wives. Even getting morning sickness, just like the wives.

"Two shall become one flesh". My wife immediately began suffering nightly attacks of stomach acid only immediately after I was diagnosed with stomach acid and hernia.

Twins feeling what is happening with their brother and sister.

So that's the answer. The bible is clear that the true church is one body, but different members. And we are members of one another. That when one suffers, we all suffer. When one rejoices, we all rejoice.

So this was an answer to prayer and it's direction from GOD about what I had already asked him about.

It's GOD telling me to share my blessings with the brother. Even as he shares in my suffering. That we are one body.

And it's also an answer to the question "Will the blood of the enemies of Jesus, literally travel through the air, from Earth to Heaven, to soak the robe of Jesus?"

No. But that's not necessary for the blood soaked robe to still be real.

The spiritual realm is just as real as the physical real. And these 2 realms often cross barriers.

It's possible for the blood of his enemies to cross into the spiritual realm, to soak a spiritual robe, not of cloth, not of silk, not of thread, but nevertheless just as real. The blood doesn't have to travel mid-air. Or miles away. But just simple into another realm, which is Heaven.

So it's not just symbolic. But neither it is needful to occur only within the physical realm.

I would say that the angels throwing blood and fire down out of Heaven upon the earth is also another example of the spiritual realm and the physical realm, crossing paths.)

**End of updated insert.**

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Now, with all that being said, one last thing before we put on a song and let everybody give your comments and questions and testimonies.

But one last thing is that we must also deal with the reality of how that men today have become corrupt with an over obsession with sex and sports and many other things in life.

They are too fleshly minded, too carnally minded, too focused, too obsessed with money, with physical things, with breasts, with sex.

And it's not wrong to have a job and make money. It's not wrong to have a sexual interest in the other gender.

This is God created and God's will and God's desire for us to have sexual desire, to have sex, to have families.

He said, I bless you, go have sex, have children, blessed and be multiplied. But the problem is the obsession, the over focus on individual things and not having that proper balance.

And because of that, I would think that it would be appropriate for married women in our day and time to abstain from complete nudity in front of stranger men.

Because of their obsession with the sexual nature, the flesh. Now, this is my opinion and not said the Lord.

Just as Paul several times in scripture said, this is me, not thus say of the Lord.

This is one of those cases that I feel we have to deal with a new time, a new generation, a new situation, a new context where society is overly obsessed with sex.

In ancient times, it was nothing to see each other naked, men and women and everybody naked on a daily basis.

It was nothing even though there was still sexual attraction and sexual episodes and sinful sex.

But it wasn't as bad, really. Overall, in general, the mentality of people was not as sexualized as we have now.

So dealing with this reality, I think it's a preference that it would be better and wiser for women to cover up in public.

And there is a difference between men and women in the way that they think. Men, by nature, by God's design, are more sexually minded than you have the corruption of society on top of that.

Adding to that sexual great magnitude that God has already gave men. Women don't have that.

They're not, in general, I'm talking in general terms, I know there's always exceptions, but in general terms, as average, most women are not very sexually minded.

And they could see naked men on a nude beach without having any sexual thought at all.

Whereas men on a nude beach seeing women are married naked on a nude beach, those men are like their tongues hanging out of their mouth drooling and they're staring and they're very obsessed.

And that's sin for the man to look and lust away upon a married woman. It's not sin for a man to lust after a single woman.

Now in ancient times, a man could instantly tell who is married because the woman in ancient times would be wearing the jewelry not just to be pretty, but to show that they were taken, that they were married or engaged, that men would give their wives and girlfriends extra jewelry to show that they have been given that by their husband.

Now that was how it was originally, but eventually a lot of women became out of control in that and started buying their own jewelry and started wearing it just out of pride and self-lust and self glorification.

But before that, it was more of a thing of men giving it as a token of marriage. But since we don't have that anymore, and now all the women are doing it just for self glorification.

Everywhere you look, you can no longer tell who's married and who's not, except for if there's a marriage ring, but not everybody can afford a marriage ring, and plus people like me who really doesn't believe in a marriage certificate from a government.

I don't have to go ask permission from a communist government what I can do with my flesh and what I can do with my spirit and my soul and my relationships.

I really don't need judges or some woman sitting behind a desk, an 80-year-old woman sitting behind a desk to give me permission who to have sex with and who to live with and pay that 80-year-old woman to give me that permission.

Amen.

So I don't go with the mainstream traditions. I don't go with the mainstream anything hardly. So we're outside the box, and I appreciate you listening to me today.

So we will be adding that to that Revelation 19 note, okay?

R, got anything to say? Come on this side, we're going to hear you go. I read John 21 verse 7 today. That's the one where he sees after the resurrection he's found a fishing boat naked and he sees Jesus, he puts his car out and jumps into the ocean.

He wasn't the only naked man on the boat. Yeah, that's true. Amen. A lot of people will point to that, John 21 where

Peter was naked and when he saw Jesus coming he jumped into the water.

Peter was, we've got to understand that Peter as I've said before many times over the years, Peter was the worst of all the disciples, of the true disciples, right?

And Judas was not a real disciple, of the true disciples, followers of Jesus. Peter was the worst one in many, many different ways.

So it's not appropriate to say that Peter was righteous to jump into the water to hide his nudity.

But rather I would say it's unrighteous that he did that, that he didn't need to do that, amen?

He didn't need to do that. And as Brother R said correctly, very correctly, he would not have been the only naked man, but he's the only one that was scared and jumped off to hide his nudity.

But the fishermen, all fishermen were naked all the time on a regular basis because they didn't want to get their clothing soaked in the fish smell, right?

Or ripped or torn, right?

J, you got anything to say? While you're preparing a disciple, he said, while thinking about my own characteristics and problems, some verb, proverb saying, says, for as he thinks within himself so he is, really resonated with me this week.

God has given me the ability to analyze, so I think that all these concerns would lead to perfection, amen?

Psalm 19 verse 12, who will understand his transgressions? Cleanse you and me from my secret sins. Amen.

It's important, thank you for this offer for that. It is important to reflect upon ourselves, our characteristics, our problems, our flaws, our sins, our weaknesses and our strengths.

It is important to think about these things on a daily basis and to examine ourselves on a daily basis and then even so much more intensely as we approach Passover and the Day of Atonement.

And it's important for us to change and adapt and to grow and to correct ourselves and not always have to have somebody else to correct us, but to correct ourselves.

Even as the Bible says that if you judge yourself, you have no need to be judged, amen?

If we would judge ourselves, then we would be correcting ourselves, changing ourselves, adapting ourselves to become more in the standard of God's will. Amen.

It's important to do this. It's an important human process, even for lost people. All humans need to be challenging themselves and testing themselves and examining themselves.

Everyone, amen. J, you got anything to say? Come on up. I just wanted to give thanks to Jesus for giving me the family of this church and allowing me the opportunity to be able to help it grow and in reverse to help me grow too.

Well, thank you. That's a good word to say. I appreciate that. Amen. We're here for one another.

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