

When Naked Does Not Mean Immodestly Naked

By Richard Joseph Michael Ibranyi

Beware of those who calumniate the modesty of holy men by taking Bible verses out of context to make it seem that some holy men voluntarily went around naked in public. In the following verses, naked means either dressed only with undergarments or swim suits or not sufficiently dressed for the occasion, such as a king not wearing his royal garb when he is expected to. In both cases modesty is still preserved. Men who work in hot weather or play sports without shirts and wearing only shorts are still modestly dressed. They are not exposing their private parts. However, if they were to enter a church or attend a formal affair in only undergarments, they would be considered as if naked. But they still would not be immodestly dressed although they would be inappropriately dressed for the occasion. Just picture a man at the beach in a swim suit, which is appropriate. And then picture him in a swim suit in a church, court of a king, or business meeting, which would be inappropriate and disrespectful. It would appear as if he were naked.

When the Bible says that St. Peter was naked, it means that he was wearing only a swim suit because he was fishing. It says he was naked because he was not appropriately dressed for the occasion of being in the presence of Jesus Christ. Hence St. Peter put a coat about himself:

“That disciple therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him, (for he was naked,) and cast himself into the sea.” (Jn. 21:7)

Catholic Commentary on John 21:7: “GIRT HIS COAT: Greek τὸν ἐπενδύτην διεζώσατο, *he put on his tunic over his clothes*. Whence it is plain that he was not before wholly naked but only after the fashion of workman, stripped of his outer garments.”

When the Bible says that St. John was naked, it means he was clothed only in his undergarments:

“Then his disciples leaving him, all fled away. And a certain young man followed him, having a linen cloth cast about his naked body; and they laid hold on him. But he, casting off the linen cloth, fled from them naked.” (Mk. 14:50-52)

Hence when St. John was stripped of his outer garment, he was only clothed in his undergarments and could be said to be naked. And even if St. John had been totally naked, he would not have been so voluntarily.

When the Bible says that King David was naked, it means stripped of his regal garments while wearing other garments:

“And David returned to bless his own house: and Michol the daughter of Saul coming out to meet David, said: How glorious was the king of Israel to day, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked. (2 Ki. 6:20)

The parallel verse 1 Paralipomenon 15:27-29 states that David was wearing garments when he danced before the Ark, even though he did not wear his regal garments:

“And David was clothed with a robe of fine linen, and all the Levites that carried the ark, and the singing men, and Chonenias the ruler of the prophecy among the singers: and David also had on him an ephod of linen. And all Israel brought the ark of the covenant of the Lord with joyful shouting, and sounding with the sound of the

cornet, and with trumpets, and cymbals, and psalteries, and harps. And when the ark of the covenant of the Lord was come to the city of David, Michol the daughter of Saul looking out at a window, saw king David dancing and playing, and she despised him in her heart.” (1 Par. 15:27-29)

Michol expected David to be dressed in regal garments on this occasion and thus looked upon him as if he were naked, as a king would look if he appeared at court in his pajamas:

Catholic Commentary on 1 Par. 15:29: “DESPISED HIM IN HER HEART: Michol reproached David for appearing without his regal ornaments (2 Ki. 6:20) as if he had been naked. No reproach could have been more unfounded, as we see David had on a robe of byssus, with the ephod.”

When the Bible says that King Saul was naked, it means he was stripped of his regal garments:

“And he stripped himself also of his garments, and prophesied with the rest before Samuel, and lay down naked all that day and night. This gave occasion to a proverb: What! is Saul too among the prophets?” (1 Ki. 19:24)

Catholic Commentary on 1 Ki. 19:24: “NAKED: Divested of his regal ornaments though not immodest or in an indecent posture. People are said to be undressed when they have not such clothes on as might be expected.”

When the nakedness of priests was exposed when they went up the steps to the altar, it means their undergarments were exposed:

“Thou shalt not go up by steps unto my altar, lest thy nakedness be discovered.” (Ex. 20:26)

We read in other verses that the priests were to wear special undergarments made of linen so as to not produce sweat:

“[Moreover the sons of Aaron] shalt make also linen breeches, to cover the flesh of their nakedness from the reins to the thighs. (Ex. 28:42) He shall be vested with a linen tunic, he shall cover his nakedness with linen breeches: he shall be girded with a linen girdle... (Lev. 16:4)”

Hence the word “nakedness” in Exodus 20:26 means the exposure of the priests’ undergarments.

When the Bible says the holy Prophet Isaias went naked, it means without his outer garment and thus only with his undergarments:

“At that same time the Lord spoke by the hand of Isaias the son of Amos, saying: Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and barefoot. And the Lord said: As my servant Isaias hath walked, naked and barefoot, it shall be a sign and a wonder of three years upon Egypt, and upon Ethiopia, so shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and old, naked and barefoot, having the shame of Egypt exposed.” (Isa. 20:2-4)

These verses say that Isaias took off his sackcloth and shoes and thus does not say he took off his undergarments, which all men wore:

Catholic Commentary on Isa. 20:2: “NAKED: Only without his upper garment. People are said to be naked when they are almost so (2 Ki. 6) (Jn. 21).”

Hence Isaias was clothed in his undergarments and thus appeared in public as if he were naked and in extreme poverty, which was the punishment Egyptians and Ethiopians were to expect.

When the holy Prophet Micheas said he would go stripped naked, he meant insufficiently and poorly clothed in order to show the impending poverty that was to come upon the evil Jews:

“Therefore will I lament and howl: I will go stripped and naked: I will make a wailing like the dragons and a mourning like the ostriches.” (Mich. 1:8)

Catholic Commentary on Mich. 1:8: “NAKED: Ill clothed to shew the approaching calamity of the Israelites.”

The corporal work of mercy of clothing the naked means not only those who are totally or immodestly naked but also those who are modestly but insufficiently clothed, such as for the weather. Hence when God commands His followers to clothe the naked, He means men who are either totally naked or insufficiently clothed, such as for cold weather:

“Eat thy bread with the hungry and the needy, and with thy garments cover the naked.” (Tob. 4:17)

“And [he] hath not grieved any man, nor withholden the pledge, nor taken away with violence, but hath given his bread to the hungry, and covered the naked with a garment.” (Ez. 18:16)

“Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh.” (Isa. 58:7)

“For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in: Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me.” (Mt. 25:35-36)

Hence to give a scantily clothed man a warm cloak on a cold day is to clothe the naked. It can also mean to give a totally naked or otherwise immodestly dressed man sufficient clothing so that he could dress modestly.

Beware, then, of lust-filled perverts who were obsessed with and glorified total nakedness. They have the blasphemous audacity to teach that some holy men voluntarily went about naked in public. These perverts formulated a perverted theology to defend the naked and immodest art that was prevalent in their days. For example, the immoral, false prophetess, and apostate Bridget of Sweden supposedly received messages from Heaven, which were actually messages from hell. Her messages from the Devil supported and confirmed the naked and otherwise immodest art of her day. She glorified nakedness. In her book of Revelations, she writes that the Blessed Virgin told her that Jesus was completely naked twice during His Passion, and moreover, that He had taken off His clothes Himself. She also writes that Jesus Himself told her He was naked during His Passion:

The Revelations of St. Bridget of Sweden, 14th century, Book 1:

Chapter 10, “Blessed Virgin” to Bridget: “When the time of my Son’s passion arrived, his enemies seized him. ... When he was led to the pillar, he took off his clothes himself and placed his own hands on the pillar...without any kind of covering, just as he had been born, he stood there and suffered the embarrassment of being naked... When I reached the place of the passion with him, I saw all the instruments of his death ready. When my Son got there, he took off his clothes himself... My Son was standing there, naked as he had been born.”

Chapter 27, “Blessed Virgin” to Bridget: “The first lance was his shameful and blameworthy nakedness, for I saw my most chaste and mighty Son stand naked at the pillar without any covering on him at all.”

Chapter 59, “Jesus” to Bridget: “I did not blush to die a contemptible death for them, but stood there just as I had been born, naked before the eyes of my enemies.”

In another place in her book, Bridget also makes mention of being able to “clearly discern” the Blessed Virgin Mary’s “virginal flesh” through her clothing during the Nativity of Jesus. She also goes on to say that when Jesus was born the shepherds arrived to see the newborn Baby and that the Blessed Virgin uncovered His nakedness to show the shepherds:

The Revelations of St. Bridget of Sweden, 14th century, Book 7:

Chapter 21, the “Blessed Virgin” showing Bridget a vision of the Nativity of Jesus: “When I was at the manger of the Lord in Bethlehem, I saw a Virgin, pregnant and most very beautiful, clothed in a white mantle and a finely woven tunic through which from without I could clearly discern her virginal flesh.”

Chapter 23, the “Blessed Virgin” showing Bridget a vision of the Nativity of Jesus: “...Shepherds and guardians of the flock then came to see and adore the infant [Jesus]. ...They first wished to inquire whether it were male or female... Therefore the Virgin Mother then showed to them the infant’s natural parts and male sex.”

Bridget also says that St. John the Evangelist appeared to her completely naked and covered with oil. It is understood from his statements at the end of the vision that the vision was supposed to be the Apostle St. John:

The Revelations of St. Bridget of Sweden, 14th century, Book 4: Chapter 1, “St. John the Evangelist” apparition to Bridget: “A male person appeared... His hair seemed as if shorn with reproach; his body was drenched in oil and completely naked, though he was in no way ashamed. He said to the bride [Bridget]: ‘...I am he who fully understood the golden scripture and in my understanding added to it. ...I was made the guardian of the Mother of God, I left the world in the easiest of deaths after her own, and my body is now in a place of the greatest rest and security.’ ”

She also said that the Blessed Virgin Mary said it was hateful and abominable for the Levitical priests to get married during the Old Covenant era and thus condemns God by implication for instituting and allowing it and condemns St. Aaron, the holy Prophet Samuel, St. Zachary (who married St. Elizabeth, Mary’s cousin), and all the other Levitical priests who were married:

The Revelations of St. Bridget of Sweden, 14th century, Book 7, Chapter 10: “Blessed Virgin” to Bridget: “For after he [Jesus] instituted in the world this new sacrament of the Eucharist...the ancient law was then still kept: namely, that Christian priests lived in carnal matrimony ...just as, in the ancient times of the Jews... But that observance and ancient custom seemed very abominable and hateful to all the heavenly court and to me.”

For more of the apostate Bridget’s heresies and immoralities, see RJMI book *Miracles and Outward Piety Are Not Sure Signs of Sanctity: False Prophets, Apparitions, and Miracles: Bridget of Sweden*.

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