



Poor, blind and naked.... From the Garden of Eden to the Assembly of Laodicea...

Will we be the same?

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Rev 3:17 (assembly of Laodicea—"justice of the people") *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and **poor, and blind, and naked:***

2 Corinthians 5: 1-7 *For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, **earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked.** For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.*

*Now He who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee. So we are always confident, knowing that while we are at home in the body we are absent from the Lord. **For we walk by faith, not by sight.***

Gen 2:9 *And out of the ground the LORD God made **every tree grow that is pleasant to the sight and good for food.** The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.*

Gen 2:25 *And they were **both naked, the man and his wife, and were not ashamed.***

Gen 3:7-8 *Then the **eyes of both of them were opened, and they knew that they were naked;** and they sewed fig leaves together and **made themselves coverings.** And they **heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.***

NOTE: I have only printed "blind" search information here, to show the connection between blindness and hiding, but point out that as I looked at the information regarding "poor" I was reminded that this doesn't always have to do with material things, but generally refers to a lacking in the spirit. **Poor in spirit:** when this refers to a lack, it seems to refer to one who is focused on physical things, material things--the natural man for whom spiritual things are foolishness. Yet, "blessed are those who are poor in spirit" does not mean that the natural man is blessed in his ignorance of spiritual things; but rather may be more accurately translated as "humble" in spirit. If we are afflicted in spirit, we probably know that we have need, which is relevant to the topic.

Old Testament (Hebrew) for "Blind"

H5786 `avar ä-var' put out, blind **H5787** `ivver iv-vär' blind, blind men **H5788** `ivvarown iv-vä-rön' blindness, blind

H5956 `alam ä-lam' **hide, blind, dissemblers, hidden,** secret, secret thing, any ways

New Testament (Greek) for "Blind"

See additional study on the meanings of “naked” or “uncovered” in articles in *What Shepherds Need to Know* series at www.set-apart-ministries.org

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The Garden was created to be delightful to the sight/eyes. Mankind—Adam and Chava-- were naked and not ashamed, created in His image. They could see YHWH. They had the spirit of the living God walking and talking with them in the midst of the garden. He created all things to be the perfect place for them to be with Him. He could be in their midst—penetrating their lives with His Presence as they responded and accepted His surrounding of them in that protected place. The man’s function includes a sense of penetration, forward motion that, at its best, is protective. The woman’s calling includes a sense of encompassing, a surrounding that, at its best, is protective. Together, men and women provide a picture of the fullness of Elohim. When one is penetrated, one cannot help but surround! As Messiah accepted the penetration of the spear because of His encompassing love for us, so are we penetrated in our being by His Presence, choosing to accept and respond...or not. We were created to have the riches of the entire creation at our disposal, to walk and see in His light, in need of no other covering but Him.

Deception entered in as YHWH knew it must. Division is necessary in order to provide witness. Opposition and contention were necessary to allow mankind to individuate from the Creator, in order to be genuinely able to ultimately return in complete voluntary submission to Him.

[Hbr 4:12](#) For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

[1Cr 11:19](#) For there must also be factions among you, that those who are approved may be recognized among you.

Satan implied they were already really blind, and in accepting that assessment they became blind...to the things of YHWH, and opened to the things of the world. Chava/Eve did not encompass the man--surround, protect and defend, and Adam did not initiate intervention to protect; neither carried out their function as YHWH designed. By stepping away from obedience and confidence in Him, they stepped out from His covering.

They became poor: no longer walking in the spirit of their first love. His *Shekinah* presence of light was with them, the “*habitation of heaven*,” but when it faded, they became aware they were naked. The mortal nature of their physical bodies became evident.

Our own efforts in coverings will not be successful, just as YHWH put them aside and HE made coverings for Adam and Chava. Could these self-made coverings have come from the leaves of the Tree of the Knowledge of Good and Evil?

They lost the working of the Spirit of *Chokmah*, the first day ability to separate light from darkness, make right decisions by sight, which is from YHWH.

They lost the working of the Spirit of *Binah*, the second day ability to separate, categorize and correctly build on wisdom in order to make right choices.

They lost the working of the Spirit of *Etzah*, the third day ability to use wisdom and understanding to come to wise counsel and actions.

They lost the very physical presence of the *Ruach* and could now only hear His voice, rather than see Him.

They lost the working of the Spirit of *G'vurah*, the fifth day ability to move in His power in that protected special place as they cared for it.

They lost the working of the Spirit of *Da'at*, the sixth day ability to remain in intimate knowledge and relationship with YHWH as they walked in the physical world.

They lost the working of the Spirit of *Yirat*, the seventh day ability to rest and be refreshed in their relationship with Him.

Yet for all that, though they deserved immediate death physically and spiritually, YHWH preserved them and covered them; and allowed them—us, through the generations—time to learn and grow and mature.

They were now poor in spirit, blind in eye and naked in body, but newly able to testify to the grace of YHWH for covering them while yet in sorrow.

The Exodus story parallels this one:

[1Cr 10:11](#) Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

The children of Israel came into the Spirit of Wisdom of YHWH by obedience to His commands, through Moshe, Aharon, and Miriam's leadership, ultimately staying in the House under the protective blood of the lamb on the doorposts, keeping the Pesach.

They were able to move in the Spirit of Understanding/Boneh and separate themselves from that which was ungodly, as they left with their Unleavened Bread.

They accepted the Spirit of Etzah and wise counsel through Moshe and Aharon as they walked through the waters and became a sort of First Fruits of all that was to come in uncountable descendants.

They celebrated under the leadership of Moshe, Aharon and Miriam in the Presence of the Ruach as they were delivered through water from death. They came to the Mountain of YHWH and through Moshe's intercession, they witnessed His Fire and presence, as Shavuot. YHWH was in the midst of them, penetrating the assembly with His Presence.

They received the wisdom, understanding and counsel but did not in some way fully accept the authority or government of the Ruach. YHWH makes these things available to all, yet only those who honestly receive them while also under the authority of the Ruach and agree to be set apart will be able to fully enter in, and walk righteously in them.

They were afraid of seeing and hearing Him, and delegated Moshe to do so, saying they would do all that was told them. In practice, they did not do so.

They should have been ready to walk in the Spirit of Power and carry the good news to the Promised Land but instead, elected to step out from under the covering. Moshe was horrified to see that Aharon had made them naked--uncovered--by his participation in the golden calf incident.

[Exd 32:25](#) And when Moses saw that the people [were] **naked**; (for Aaron had **made them naked** unto [their] shame among their enemies:)

They could have walked in the Spirit of intimate knowledge and relationship with YHWH directly to the Promised Land, but in their fear they thought they couldn't survive without food they knew, and thought they were brought out only to be put to death. They thought they couldn't live without quail, and were given it in abundance to the point of illness. They thought YHWH's intent was to kill them, so they did have to walk until their deaths in the wilderness while their children were trained up to be taken in.

Perhaps YHWH, in the end, can give us only what we expect?

They could have entered the Spirit of His rest but they hardened their hearts and were not able to enter. They became poor, blind, and naked.

Will we do the same?

The assemblies can be viewed as representative of believers as individuals, as fellowships, as the churches through the ages, and as the churches of each of these cities. In a way, they parallel the experience of the first man and woman.

The assembly of Ephesus lost the first love in disobedience, and fell away, but if they return to obedience, they will be granted the right to eat from the Tree of Life, just as some descendants of Adam and Chava will do one day.

The assembly of Smyrna faces death but in obedience can look for deliverance through trials, just as Adam and Chava were expelled from the garden yet covered to walk through physical life.

The assembly of Pergamum holds fast to His Name and stands in Faith yet tolerates idolatry just as our ancestors have done through the ages while walking in the world after the initial loss of the protected place.

The assembly of Thyatira has good works, love, faith, service and patience yet tolerates idolatry and sexual sin, again as our ancestors have done through the ages.

The assembly of Sardis had a name of being alive but was in fact, dead. Some were clothed without defilement but all will need to watch carefully so as to strengthen what remains that is good; a picture of the generations.

The assembly of Philadelphia have persevered even with little strength and for their obedience will be kept from trials; the experience of some believers during these generations of waiting.

The end times assembly of Laodicea has come again to the same place as Adam and Chava at the end of their time in the Garden; believing the word of the “world” and the evil one, that they are self-sufficient, that they have no need of YHWH. When Adam and Chava lost their covering and place they knew it had happened. These people of the last days are said to be poor, blind and naked, and do not even realize it.

Men and women have struggled for superiority or “rank” over the generations; making the same mistake each time one thinks they have “overcome” the other. Blaming Chava for sin or being deceived, blaming Adam for failing to intervene; when in truth, both should have acted in their function as designed by our Creator so that both as the Bride of Messiah were like the moon reflecting the sun of Yeshua. There is an “on the way” connection in Jeremiah about the “new thing” of a woman encompassing a man, sometimes translated as “a woman as strong as a man” that I believe is part of an encouragement to us all in these last days to be sensitive to our roles and how we can best come together and grow in Messiah in order to avoid the trap of being poor, blind and naked. Moving toward maturity, completion in Messiah can only happen as we allow the two to become one as originally designed, not only in marriage, but also in our communities and leadership, in preparation for the Marriage Feast of the Lamb. The Bride without spot or wrinkle, the blessed man of Psalm 1, the Proverbs 31 woman—men and women together-- prepared and ready for greater intimacy and relationship with Yeshua.

The Spirit says to the assemblies; let he who has an ear, hear what the Spirit says.

We must walk in faith, not by the sight of our eyes.

[Act 13:11](#) And now, behold, the hand of the Lord [is] upon thee [Paul/Shal’ul], and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

Perhaps, in His omnipotence, omnipresence and omniscience, our YHWH knows that we cannot come to full awareness of our need for Him until He stops us in our tracks, and makes certain that through circumstances we see that our own self-made coverings will not work. We are run by rivers of internal pride in so many ways; believing we can see and know in ourselves apart from Him what is good and right. I understand this to be part of the ongoing “residue” or seed of the tree of the knowledge of good and evil.

May we realize that alone, we are poor, blind, and naked; uncovered in body and in spirit.

May we seek the covering of Messiah’s shed blood as at Pesach all through the generations; accepting being set apart for His purposes, and willing to hear and obey—*shema*—so that we will not be deceived by the sight of our eyes, will have ears to hear, and will be made ready for the white garments of Sukkoth, as He provides for our marriage feast with our Bridegroom, Yeshua Messiah.

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