

*Stel God belang in ons uiterlike?*





# Stel God belang in ons uiterlike?

Ons beskou die HELE Bybel as die geïnspireerde, onfeilbare WOORD van GOD en ook as die hoogste gesag.

Die Bybel leer ons :

2 Tim 3:16 Die hele Skrif is deur God ingegee en is nuttig tot lering, tot weerlegging, tot teregwyding, tot onderwysing in die geregtigheid, [Nie net die Nuwe Testament nie.]

Rom 15:4 Want alles wat tevore geskrywe is, is tot ons lering tevore geskrywe, sodat ons deur lydsaamheid en bemoediging van die Skrifte hoop kan hê. [Ook die Ou Testament.]

1 Kor. 10:11 Maar al hierdie dinge het hulle oorgekom as voorbeelde en is opgeskrywe as 'n waarskuwing aan ons op wie die eindes van die eeue gekom het. [Ons moet ag slaan op die gebeurlikhede van die Bybel. Dit is daar vir ons as waarskuwings en voorbeelde.]

Heb 4:12 Want die woord van God is lewend en kragtig en skerper as enige tweesnydende swaard, en dring deur tot die skeiding van siel en gees en van gewigte en murg, en is 'n beoordelaar van die oorlegginge en gedagtes van die hart.

God verwag van ons ALGEHELE GEHOORSAAMHEID:

Deut 12:32 Alles wat ek julle beveel, dit moet julle sorgvuldig hou; jy mag daar niks byvoeg en daar niks van weglaat nie. [Daar is bitter min dinge in die Skrif wat so duidelik gestipuleer word as ONVOORWAARDELIKE GEHOORSAAMHEID aan God]

1Sam 15:22 Daarop sê Samuel: Het die HERE behae in brandoffers en slagoffers soos in gehoorsaamheid aan die stem van die HERE? Kyk, om gehoorsaam te wees is beter as slagoffer, om te luister beter as die vet van ramme.

Jak. 1:22 En word daders van die woord en nie net hoorders wat julleself bedrieg nie.

God verwag dat ons sy Woord sal KEN:

Mat 22:29 Toe antwoord Jesus en sê vir hulle: Julle dwaal, omdat julle die Skrifte nie ken nie en ook nie die krag van God nie.

Hos 4:6 My volk gaan te gronde weens gebrek aan kennis; omdat jy die kennis [WOORD] verwerp het, sal Ek jou verwerp, sodat jy vir My die priesteramp nie sal bedien nie; omdat jy die wet van jou God vergeet het, sal Ek ook jou kinders vergeet. [Gebrek aan kennis van God se Woord, Bevele en Opdragte is die oorsaak dat ons ten gronde gaan en selfs in sonde sterf. DIE MENS IS TE LUI OM DIE BYBEL TE LEES!!]

Kol 3:16 Laat die woord van Christus ryklik in julle woon in alle wysheid. Leer en vermaan mekaar met psalms en lofsange en geestelike liedere, en sing in julle hart met dankbaarheid tot eer van die Here.

Hand 17:11 En hierdie mense was edelmoediger as dié in Thessaloníka; hulle het die woord[van die prediking] met alle welwillendheid ontvang en elke dag die Skrifte ondersoek of hierdie dinge so was. (En het hulle nie gewend na menslike opinies nie)

HULLE HET ELKE DAG DIE SKRIFTE ONDERSOEK OF HIERDIE DINGE SO WAS. Geliefdes, as ons maar elke dag, tenopsigte van alles wat ons HOOR en SIEN, die SKRIFTE ondersoek, dan sal ons nie gedurig in allerhande dwaalleringe verval nie.

Ons kyk eerstens na ons teksvers op die Buiteblad:

Deut 22:5 ‘n Vrou mag geen mansklere dra nie, en ‘n man mag geen vrouensklere aantrek nie; want almal wat dit **doen, is vir die HERE jou God ‘n gruwel**.

Gruwel: beteken volgens die HAT - Aaklig, Afgryslík Verskriklik, Afskuwelik.

Aaklig = Naar, Lelik, Aakligheid, Grillerig, Baie onaangenaam.

Afgryslík = Afskuwelik, Vrskriklik.

Verskriklik = Vreeslik, Afskuwelik.

Afskuwelik = Vol afsku, Geweldig lelik, Buitengewoon lelik, Verfoeilik.

**KJV** Deut 22:5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

Van die ander Engelse vertalings gebruik die woord "disgusting" [morally] in plaas van "abomination". "Abomination" is in elk geval die woord wat gebruik word met betrekking tot sonde en afgodery.

Net die feit dat hierdie skrifgedeelte in die Bybel is, behoort vir ons te sê dat daar 'n verskil tussen die kleredrag van mans en vrouens was en dat God dit so wil hou. Dat God duidelik die verskil tussen mans en vrouens wil sien. As dit nie belangrik was vir God nie, sou HY nie toegelaat het dat dit in die Bybel behoue gebly het nie.

Ons wil net u aandag daarop vestig dat ons in hierdie skrywe baie gebruik maak van aanhalings uit Engelse Bybels, asook Engelse aanhalings vanaf die Internet.

## GOD STEL NIE BELANG IN DIE UITERLIKE NIE ???

Die uitlating wat heel dikwels gemaak word deur vleeslike christene, volgens 1Kor3:1-8, Heb 5:13. Want elkeen wat melk gebruik, is onervare in die woord van geregtigheid, omdat hy n kind is. (Daar is dus nog geen geestelike volwassenheid nie, het geestelik gestagneer) Bovermelde uitdrukking "GOD stel nie belang in die uiterlike nie" is geheel en al on-Bybels. **DIE BYBEL MAAK GEEN MELDING VAN BOVERMELDE UITLATING NIE.** Ondergenoemde skriftuurplase meld dat die LIGGAAM ONBERISPelik BEWAAR MOET WORD.

1Thes 5:23 En mag Hy, die God van die vrede, julle volkome heilig maak, en mag julle gees en siel en liggaam geheel en al onberispelik bewaar word by die wederkoms van onse Here Jesus Christus!

2Kor 7:1 Terwyl ons dan hierdie beloftes het, geliefdes, laat ons ons van alle besoedeling van die vlees en die gees reinig, en laat ons die heiligmaking in die vrees van God volbring.

Mat 23:26 Blinde Fariseër, maak eers die binnekant van die beker en die skottel skoon, sodat ook die buitekant daarvan skoon kan word.

1Kor 3:17 As iemand die tempel ( liggaam ) van God skend, sal God hom skend; want die tempel van God is heilig, en dit is julle.

## Waar kom klere vandaan?

Die eerste klere is reeds aan die begin van die mens se bestaan

op aarde gemaak.

Net nadat Adam en Eva van die verbode vrug geëet het - gesondig het.

Gen 3:7 Toe gaan altwee se oë oop, en hulle word gewaar dat hulle naak is; en hulle het vyeblare aanmekaar gewerk en vir hulle skorte gemaak.

Gen 3:7 And the eyes<sup>5869</sup> of them both<sup>8147</sup> were opened,<sup>6491</sup> and they knew<sup>3045</sup> that<sup>3588</sup> they<sup>1992</sup> were naked;<sup>5903</sup> and they sewed<sup>8609</sup> fig<sup>8384</sup> leaves<sup>5929</sup> together, and made<sup>6213</sup> themselves aprons.<sup>2290</sup>

Die Hebreeuse woord hier is: [ Afr. skorte]

H2290

(1,2) *khag-ore'*, (3,4) *khag-o-raw'*

From H2296; a *belt* (for the waist): - apron, armour, gird (-le).

Die vyeblare het die naaktheid weggesteek, maar nie werklik bedek nie, daarom moes God vir hulle klere maak. Dit het die bloed van 'n dier gekos. [Net so het ons sonde die bloed van Jesus gekos.] Volgens die Bybel is naaktheid sonde, dit is boos. Daarom het Adam en Eva dadelik gaan wegkruip toe hulle God se stem hoor. Hulle het geweet dat hulle nog steeds naak is tenspyte van hul vyeblare, en het besef dat naaktheid in die openbaar verkeerd is.

Net so is hierdie piepklein tweestuk swempakkies van die dames nutteloos. Hulle is in God se oë NAAK. God sal hulle in die gerig bring omdat hulle nie skroom om in die openbaar so naak te loop nie. In hulle naakte toestand verlei hulle mans om te sondig met hul oë.

Openbare naaktheid is 'n gruwelike sonde, want dit gee aanleiding tot wellus en ontug.

Die enigste naaktheid wat in die Bybelse terme toelaatbaar is, is dié tussen 'n man en sy eie vrou.

Gen 2:25 En hulle was altwee naak, die mens en sy vrou, maar hulle het hul nie geskaam nie.

Die klere wat God gemaak het:

Die Here trek vir hulle ander, beter klere aan. Hy was beslis **nie tevrede met hul “vyeblaar-klere” nie.**

Gen 3:21 En die HERE God het vir die mens en sy vrou rokke van vel gemaak en hulle dit aangetrek.

Gen 3:21 Unto Adam<sup>121</sup> also and to his wife<sup>802</sup> did the LORD<sup>3068</sup> God<sup>430</sup>

make<sup>6213</sup> coats<sup>3801</sup> of skins,<sup>5785</sup> and clothed<sup>3847</sup> them.

Die Hebreeuse woord hier is: [Afr. Rokke]

H3801

*keth-o'-neth, koot-to'-neth*

From an unused root meaning to cover (compare H3802); a *shirt*: -coat, garment, robe.

"The word 'coat' in Hebrew is *kuttonet*, which refers to a tunic-like garment extending from the neck to below the knees. The root meaning of the word is 'cover.' Working men of the ancient world most often wore a sleeveless garment that came to below the knees, while outer tunics fell from the neck to mid-calf or longer.

**Women's tunics were NOT sleeveless but covered at least the upper arm.** [Die woord - KLERE - beteken om te BEDEK.] When God **designed clothing for Israel's priests, He specified** both underclothes (loincloths and breeches) and outer garments or robes. "

In Levitikus 18 lees ons dat God naaktheid voor ander verbied.

Lev 18:6 Niemand van julle mag naby sy naaste bloedverwant kom om die skaamte te ontbloot nie. Ek is die HERE.

Jy mag nie die skaamte van jou vader, moeder, broers, susters, ooms, tantes, skoonsusters, dogters, ens, ens ontbloot nie.

JESUS is die kuur vir naaktheid.

Ons lees in Luk 8: 27 **En toe Hy[Jesus] aan wal uitklim, kom 'n sekere man uit die stad Hom tegemoet, wat vir 'n geruime tyd van duiwels besete was en geen klere gedra het nie; hy het ook nie in 'n huis gewoon nie, maar in die grafte.**

Vers:35 Daarop het hulle uitgegaan om te sien wat gebeur het; en hulle het by Jesus gekom en die man gevind uit wie die duiwels uitgevaar het, terwyl hy aan die voete van Jesus sit, gekleed en by sy verstand.

Joh 21:7 Daarop sê die dissipel—die een vir wie Jesus liefgehad het—aan Petrus: Dit is die Here! En toe Simon Petrus hoor dat dit die Here is, gord hy sy bo-kleed om—want hy was naak—en werp homself in die see.

Petrus was nie poedelnakend nie. Hy Was slegs in sy onderklere gekleed.

**KJV** Joh 21:7 Therefore<sup>3767</sup> that<sup>1565</sup> disciple<sup>3101</sup> whom<sup>3739</sup> Jesus<sup>2424</sup> loved<sup>25</sup> saith<sup>3004</sup> unto Peter,<sup>4074</sup> It is<sup>2076</sup> the<sup>3588</sup> Lord.<sup>2962</sup> Now<sup>3767</sup> when Simon<sup>4613</sup> Peter<sup>4074</sup> heard<sup>191</sup> that<sup>3754</sup> it was<sup>2076</sup> the<sup>3588</sup> Lord,<sup>2962</sup> he girt<sup>1241</sup> his fisher's coat<sup>1903</sup> unto him, (for<sup>1063</sup> he was<sup>2258</sup> naked,)<sup>1131</sup> and<sup>2532</sup> did cast<sup>906</sup> himself<sup>1438</sup> into<sup>1519</sup> the<sup>3588</sup> sea.<sup>2281</sup>

"The word *gumnos* used in the passage means "clad in undergarments only (the outer garments [fisher's coat] or cloak being laid aside)."[3] So Peter had removed his outer cloak while fishing but still retained his breeches or loincloth. This was a perfectly acceptable way for a group of fishermen to dress far out on the sea while at work in unmixed company, **but it was not the way to appear before the general public (or the Lord Himself)**. The "nakedness" of Peter here **refers to his bare chest and thighs**. The same **standard of nakedness also applies to women, as we see in God's** judgment of Babylon in Isaiah 47:2,3: "Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen." **The woman's "shame" includes** her bared leg and thigh. Later in the passage, the "lady" replies, "**I shall be a lady for ever.... None seeth me**" (47:7a and 10a). It is therefore either ignorance or willful self-deceit to believe that we can parade that which should be covered and still consider ourselves modest "ladies."

Die woord "klere" verskyn 274 keer in die Bybel.

Gen 35:2 Toe sê Jakob aan sy huisgesin en aan almal wat by hom was: Verwyder die vreemde gode wat onder julle is, en reinig julle **en trek ander klere aan**;

Gen 35:2 Then Jacob<sup>3290</sup> said<sup>559</sup> unto<sup>413</sup> his household,<sup>1004</sup> and to<sup>413</sup> all<sup>3605</sup> that<sup>834</sup> were with<sup>5973</sup> him, Put away<sup>5493</sup> (853) the strange<sup>5236</sup> gods<sup>430</sup> that<sup>834</sup> are among<sup>8432</sup> you, and be clean,<sup>2891</sup> and change<sup>2498</sup> your garments:<sup>8071</sup>

[Gen 35:4 Toe gee hulle aan Jakob al die vreemde gode wat in hulle besit was, en die ringe aan hulle ore, en Jakob het dit begrawe onder die terpentynboom wat by Sigem is. - Hulle was op pad na Bet-el, wat beteken die huis van God. ]



Exo 19:10 Verder het die HERE aan Moses gesê: Gaan na die volk en heilig hulle vandag en môre, en **laat hulle hul klere was**

Exo 19:11 en hulle gereed hou teen die derde dag. Want op die derde dag sal die HERE voor die oë van die hele volk op die berg Sinai afdaal. [Alhoewel hierdie Skrifgedeelte 'n profeties boodskap ook dra, het ons hier te doen met hulle klere as sulks. Hulle moes hulle klere was en hulle self heilig vir twee dae, want op die derde dag sou God uit die wolk spreek sodat hulle Hom kon hoor. ]

GOD is 'n HEILIGE GOD! Pred 4:17 Gee ag op jou voet as jy na die huis van God gaan, want om nader te kom en te hoor, is **bet- ter as dat dwase 'n slagoffer bring; want hulle het geen verstand nie,** sodat hulle kwaad doen.

Pred 5:1 Wees nie haastig met jou mond nie, en laat jou hart nie **gou 'n woord uitbring** voor die aangesig van God nie; want God is in die hemel, en jy op die aarde. Daarom moet jou woorde min wees.

As die KERK maar haar vrees vir GOD wou terugkry! Pred 12:13 Die hoofsaak van alles wat gehoor is, is: **Vrees God en hou sy ge- boote;** want dit geld vir alle mense.

## Die Priesters se klere word in die fynste besonderhede deur die Here self beskryf!

Sou die Here hulle kleredrag in soveel detail beskryf het, indien Hy glad nie in hulle uiterlike belang gestel het nie, indien Hy nie omgee het hoe hulle lyk wanneer hulle in Sy teenwoordigheid verskyn nie???

Exo 28:2 En jy moet vir jou broer Aäron heilige klere maak, tot eer en tot sieraad. [Die klere waarin hy tot God nader moet 'heilige' klere wees.]

Exo 28:3 Jy moet ook spreek met almal wat kunsvaardig is, wat Ek met die gees van wysheid vervul het, dat hulle vir Aäron klere maak, om hom te heilig, dat hy vir My die priesteramp kan bedien.

[**Klere om hom, Aäron, te 'heilig'.**]

Exo 28:4 En dit is die klere wat hulle moet maak: 'n borstas en 'n skouerkleed en 'n mantel en 'n kunstig bewerkte rok (embroidered coat) 'n tulband en 'n gordel; so moet hulle dan vir Aäron, jou broer, heilige klere maak, en vir sy seuns, dat hy vir

My die priesteramp kan bedien.

Exo 28:5 En hulle moet die goud en die pers en purperrooi en bloedrooi stowwe en die fyn linne neem.

Die Hebreeuse woord hier is: [Afr. Mantel]

H4598m<sup>e</sup> yl

*meh-eel'*

From H4603 in the sense of *covering*; a *robe* (that is, upper and outer garment): - cloke, coat, mantle, robe.

Die Hebreeuse woord hier is: [Afr. Kunstig bewerkte Rok]

H3801k<sup>e</sup>tho<sup>^</sup>neth ku<sup>^</sup>to<sup>^</sup>neth

*keth-o'-neth, koot-to'-neth*

From an unused root meaning to cover (compare H3802); a *shirt*: - coat, garment, robe.

Die Hebreeuse woord hier is: [Afr. Klere]

H899eged

*behg'-ed*

From H898; a *covering*, that is, clothing; also *treachery* or *pillage*: - apparel, cloth (-es, -ing), garment, lap, rag, raiment, robe, X very [treacherously], vesture, wardrobe.

Exo 39:1 Hulle het ook kunstige klere van pers en purperrooi en bloedrooi stowwe gemaak om in die heiligdom te dien. Ook het hulle die heilige klere vir Aäron gemaak soos die HERE Moses beveel het.

Exo 40:13 Trek Aäron dan die heilige klere aan; en salf hom en heilig hom, dat hy vir My die priesteramp kan bedien.

Lev 6:11 Daarna moet hy sy klere uittrek en ander klere aantrek, en die as buitekant die laer op 'n rein plek uitbring.

Lev 16:4 Hy moet 'n heilige linnerok [**linen coat**] aantrek en 'n linnebroek [**breeches**] moet oor sy vlees wees en met 'n linnegordel moet hy hom gord en 'n linnetulband moet op sy hoof wees. Dit is heilige klere; en hy moet sy liggaam in die water bad en dit aantrek.

Die Hebreeuse woord hier is: [Afr. Linnebroek]

H4370

יֵעֹן

*mik-nawce'*

From H3647 in the sense of *hiding*; (only in dual) *drawers* (from *concealing* the private parts): - breeches.

Dawid trek ander klere aan om na die huis van die Here te gaan:

2Sa 12:20 Toe het Dawid van die grond opgestaan en hom gewas en gesalf en ander klere aangetrek en in die huis van die HERE gegaan en aanbid. Daarop het hy in sy huis gekom en gevra dat hulle brood aan hom moet voorsit; en hy het geëet.

Ons liggame is die tempel van die Here:

1Kor. 3:16 Weet julle nie dat julle 'n tempel van God is en die Gees van God in julle woon nie?

1Kor. 3:17 As iemand die tempel van God skend, sal God hom skend; want die tempel van God is heilig, en dit is julle.

1Pet 2:9 Maar julle is 'n uitverkore geslag, 'n koninklike priesterdom, 'n heilige volk, 'n volk as eiendom verkry, om te verkondig die deugde van Hom wat julle uit die duisternis geroep het tot sy wonderbare lig,

1Pet 2:9 But<sup>1161</sup> ye<sup>5210</sup> are a chosen<sup>1588</sup> generation,<sup>1085</sup> a royal<sup>934</sup> priesthood,<sup>2406</sup> a holy<sup>40</sup> nation,<sup>1484</sup> a peculiar<sup>1519, 4047</sup> people;<sup>2992</sup> that<sup>3704</sup> ye should show forth<sup>1804</sup> the<sup>3588</sup> praises<sup>703</sup> of him<sup>3588</sup> who hath called<sup>2564</sup> you<sup>5209</sup> out of<sup>1537</sup> darkness<sup>4655</sup> into<sup>1519</sup> his<sup>846</sup> marvelous<sup>2298</sup> light:<sup>5457</sup>

Ons is 'n heilige priesterdom vir God. 'n Afgesonderde volk. Ons behoort nie soos die wêreld te lyk nie.

Wat sê Google van hierdie klere:

Ons het bietjie gaan Google en kyk wat sê Google van die volgende klere.

"Church Clothes"

Ja, waarlik! Google reken dit is hoe kerklere behoort



te lyk.

Daarna gaan soek ons toe die klere van 'n hoer [of slet - Eng Slut]

Hierdie meisie [REGS] wil nie slegs op klere staatmaak om uit te basuin wie sy werklik is nie. Sy laat sommer haar 'amp' op haar wang tatoeer. U weet mos al dat die Bybel ons waarsku in Spr 7:10 **En kyk, daar kom 'n vrou hom tegemoet, soos 'n hoer aangetrek** en listig van hart— ( Die kleredrag van n hoer kan dus gedefinieer word.)



Spr 7:11 sy is onrustig en losbandig, haar voete kan nie in haar huis bly nie—

Spr 7:12 nou buitekant, dan weer op die pleine, en sy staan by elke hoek en loer Sy staan by elke hoek en loer. Dit het ons mos al iewers langs die pad teëgekome, nie waar nie? Hoe lyk haar klere nou weer?

Google reken dit lyk so:



Is hierdie tipe klere ook in jou klerekas? Langbroeke wat te styf aan jou liggaam sit en alles in detail afprent. Kortbroekies wat jou liggaam ten toonstel. Laehals rokke en bostukke. Mini rompe en rokke. Jou naaktheid is nie bedek nie. Volgens die



Woord van God, is jy naak!!!!

Moenie dat die wêreld jou vertel jy lyk 'sexy' nie. Weet jy wat beteken die woord, sexy? Het jy al ooit 'n woordeboek geneem en gaan kyk?

Dit beteken - Wulps, Prikkelend, Seksbehep.

Wulps beteken - Wellustig, Losbandig, Geslagslus opwek, Ens.

Prikkelend beteken - Geslagsdrang stimuleer/opwek.

Seksbehep beteken - Bevange en gepla met seks.

Wil jy regtig nog steeds hoor jy lyk sexy????? Is dit lekker om met al hierdie vuil dinge geassosieer te word?

Ons as die Bruid van Christus, moet leer om met onderskeiding na die dinge van die wêreld te kyk. Ons kan nie sommer net alles aanvaar as reg en goed nie. En dan word die 'bruid' so lief vir al hierdie dinge van die wêreld, en hulle kan NIKS verkeerd sien daarmee nie. Kom ons kyk weer wat sê die WOORD!

1Joh 2:15 Moenie die wêreld liefhê of die dinge wat in die wêreld is nie. As iemand die wêreld liefhet, dan is die liefde van die Vader nie in hom nie.

1Joh 2:16 Want alles wat in die wêreld is—die begeerlikheid van die vlees en die begeerlikheid van die oë en die grootsheid van die lewe—is nie uit die Vader nie, maar is uit die wêreld.

1Joh 2:17 En die wêreld gaan verby en sy begeerlikheid, maar hy wat die wil van God doen, bly vir ewig.

God haat 'uitlandse' klere:

Sef 1:8 En op die dag van die offer van die HERE sal Ek [GOD] besoeking doen oor die vorste en die prinse en oor almal wat uitlandse klere dra.

Zep 1:8 And it shall come to pass<sup>1961</sup> in the day<sup>3117</sup> of the LORD's<sup>3068</sup> sacrifice,<sup>2077</sup> that I will punish<sup>6485, 5921</sup> the princes,<sup>8269</sup> and the king's<sup>4428</sup> children,<sup>1121</sup> and all<sup>3605</sup> such as are clothed<sup>3847</sup> with strange<sup>5237</sup> apparel.<sup>4403</sup>

Jamieson, Fausset, Brown Commentary:

"The Princes or courtiers, who attired themselves in costly garments, imported from abroad; partly for the sake of luxury, and partly to ingratiate themselves with foreign great nations whose costume as well as their idolatries they imitated, whereas in costume as in other respects, God would have them to be separate from the nations."

Vrouensklere—Mansklere:

Deut 22:5 'n Vrou mag geen mansklere dra nie, en 'n man mag geen vrouensklere aantrek nie; want almal wat dit doen, is vir die HERE jou God 'n gruwel.

Deut 22:5 The woman<sup>802</sup> shall not<sup>3808</sup> wear<sup>1961</sup> that which pertaineth<sup>3627</sup> unto a man,<sup>1397</sup> neither<sup>3808</sup> shall a man<sup>1397</sup> put on<sup>3847</sup> a woman's<sup>802</sup> garment:<sup>8071</sup> for<sup>3588</sup> all<sup>3605</sup> that do<sup>6213</sup> so<sup>428</sup> are abomination<sup>8441</sup> unto the LORD<sup>3068</sup> thy God.<sup>430</sup>

### Gill commentary

"and since in nature a difference of sexes is made, it is proper and necessary that this should be known by difference of dress, or otherwise many evils might follow;"

### Matthew Henry Concise Commentary:

"The distinction of sexes by the apparel is to be kept up, for the preservation of our own and our neighbour's chastity, [Deu 22:5](#). *Nature itself teaches* that a difference be made between them in *their hair* ([1Co 11:14](#)), and by the same rule in their clothes, which therefore ought not to be confounded, either in ordinary wear or occasionally."

"God's providence extends itself to the smallest affairs, and His precepts do so, that even in them we may be in the fear of the Lord, as we are under His eye and care. Yet the tendency of these laws, which seem little, is such, that being found among the things of God's law, they are to be accounted great things. If we would prove ourselves to be God's people, we must have respect to His will and to His glory, and not to the vain fashions of the world. Even in putting on our garments, as in eating or in drinking, all must be done with a serious regard to preserve our own and others' purity in heart and actions. Our eye should be single, our heart simple and our behaviour all of a piece."

## BYBELSE ENSIKLOPEDIE

### 1. MANSKLERE

Die liggaam was bedek met 'n onderkleed in die vorm van 'n hemp wat tot aan die knieë gereik het. Hierdie onderkleed is met 'n gord saamgebond. Oor die onderkleed het hulle die bokleed gedra. Wanneer hulle werk is dit uitgetrek. Aan die some van hierdie kledingstukke was klossies. Op die hoof het hulle gewoonlik 'n vierkantige doek gedra wat in die vorm van 'n driehoek gevou is en met 'n koord om die hoof vasgehou is.

### 2. VROUENSKLERE:

Het uit 'n LANG onderkleed en 'n kopdoek of sluier bestaan. Hulle het 'n wye bokleed/ mantel oor die onderkleed gedra.

DAKES BIBLE Deu 22:5

"Command - men and woman shall not wear the garments of each other or anything that would violate the distinction of their sex.

It is an outrage on decency and nature for men and women to seek to erase the distinction of their own sex. Imitating each other fosters softness and effeminacy in the man, and impudence and boldness in the woman. It breeds levity and hypocrisy in both and opens the door to many evils which are an abomination to God and a disgrace to man. The passage does not refer to clothing only, but to anything peculiar to each sex that clearly and unmistakably distinguishes one from the other."

<http://www.jesus-is-savior.com/Womens%20Page/pants.htm>

If you don't want to listen to the Bible, then maybe you'll listen to a secular singer as proof from the unsaved world why pants on women are sin. The following lyrics are from the worldly Hip Hop artist, *Chingy*, from his 2006 album *Hoodstar*; the song title is *Dem Jeans*:

Chingy - Dem Jeans Lyrics:

[JD]

How the he\*\* did you get all of that in dem jeans  
How da how da he\*\* did you get all of that in dem jeans  
'cause your waist so little and your a\*\* it like wo  
'cause your waist so little and your a\*\* it like wo

[Chingy]

...  
Back it up a bit  
Yeah that's it  
'cause I can see your thong  
Caramel skin tone...

Let me help you with dem jeans  
Baby lay down

[Chorus]  
Da\*\* Girl  
How'd you get all that in  
Dem Jeans  
Dem Jeans  
How'd you get all that in Dem



Da\*\* Girl  
How'd you get all that  
(Is you talkin to me?)  
Yeah you  
I bet you had to jump up and down  
Just to put 'em on  
Bet you had to wiggle it around  
Just to put 'em on  
Bet you had to lay back on the bed  
Just to zip 'em up  
Am I right?  
(You right)  
Baby that's what's up

[JD]  
Now Now Now  
When walkin' girl  
And you make it swirl  
Its hard for me not to look ...  
Hope you ain't up in here with your man ma  
I love it when you wiggle it Shake it  
Drop it and do your little dance ma  
True Religion, 7's...

When you walk away it make me wanna rub it...

[Chorus]  
Da\*\* Girl  
How'd you get all that in  
Dem Jeans  
Dem Jeans  
How'd you get all that in Dem...

I bet you had to jump up and down  
Just to put 'em on  
Bet you had to wiggle it around  
Just to put 'em on  
Bet you had to lay back on the bed  
Just to zip 'em up  
Am I right?  
(You right)  
Baby that's whets up



[Chingy]

I don't mean to be rude but I like  
The way you move  
Got your boy in the mood...  
let it show it,  
like them curves  
make that thing talk when you walk  
I'm slurring ma words...

man you working wit a lot.

Only a rebellious woman, who deliberately disobeys the Word of God, would wear pants. It is clear from these unsaved singers why women should not wear pants. Pants on women are adulterous in nature, and cause men to lust and sin.

[ Lyrics found on <http://www.metrolyrics.com> ]

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'n Mens word deur die eeue al aan jou kleredrag uitgeken:

2Sam 13:18 En sy het 'n lang rok met moue aangehad, want sulke mantels het die koninklike dogters wat maagde was, gedra. Toe sy bediende haar buitentoe uitgebring en die deur agter haar toegesluit het,

2Sam 13:19 het Tamar as op haar hoof gestrooi en daardie lang rok met moue geskeur; daarby het sy haar hand op haar hoof gelê en aldeur geloop en weeklaag.

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Ons lees in die Bybel van verskillende kledingstukke.

Hemde:

Rigt. 14:12 En Simson sê aan hulle: Laat my tog vir julle 'n raaisel opgee; as julle dit vir my reg uitlê gedurende die sewe dae van die maaltyd en dit uitvind, dan sal ek julle dertig hemde en dertig stel klere gee;

Rigt. 14:13 **maar as julle dit vir my nie kan uitlê nie, dan moet julle my dertig hemde en dertig stel klere gee.** Toe sê hulle vir hom: Gee maar jou raaisel op, dat ons dit hoor.

Spr. 31:24 Samek. Sy maak hemde en verkoop dit, en gordels lewer sy aan die handelaars.

### Broeke:

Dan 3:21 Toe is daardie **manne** geboei met hulle mantels, hulle **broeke** en hulle tulbande en hulle ander klere aan, en hulle is binne-in die brandende vuuroond gegooi.

Dan 3:21 Then<sup>116</sup> these<sup>479</sup> men<sup>1400</sup> were bound<sup>3729</sup> in their coats,<sup>5622</sup> their hosen,<sup>6361</sup> and their hats,<sup>3737</sup> and their *other* garments,<sup>3831</sup> and were cast<sup>7412</sup> into the midst<sup>1459</sup> of the burning<sup>3345</sup> fiery<sup>5135</sup> furnace.<sup>861</sup>

### Gill's Commentary

"Dan 3:21 - Then these men were bound in their coats,.... Their upper coats, cloaks, or mantles, as Aben Ezra and Jacchiades; though, according to the use of the word in the Arabic language, the "femoralia" (r) or breeches are meant: their hosen, and their hats, and their other garments: their turbants on their heads, which were usually wore in those countries; and their stockings and shoes, and other under garments, as waistcoats and shirts; which through haste or negligence, or with design, were kept on them, to make their torment the greater; but were intended by the Lord to make the miracle the more conspicuous"

Exo 28:42 Maak ook vir hulle linnebroeke om die vlees van die skaamte te bedek. Dit moet van die heupe tot by die dye wees.

Lev 6:10 En die priester moet sy linnekleed aantrek, en die linnebroek moet hy oor sy vlees aantrek; .....

Eseg 44:18 Linne-hoofversiersels moet op hulle hoof wees en linnebroeke moet aan hulle heupe wees; hulle mag hul nie gord met iets wat laat sweet nie.

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From a Jewish point of view:

Why is the Torah putting so much emphasis on clothes? Does it really matter how the Kohain(Priests) is dressed? **Doesn't that** seem superficial? **Isn't it what's inside, what's in his heart that really**

counts?

While it is true that we should not overemphasize the importance of external appearances, we shouldn't underestimate it either. **When one dresses for holiness, one feels an aura of holiness.** The Kohain officiated in the Temple in pure white, linen clothes. They were special. It put him into the proper mind set. **He just wouldn't accomplish the feelings of sanctity in a tee shirt and a pair of jeans.**

Many years ago, in Israel, I met a young man from the U.S. who was struggling with his Jewish identity and commitment. He came from a non-religious background. He had been a somewhat wild teenager, and the demands of religious commitment presented a major challenge to his self-control.

A few weeks later, I met him again. To my shock, he had cut off almost all his hair! He had taken a Chassidic-style haircut – basically, a crew cut that left the Payos intact. He had stopped shaving, and wore a black suit with a white shirt.

He answered my unasked question. **“No,” he said. “I haven't become Chassidic. But I decided to dress the part. Let me tell you why. I'm still often tempted to hang out in the bars with my old friends. But how can I? How would it look if people saw a guy who looks like me walking into a bar? My new style of dress keeps me on the straight and narrow!”**

**External actions motivate internal feelings and inspiration.**

Rabbi Yerachmiel Seplovitz

<http://torahtalk.wordpress.com/2003/02/13/tetzaveh-dress-to-impress/>

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Orthodox Jews:

Most Orthodox Jewish women are required by religious laws to wear skirts and not trousers. There are two main precepts in Judaism that are the basis for this. One is modesty. **In Jewish belief, the space between a woman's legs is considered to be a private area, and therefore, must be covered by a garment.** Additionally, there is the Biblical commandment that women must not wear men's clothing and visa versa (Deut. 22:5). **Since trousers were originally created as a man's garment, women are therefore forbidden to wear them according to most rabbinical authorities.**

Though the common requirement is for skirts to be **at least knee-length**, many Orthodox Jews, as a precaution extend the length, wearing only skirts that reach as far down as **the ankle**.  
**Modesty** = **beskeidenheid, ingetoënheid, sedigheid, eerbaarheid, fatsoenlikheid**

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Daar is heeltemal voldoende instruksies oor die kleredrag van vroue in die Skrif.

Vroue:

1Tim. 2:9 So ook moet die vrou hulle versier met behoorlike kleding, gepaard met beskeidenheid en ingetoënheid, nie met vlegsels of goud of pèrels of kosbare klere nie,

1Tim. 2:9 In like manner<sup>5615</sup> also,<sup>2532</sup> that women<sup>1135</sup> adorn<sup>2885</sup> themselves<sup>1438</sup> in<sup>1722</sup> modest<sup>2887</sup> apparel,<sup>2689</sup> with<sup>3326</sup> shamefacedness<sup>127</sup> and<sup>2532</sup> sobriety,<sup>4997</sup> not<sup>3361</sup> with<sup>1722</sup> braided hair,<sup>4117</sup> or<sup>2228</sup> gold,<sup>5557</sup> or<sup>2228</sup> pearls,<sup>3135</sup> or<sup>2228</sup> costly<sup>4185</sup> array.<sup>2441</sup>



DAKES BIBLE Page 233 NT Col. 1 (h) - (n)

"In like manner also, that women adorn them-selves in modest apparel (=dress or clothing), with shamefacedness (= regard for others, respect, modesty or bashfulness toward men.) and sobriety (=discretion, self-control, chastity, temperance); not with broided hair, [the hair was worn in the back in braids - from 1 to 110 braids. In each braid would be woven silk cords with gold coins at irregular distances and reaching down to the knees, glittering at every movement of the wearer. Sometimes the hair was made into temples, and other fanciful figures with the aid of gum.] or gold, or pearls, or costly array. [It's the extravagance in ornaments and costly garments that Paul rebukes. In fact, the passage is not condemning any one style, ornament or garment, but demanding moderation in dress and behaving in general as women professing godliness. When either men or women live primarily for dress and outward show it is wrong.]"

Behoorlike kleding bedek; is gepas vir jou ouderdom; is gematig; nie oordadig of opgesmuk nie; nie pronkerig en spoggerig nie; nie verleidelik en uitlokkend nie.

Behoorlike kleding was 'n sisteem van beskerming, maar die alarms is almal verwyder. Die 'huis' is wawyd oop om geplunder te word.

1 Pet. 3:3 Julle versiering moet nie uiterlik wees nie:  
haarvlegtery en omhang van goud en aantrek van klere nie,  
1Pet 3:4 maar die verborge mens van die hart in die onverganklike  
versiering van 'n sagmoedige en stille gees, wat baie kosbaar  
is voor God.  
1Pet 3:5 Want so het vroeër ook die heilige vroue wat op God gehoop  
het, hulle self versier, en hulle was aan hul eie mans onderdanig,

## HARE

Num 6:5 Al die dae van die gelofte van sy nasireërskap mag geen  
skeermes oor sy hoof gaan nie. Totdat die dae om is dat hy hom aan  
die HERE toewy, moet hy heilig wees--hy moet die hare van sy  
hoof vry laat groei.

Spr. 20:29 Die sieraad van die jongmanne is hulle krag, en die  
versiersel van grysaards is grys hare.

Hoogl. 4:1 Hoe mooi is u tog, my vriendin, hoe mooi is u tog, u oë is  
soos duiwe deur u sluier heen; u hare is soos 'n kudde bokke wat  
van die gebergte van Gilead afgolf.

Jer 9:26 oor Egipte en Juda en Edom en oor die kinders van Ammon en  
Moab en oor almal wat die rand van hulle hare wegskeer, wat in  
die woestyn woon; want al die heidene is onbesnede, maar die hele  
huis van Israel is onbesnede van hart.

### Gill commentary.

"upon all that round the corners of the head, that dwell in habitations in  
the wilderness,"

The Arabians used to shave the extreme hairs of the head round about, as  
the forehead, temples, and behind the ears, which are the corners of the  
head; so Herodotus (i) reports of them, who seem to be meant here;  
though some think the Jews are intended, to whom this was forbidden,  
[Lev 19:27](#), "

Lev 19:27 Julle (mans) mag die rand van julle hoofhare nie rond  
wegskeer nie. Ook mag jy die rand van jou baard nie skend nie.

Lev 19:27 Ye shall not<sup>3808</sup> round<sup>5362</sup> the corners<sup>6285</sup> of your heads,<sup>7218</sup>  
neither<sup>3808</sup> shalt thou mar<sup>7843 (853)</sup> the corners<sup>6285</sup> of thy beard.<sup>2206</sup>

Eseg 44:20 En hulle (mans) moet hul hoof nie kaal skeer of die hare lank laat groei nie; behoorlik moet hulle hul hoofde skeer.

Eseg 44:20 Neither<sup>3808</sup> shall they shave<sup>1548</sup> their heads,<sup>7218</sup> nor<sup>3808</sup> suffer their locks<sup>6545</sup> to grow long;<sup>7971</sup> they shall only poll<sup>3697, 3697 (853)</sup> their heads.<sup>7218</sup>

### Gill commentary.

"Eze 44:20 - Neither shall they shave their heads,.... As the priests and worshippers of Isis and Serapis did, as Jerom on the text observes; and as the Romish priests now do, from whom the Lord's faithful ministers must be distinguished: nor suffer their locks to grow long; as the Nazarites, that a distinction might be preserved between those who were and were not such; or rather, after the manner of women, their locks hanging down, and flowing about their shoulders, as a token of levity, wantonness, effeminacy, pride, and vanity; see 1Co 11:14, they shall only poll their heads; observe a medium between both; neither shave their heads close, nor let their hair grow long, but keep it in an even moderate length; for which reason godly men of the last age among us were called 'round heads'."

1 Kor 11:14 Of leer ook die natuur self julle nie dat as 'n man lang hare dra, dit vir hom 'n oneer is nie;

1 Kor 11:15 maar as 'n vrou lang hare dra, dit vir haar 'n eer is, omdat die lang hare vir haar gegee is as 'n bedekking?

## HOOFBEDEKKING:

1Kor 11:5 maar elke vrou wat bid of profeteer met onbedekte hoof, doen haar hoof oneer aan; want dit is een en dieselfde asof haar hoof geskeer is.

1Co 11:5 But<sup>1161</sup> every<sup>3956</sup> woman<sup>1135</sup> that prayeth<sup>4336</sup> or<sup>2228</sup> prophe-sieth<sup>4395</sup> with *her* head<sup>2776</sup> uncovered<sup>177</sup> dishonoreth<sup>2617</sup> her<sup>1438</sup> head:<sup>2776</sup> for<sup>1063</sup> that is<sup>2076</sup> even all one<sup>1520, 2532, 848</sup> as if she were shaven.<sup>3587</sup>

1 Kor 11:6 Want as 'n vrou se hoof nie bedek is nie, laat sy dan ook haar hare afsny; maar as dit vir 'n vrou lelik is om haar hare af te sny of te skeer, laat sy haar hoof bedek.

1Co 11:6 For<sup>1063</sup> if<sup>1487</sup> the<sup>3588</sup> woman<sup>1135</sup> be



not<sup>3756</sup> covered,<sup>2619</sup> let her also<sup>2532</sup> be shorn:<sup>2751</sup> but<sup>1161</sup> if<sup>1487</sup> it be a shame<sup>149</sup> for a woman<sup>1135</sup> to be shorn<sup>2751</sup> or<sup>28</sup> shaven,<sup>3587</sup> let her be covered.<sup>2619</sup>

### Gill commentary:

"1Co 11:6 - For if the woman be not covered,.... That is, if her head is not covered with some sort of covering, as is the custom of the place where she lives, let her also be shorn; let her hair be cut short; let her wear it as men do theirs; and let her see how she will look, and how she will like that, and how she will be looked upon, and liked by others; everybody will laugh at her, and she will be ashamed of herself: but if it be a shame for a woman to be shorn or shaven: as it is accounted in all civilized nations: the very Heathens (a) speak of it as a thing abominable, and of which there should not be one single dreadful example: then let her be covered; with a veil, or any sort of covering in common use."

1 Kor 11:13 Oordeel self: Is dit betaamlik dat 'n vrou met onbedekte hoof tot God bid?

1Co 11:13 Judge<sup>2919</sup> in<sup>1722</sup> yourselves:<sup>5213, 846</sup> is<sup>2076</sup> it comely<sup>4241</sup> that a woman<sup>1135</sup> pray<sup>4336</sup> unto God<sup>2316</sup> uncovered?<sup>177</sup>

Die Griekse woord hier is: [Afr. Onbedek]

G177 aak-at-ak-al'-oop-tos

From G1 (as a negative particle) and a derivative of a compound of G2596 and G2572; unveiled: - uncovered.



### Matthew Henry Commentary

"The woman was made for the man, to be his help-meet, and not the man for the woman. She was naturally, therefore, made subject to him, because made for him, for his use, and help, and comfort. And she who was intended to be always in subjection to the man should do nothing, in Christian assemblies, that looks like an affectation of equality. 4. *She ought to have power on her head, because of the angels. Power, that is, a veil, the token, not of her having the power or superiority, but being under the power of her husband, subjected to him, and inferior to the other sex.* Rebekah, when she met Isaac, and was delivering herself into his possession, put on her veil, in token of her subjection, [Gen 24:65](#). Thus would the apostle have the women appear. In Christian assemblies, even though they spoke there by inspiration, *because*

*of the angels*, that is, say some, because of the evil angels. The woman *was first in the transgression, being deceived by the devil (1Ti 2:14)*, which increased her subjection to man, Gen 3:16. Now, believe evil angels will be sure to mix in all Christian assemblies, therefore should women wear the token of their shamefacedness and subjection, which in that age and country, was a veil. Others say because of the good angels. Jews and Christians have had an opinion that these ministering spirits are many of them present in their assemblies. Their presence should restrain Christians from all indecencies in the worship of God. Note, We should learn from all to behave in the public assemblies of divine worship so as to express a reverence for God, and a content and satisfaction with that rank in which he has placed us."

### Gill commentary

"1Co 11:13 - Judge in yourselves,..... The apostle having gone through a variety of reasoning and arguments, showing the superiority of the man to the woman, by which he would prove, that the one should be covered, and the other uncovered, returns to his subject again, and appeals to the common sense and understanding of the Corinthians, and makes them themselves judges of the matter; suggesting that the thing was so clear, and he so certain of what he had advanced being right, that he leaves it with them, not doubting but that they would, upon a little reflection within themselves, join with him in this point: is it comely that a woman pray unto God uncovered? in your judgment you can never think so, however pleasing and gratifying such a sight may be, to the lust of the flesh, and to the lust of the eye; he does not mention prophesying, only instances in praying; but it is to be understood of one, as of another; and his meaning is, that it is an uncomely thing in a woman to appear in public service with her head uncovered, whether it be in joining in the public prayers, or in singing of psalms, or in hearing the word expounded; and though the apostle does not put the case of the man's praying to God, or prophesying in his name with his head covered, yet his sense is the same of that, as of the woman's."

Dakes Bybel BI. 184 NT Kolom 1 (d)

Woman were to remain under their customary veils when praying or prophesying.

[1 Cor. 11]

### 10 Reasons for women to be veiled

1. It had been custom for ages for women to be veiled. [Gen24:65/



38:14 & 19/ Ruth 3:15/ Jes3:23.

2. It was a Jewish law that no woman be seen in public unveiled.
3. Among Greeks, Romans and other nations it was also a custom.
4. Only public prostitutes in the East went without veils, hence to pray or prophesy without a veil would be identifying Christianity with harlotry.
5. If a woman appeared in public without a veil she would disgrace her head = husband [verse 3] It would be the same as women who had hair shorn off as punishment for whoredom and adultery [verse 5-6] [Num 5:18]
6. The man was not to wear a veil because he was the image and glory of God. The woman needed one because she was the glory of the man, being created for him. [verse 7-9]
7. The woman needed to wear her veil on her head as a sign of the husband's power over her, thus setting an example of humility and submission to her head - the husband. She would thus be a lesson to angels to submit to God. [verse 10/ 1 Kor 4:9/ Ef 3:10-11/ Eccl 5:6/ 1 Tim 5:21]
8. The woman needed to co-operate fully with the husband and keep the customs as being equally blessed of God. [verse 11-12/ 1 Tim2:9/ 1 Pet 3:1-7]
9. It was becoming to a woman in that day to be veiled and not common for a Christian woman to pray or prophesy unveiled. That would make her like the heathen priestesses who prayed and delivered the oracles bareheaded or with disshevelled hair.
10. It was natural for women to have long hair, thus indicating they should be veiled.



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"Is hierdie voorskrif van Paulus, met betrekking tot die hoofbedekking van die vrou, 'n morele voorskrif vir daardie tyd; of is dit 'n altyd geldende voorskrif vir die biddende en profeterende vrou???"

**Vers 10: "Daarom moet die vrou gesag op die hoof hê" ("n aanduiding van" staan nie in die Grieks nie.) terwille van die engele."**  
[Barclay skryf: the Greek literally means that a woman ought to retain "her authority upon her head"]

By vers 10 lyk dit inderdaad asof die hoofbedekking as sulks as 'n teologiese wet ter sprake is.

Dit bring ons tot die gevolgtrekking dat die vrou 'n eie gesag, magtiging of

waardigheid toegesê is deur God, om te mag bid en profeteer in die gemeente. Die teken van hierdie magtiging is dan die hoofbedekking. **Die vrou moet dus ‘n “gesag”** op haar hoof hê wanneer sy in die openbaar profeteer of bid, ten einde die orde van God te eerbiedig en altyd haar posisie as tweede in die geskape orde te erken, en die man nooit op enige wyse te probeer onttroon as eersgeskapene.

Die beginsel van die hoofbedekking gaan oor God se heerskappy en die mens se onderdanigheid. Omdat die engele die eerste in opstand teen die gesag van God gekom het, getuig die kerk, deur die verteenwoordigende bedekking van die hoof van die vrou, dat God in die kerk bereik het wat Hy begeer, **naamlik ‘n erkenning van Sy alleen soewereiniteit**, en die engele sien dit en verheerlik God.

**Gesag op haar hoof beteken, “nie ek nie, maar een hoër as ek – Christus, (en deur Christus dan ook die man in God se orde.)” Gesag op die hoof is soos ‘n kroon.** ‘n Kroon gee die koning magtiging om op te tree as iets wat hy in homself nie is nie – **‘n staatshoof**. **Gesag op die hoof van die vrou is ook haar magtiging om op te tree as iets wat sy nie in haarself kan wees nie – ‘n profetes.**

Só groot en diep is die betekenis van die hoofbedekking. Dit is nie slegs sosiaal-eties nie, maar wel deeglik ook teologies-liturgies en simboliseer die hele plan en orde van God.

Die vrou kan dus nooit in die kerk as vrou in eiereg praat of optree nie, maar wel as vrou gemagtig deur God se gesag, waarvan die uiterlike simbool haar hoofbedekking is. Sou sy dit aflê, sou sy haar vrou-wees verloën, die orde van God se heilsplan versteur, en in die gemeente die bevoegdheid tot bid of profeteer verloor."

[Mev Möller]

=====  
Kinder-  
Kleredrag:

Wat egter hartverskeurend is, is die feit dat daar van ons dogtertjies sekssimbole



gemaak word deur die modes wat modeontwerpers vir hulle ontwerp. Hulle kleredrag maak hulle 'groot' lank voor hulle tyd.

'n Groot euwel in hierdie verband is natuurlik die TV stories vir kinders en die 'kindersterre' wat daarin speel.

## Die Jeug se Kleredrag:

Ons jeug se kleredrag word net al slordiger en meer gehawend. Om nie eers van die haarstyle te praat nie. Ons was gewoon dat dit arm mense is, soms selfs mense met 'n baie swak opvoeding, wat stukkende klere dra. Vandag betaal die jongmense (se ouers) ongelooflike bedrae geld vir stukkende klere. **'n Mens se gesonde verstand sê tog** vir jou dat daar iewers iets moet verkeerd wees as mense doelbewus en ten duurste gaan STUKKENDE klere koop. Hoekom koop hulle dan 'nuwe' klere, as hulle verflenterde goed wil hê? Maak net die ou goed vol gate! Dis immers baie goedkoper.



En dan die haarstyle. Dit lyk of die goed NOOIT gekam word nie. En soos ons verstaan moet die ouers weer-eens opdok vir allerhande 'middels' om die hare so deurmekaar te kry. Party lyk werklik of hul hare met 'n eierklitser 'gekam' is. Hoe slordiger en morsiger hulle lyk hoe beter voel hulle skynbaar.



Jongmense, 'n kind van Jesus is netjies en skoon op homself. Jou liggaam is die tempel van die Heilige Gees. Dink jy werklik die Heilige Gees wil in 'n tempel woon wat net soos die sondaar, of selfs 'n satanis lyk?

Al hierdie modegiere word deur die Satan self **geïnspireer en geïniseer** om die mensdom so VER as moontlik van GOD af weg te lok.

Efes 5:1 sê "Wees dan navolgers van God soos geliefde kinders;" [Ons mag nie navolgers van die wêreld en van Satan wees nie.]

Ook vir ons jeug sê 1Joh 2:15 Moenie die wêreld liefhê of die dinge wat in die wêreld is nie. [ [Dit beteken ook die plesiere en modes van die wêreld](#)] As iemand die wêreld liefhet, dan is die liefde van die Vader nie in hom nie.

Rom 12:2 En word nie aan hierdie wêreld gelykvormig nie, maar word verander deur die vernuwing van julle gemoed, sodat julle kan beproef wat die goeie en welgevallige en volmaakte wil van God is.

Ons besef dat dit nie maklik sal wees nie, maar wanneer jy 'n besluit vir Jesus geneem het, en jou lewe aan Hom oorgee, SAL HY jou deurdra, al word die stryd ook hoe swaar.

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"What do baggy pants really say?

There are a few theories explaining why in the early 1990's young black men started wearing extremely baggy pants and "sagging" them. One theory is that hip-hop icons co-opted the look from prisoners who were given one-size-fits-all pants but no belts, so they wouldn't hang themselves or use them as weapons. The performers added a swagger as an accessory, and the style became a fashion statement that had quasi-political undertones.

[Pant sagging started in male correctional facilities many years ago, no one knows exactly when. It was a sign that one Inmate was the 'girl friend' of another and that they were willing to have rear end sex with them whenever it was wanted by the other half of the couple. Over time it became a gang signal, and the color of the boxers that were showing indicated which gang the guy belonged to.] So few young people know this, but I have a feeling if they did, they would hike them up real quick!



At the end of the 1990s, interest in lower waist pants, especially jeans, began to increase, and there was a reactionary push against high waist styles, which were dismissed as "mom jeans" (though these may be making a comeback). As such, fashion designers began marketing hipster styles, especially to teen girls and young adult women. While at first, the hipster was below the waist, the drop in waistline got even more dramatic in some of these pants, to the point where sitting down or bending over would reveal a considerable amount of the buttocks. This look might be paired with **thong panties, producing a "whale tail"** appearance of the panties rising above the waist of the jeans.

Whale tail is the Y-shaped waistband of a thong or

Whale tail is the Y-shaped waistband of a thong or



Stertriem  
[G-string?]

g-string when visible above the waistline of low-rise jeans, shorts, or a skirt that resembles whale's tail.

Intentionally or unintentionally, a whale tail is exposed above the trousers mostly when sitting or bending, or even while standing. The frequency or occasion depends on the style of trousers, the style of underwear, and the way they are worn. Flashing whale tails became popular in the early 2000's, together with the rise of low-rise jeans and thong underwear.

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Interessante Feite:

**Die eerste “dames langbroek” is deur Mary Quant ontwerp vir ’n lesbiese vrou wat wou hê dat haar “minnaar” ’n “manliker” voorkoms moet hê. Nou kon lesbieërs mekaar ook makliker in die openbaar uitken en met mekaar kontak maak.**

Net so het Mary Quant ook die mini-rok vir die prostitute ontwerp, sodat hulle maklik uitkenbaar vir hul 'kliënte' sou wees.

**Watter beeld dra ons kleredrag uit aan “dié wat weet wat dit beteken”.**

Alhoewel ons weet dat ons innerlike lewe skoon en heilig voor God moet wees, moet ons hiermee volstaan, dat as God 'n vrou se voorkoms so belangrik ag, dat Hy dit in sy Woord aanspreek, Hy wel baie duidelik en verseker belangstel in ons uiterlike. [1 Tim 2:9-10; 1 Pet 3:2-4; Spr 31:21-22 ]

Nooi Christus ook in jou klerekas in. Laat Hom toe om jou te help besluit watter tipe klere jy behoort te dra.

Die Here verwag van 'n vrou om vroulik, beskeie, kuis, ingetoë, eerbaar en fatsoenlik in die keuse van haar kleredrag te wees.

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Grimering:

Jer 4:30 En jy, verwoeste, wat gaan jy doen? Al trek jy skarlaken klere aan, al versier jy jou met goue sieraad, al laat jy jou oë groter lyk met swart verf—tevergeefs maak jy jou mooi; minnaars versmaad jou, hulle soek jou lewe.

Jer 4:30 And *when* thou<sup>859</sup> art spoiled, <sup>7703</sup> what<sup>4100</sup>



wilt thou do?<sup>6213</sup> Though<sup>3588</sup> thou clothest<sup>3847</sup> thyself with crimson,<sup>8144</sup>  
though<sup>3588</sup> thou deckest<sup>5710</sup> thee with ornaments<sup>5716</sup> of gold,<sup>2091</sup>  
though<sup>3588</sup> thou rentest<sup>7167</sup> thy face<sup>5869</sup> with painting,<sup>6320</sup> in vain<sup>7723</sup>  
shalt thou make thyself fair;<sup>3302</sup> *thy* lovers<sup>5689</sup> will despise<sup>3988</sup> thee,  
they will seek<sup>1245</sup> thy life.<sup>5315</sup>

2 Kon. 9:30 En Jehu het in Jísreël gekom. Toe Isébel dit hoor, het sy haar oë swart geverf en haar hoof versier en deur die venster uitgekyk.

Eseg 23:40 Ja, hulle het selfs na manne gestuur wat van ver gekom het--aan wie 'n boodskapper gestuur is, en kyk, hulle het gekom! --vir wie jy jou gewas, jou oë geverf en sierade[juwele] aangesit het.

Eze 23:40 And furthermore,<sup>637</sup> that<sup>3588</sup> ye have sent<sup>7971</sup> for men<sup>376</sup> to come<sup>935</sup> from far,<sup>4480, 4801</sup> unto<sup>413</sup> whom<sup>834</sup> a messenger<sup>4397</sup> *was* sent;<sup>7971</sup> and, lo,<sup>2009</sup> they came:<sup>935</sup> for whom<sup>834</sup> thou didst wash<sup>7364</sup> thyself, paintedst<sup>3583</sup> thy eyes,<sup>5869</sup> and deckedst<sup>5710</sup> thyself with ornaments,<sup>5716</sup>

*Wie het hulle oë swart geverf? Die Godvresende vroue van die Bybel? NEE!! Dit was Isébel, die hoere, die prostitute! [Nie 'n goeie voorbeeld om na te volg nie!]*

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### Onderskeid:

Mal 3:18 Dan sal julle weer die onderskeid sien tussen die regverdige en die goddelose, tussen die wat God dien en die wat Hom nie dien nie.

Rom 8:7 omdat wat die vlees bedink, vyandskap teen God is; want dit onderwerp hom nie aan die wet van God nie, want dit kan ook nie.

Rom 8:8 En die wat in die vlees is, kan God nie behaag nie;

Rom 8:9 julle is egter nie in die vlees nie, maar in die Gees, as naamlik die Gees van God in julle woon. Maar as iemand die Gees van Christus nie het nie, dié behoort nie aan Hom nie.

\_Rom 12:2 En word nie aan hierdie wêreld gelykvormig nie, maar word verander deur die vernuwing van julle gemoed, sodat julle kan beproef wat die goeie en welgevallige en volmaakte

wil van God is.

Rom 13:14 Maar beklee julle met die Here Jesus Christus, en maak geen voorsorg vir die vlees om sy begeerlikhede te bevredig nie.

1Joh 2:15 Moenie die wêreld liefhê of die dinge wat in die wêreld is nie. As iemand die wêreld liefhet, dan is die liefde van die Vader nie in hom nie.

Exo 23:2 Jy mag die meerderheid nie volg in verkeerde dinge nie. .....

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Die BO-kleed:

Net soos die vrou **‘n aanduiding van gesag** (hoed of mantilla) **op haar hoof moet hê, moet die man ook ‘n** aanduiding van gesag (skouer-kleed) aanhê wanneer hy nader kom om God te aanbid en dien. Die baadjie dien dan as **die “skouerkleed/bo-kleed”**.



1Sam 2:18 Maar Samuel het as seun gedien voor die aangesig van die HERE, **omgord met ‘n linne-skouerkleed.**

1Sam 2:28 En Ek het hom vir My as priester uitgekies uit al die stamme van Israel om op my altaar te klim om die reukwerk aan die brand te steek, om die skouerkleed te dra voor my aangesig; en Ek het aan die huis van jou vader al die vuuroffers van die kinders van Israel gegee.

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God se gesagsorde:

1Kor 11:3 Maar ek wil hê dat julle moet weet dat Christus die hoof is van elke man, en die man die hoof van die vrou, en God die hoof van Christus.

Die Ou Testament leer ons baie duidelik watter streng reëls, God bepaal

het in verband met kleredrag vir die Priesters.

Openb. 1:5 en van Jesus Christus, die getroue getuie, die eersgeborene uit die dode en die Owerste oor die konings van die aarde! Aan Hom wat ons liefgehad het en ons van ons sondes gewas het in sy bloed

Openb. 1:6 en ons gemaak het konings en priesters vir sy God en Vader, aan Hom die heerlikheid en die krag tot in alle ewigheid!  
Amen.

Kan ons dan so vermetel wees om God so te min-ag dat ons sommer in slenterdrag kerk toe kom om Hom te aanbid?

Nee! Net ons ALLERBESTE is goed genoeg vir SY ALLERHOOGSTE.

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'n Laaste paar gedagtes:

[http://www.ladiesagainstfeminism.com/artman/publish/  
Femininity amp Modesty 16/  
Modesty and the Christian Woman](http://www.ladiesagainstfeminism.com/artman/publish/Femininity_amp_Modesty_16/Modesty_and_the_Christian_Woman)

"The woman of gentle, discreet femininity invites honor and distinction. Men hush their rough talk when she enters the room. Men think twice before letting a door close in her face. No one would dream of slapping her on the back or sharing a coarse jest with her. The clothing she chooses to wear partially explains the preferential treatment she receives, but it goes deeper than what is on the outside. Her feminine beauty grows from within--from her obedience **to God's commands for womanly behavior.** As our culture continues to toss aside male-female distinctions in favor of "gender neutrality," we must strive even more to be womanly and make modesty look as wonderful as it really is.

No matter how we approach this topic, we have to understand that modesty must always begin on the inside. Outward apparel is



important, but it is not the be-all and end-all of modesty

We are called to be "set apart" and different. Today it is nearly impossible to tell many Christian ladies from their worldly counterparts. "

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[http://www.biblicalperspectives.com/books/christian\\_dress/5.html](http://www.biblicalperspectives.com/books/christian_dress/5.html)

"Dress and appearance are an important index of Christian character. Clothes and appearance are most powerful nonverbal communicators not only of our socio-economic status, but also of our moral values. **We are what we wear. This means that the outward appearance is an important index of Christian character.**

Some dress in accordance with certain fashions to please others. They want to be accepted by their peers by dressing like them. **The Christian, however, dresses to glorify God.** Clothes are important for Christians because they serve as a frame to reveal the picture of the One whom the Christian serves.

**As Christians we cannot say, "What I look like is no one's business!"** because what we look like reflects on our Lord. My house, my car, my personal appearance, my use of time and money, **all reflect how Christ has changed my life from the inside out.** When Jesus comes into our lives, He does not cover our blemishes with cosmetic powder, but He cleanses us wholly by working from within. This inner renewal is reflected in the outward appearance.

The most effective witness to the change that Christ has wrought within is not a painted smile on the face of a seductively dressed woman, but a radiant smile on the face of a clean, becomingly dressed woman. A too-sophisticated, coiffured, and made-up appearance, with glittering jewels and extravagant clothes, reveals not the spontaneous radiance of a God-centered personality, but the studied, artificial image of a self-centered individuality.

Adorning our bodies with colorful cosmetics, glittering jewelry, and luxurious clothes reveals inner pride and vanity, which are destructive to ourselves and to others.

Jezebel stands out in the Bible for her determined effort to seduce the Israelites into idolatry. The inner corruption of her heart is revealed by

the attempt she made even in her final hour to look her seductive best by painting her eyes and adorning herself for the arrival of the new king, Jehu (2 Kings 9:30). But the king was not fooled, and she died an ignominious death. Because of this her name has become a symbol of seduction in Biblical history (Rev 2:20).

Ezekiel dramatizes the apostasy of Israel and Judah through the allegory of two women, Oholah and Oholibah, who, like Jezebel, painted their eyes and decked themselves with ornaments to entice men to commit adultery with them (Ezek 23). In this allegory again we find cosmetics and ornaments associated with seduction, adultery, apostasy, and divine punishment.

Jeremiah also uses the allegory of a seductive woman dressed in scarlet, with painted eyes and decked with jewelry, to represent the politically abandoned Israel, who is vainly trying to attract her former idolatrous allies (Jer 4:30). Here again cosmetics and jewelry are used to seduce men into adulterous acts.

To experience inner spiritual renewal and reconciliation with God, it is necessary to remove all outward besetting objects of idolatry, including jewelry and ornaments. We have found this **truth expressed especially through the experience of Jacob's family at Shechem and of the Israelites at Mount Horeb**. In both instances ornaments were removed to effect reconciliation with God.

At Shechem Jacob summoned his family members to remove their outward idols and ornaments (Gen 35:2-3) as a means of preparing themselves for an inward spiritual cleansing at the altar he intended to build at Bethel. The response was commendable: "So they gave to Jacob all the foreign gods that they had, and the rings that were in their ears; and Jacob hid them under the oak which was near Shechem" (Gen 35:4). At Mount Horeb God requested the Israelites to remove their ornaments as proof of their sincere repentance for worshiping the golden calf: "So now put off your ornaments from you, that I may know what to do with you" (Ex 33:4). Again the response of the people was positive: "Therefore the people of Israel stripped themselves of their ornaments, from Mount Horeb onward" (Ex 33:5). We noted that the phrase "**from Mount Horeb onward**" implies that repentant Israelites made a commitment at Mount Horeb to discontinue the use of ornaments in order to show their sincere desire to obey God. Both at Shechem and Mount Horeb the removal of ornamental jewelry was preparatory to

a renewal of a covenant commitment to God.

These experiences teach us that wearing ornamental jewelry contributes to rebellion against God by fostering selfglorification, and that removing it facilitates reconciliation with God by encouraging a humble attitude. Thus it is important for us to remember that to experience spiritual renewal and reformation, we need to remove from our hearts the idols we cherish, whether they be jewelry, cosmetics, immodest clothes, professional goals, cars, or homes, and replace them with devotion to God.

Christians should dress in a modest and decent way, showing respect for God, themselves, and others. This principle is found in **Paul's use of the terms *kosmios* and *aidos***—"well-ordered" and "decent"—to describe the appropriate adorning of the Christian woman (1 Tim 2:9). With reference to clothing, the terms mean that Christians must dress in a *well-ordered, decorous, decent manner*, without causing shame or embarrassment to God, themselves, or others.

We can violate the Christian dress code of modesty by neglecting personal appearance as well as by giving excessive attention to it. "Dress neatly and becomingly," Ellen White counseled, "but do not make yourself the subject of remarks either by being overdressed or by dressing in a lax, untidy manner. Act as though you knew that the eye of heaven is upon you, and you are living under the approbation or disapprobation of God." By dressing modestly, the Christian woman plays a key role in maintaining public morality. The apostolic admonition to dress modestly and decently summons us to reject the seductive dictates of fashion, choosing instead to reflect in our outward appearance the natural beauty of simplicity and of elevated purity.

Christians should dress soberly, restraining any desire to exhibit themselves by wearing eye-catching clothes, cosmetics, or jewelry. This principle is found in **Paul's use of the term *sophrosune***—"soberly,"—to describe appropriate Christian adorning (1 Tim 2:9). Paul pictures the converted Christian woman as one who dresses soberly by restraining her desire to exhibit herself through wearing *elaborate hair styles, gold, pearls, or expensive clothes* (1 Tim 2:9). Her appearance does not say, **'Look at me; admire me,' but rather, "Look at how Christ has changed me from the inside out."**

Wearing finger rings is not compatible with the Biblical principles of modesty; historically, they have tempted people to wear all kinds of jewelry. This principle is derived from the Biblical disapproval of wearing ornamental jewelry (1 Tim 2:9; 1 Peter 3:3-4; Gen 35:2-4; Ex 33:3-5). The only finger ring mentioned in the Bible several times is the signet ring (Jer 22:24; Gen 41:42; Esth 3:10, 12; Luke 15:22), which was used to seal various documents and contracts. The wearing of the signet ring is not condemned in the Bible, presumably because it was regarded as an instrument of authority rather than an ornament.

In the early church the use of the marital ring evolved through three main stages. In the first stage, the apostolic period, there was no apparent use of the marital ring. In the second stage, the second and third centuries, there was a restricted use of only one plain, inexpensive conjugal ring. In the final stage, from the fourth century onward, there was a proliferation of all kinds of ornamental gold rings set with gems to display wealth, pride, and vanity. This was true not only for the laity but also for the clergy. Church leaders bedecked and bejeweled themselves with gold rings, precious stones, and gold embroidered vestments.

Christians should respect gender distinctions in clothing by wearing clothes that affirm their male or female identities. This principle is plainly taught in the law found in Deuteronomy 22:5, which prohibits wearing the clothes of the opposite sex. We have found that the Bible attaches great importance to preserving gender distinctions in dress as well as in functional roles, because these are fundamental to our understanding of who we are and what role God wants us to fulfill.

A woman who wants to function as a man will most likely dress like a man. Similarly a man who wants to be treated as a woman will most likely wear feminine items like jewelry, perfume, and ornate clothing. This means that when we blur the gender distinctions by wearing genderless clothing, we gradually lose our male or female identity and experience an identity crisis and confusion of roles.

We have found that role confusion is present today in the home, in the workplace, and in the church, making it increasingly difficult to tell where the role of a man ends and that of a woman begins. Christians **must recognize today's attempts to abolish male and female** distinctions, especially through the popularity of genderless

## **clothing, as Satan's effort to destroy the order and beauty of God's creation.**

At a time when modern fashion seems bent on abolishing gender distinctions in clothing, it is not always easy for Christians to find clothes that affirm their gender identity. **But it has never been easy to live by Biblical principles.** Yet this is our Christian calling, not to conform to the perverted values and styles of our society, but to be a transforming influence in this world through the enabling power of God.

Conclusion. Clothes do not make a Christian, but Christians reveal their identity through their clothes and appearance.

To follow Jesus in our dress and adornment means to stand apart from the crowd by not painting up, jewelizing up, and dolling up our bodies as do the rest. This takes courage. Courage not to conform to the seductive dictates of fashion, but to be transformed by the sensible directives of the Word of God (Rom 12:2). Courage to distinguish between the capricious mode that changes and the sensible style **that remains. Courage to reveal the loveliness of Christ's character, not** by the external decoration of our bodies "with gold or pearls or expensive clothes" (1 Tim 2:9, NEB), but by the internal beautification of our souls with the graces of the heart, **the gentle and quiet spirit which is precious in God's sight (1 Pet 3:4).** Courage to dress, not to glorify ourselves by wearing glittering jewelry and eye-catching clothes, but to glorify God by dressing modestly, decently, and soberly."

"Our outward appearance is a constant silent witness of our Christian identity. May it always tell the world that we live to glorify God and not ourselves."

Open 3:20 Kyk, Ek staan by die deur en Ek klop. As iemand my stem hoor en die deur oopmaak, sal Ek ingaan na hom toe en saam met hom maaltyd hou, en hy met My.



Jesus se uitnodiging !!!!!

1Joh 1:9 As ons ons sondes bely, Hy is getrou en regverdig om ons die sondes te vergewe en ons van alle ongeregtigheid te reinig. \ Psm 38:19(b) Ek is bekommerd oor my sondes !!!

Tussen die hemel en die hel **is daar 'n kloof**—die kloof van die ewigheid. Hierdie kloof is onoorbrugbaar. Tussen die hemel en **die aarde is daar ook 'n kloof**—die kloof van tyd. Hierdie kloof is egter oorbrugbaar deur die **bloed van Jesus Christus**. U sal eendag self voor God moet staan en rekenskap gee van u lewe. U sal nie kan sê dat u nie geweet het nie.

Joh 12:48 Wie My verwerp en my woorde nie aanneem nie, het een wat hom oordeel: die woord wat Ek gespreek het, dit sal hom oordeel in die laaste dag. \ Hand 17:30 onkunde oorgesien

Jes 1:18 Kom nou en laat ons die saak uitmaak, sê die HERE: al was julle sondes soos skarlaken, dit sal wit word soos sneeu; al was dit rooi soos purper, dit sal word soos wol.

Amos 4:12 –.....**maak jou klaar om jou God te ontmoet,.. “MARANATA=JESUS KOM SPOEDIG TERUG !**

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Indien u enige berading, geestelike hulp of gebed benodig, kan u ons kontak by bogenoemde kontak besonderhede.

## Die Here seën U !!!



As ons ontmoet en jy vergeet ons, het jy niks verloor nie, maar as jy **Jesus Christus** ontmoet het en jy vergeet **Hom**, het jy alles verloor.

