

## **~DRESS (1303)**

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- .. Garments**
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· Apart from mention, with some description, of various articles of clothing in the Bible, there is little historical information as to the dress worn by the Hebrews far less than that of the Egyptians and the Assyrians.

· The reason is that the nation of Israel did not erect monuments or make inscriptions lauding their military victors, with figures of themselves from which we could get an idea as to their style of dress. Numerous Egyptian and Assyrian bas-reliefs, and those of other nations, illustrate the dress of their own peoples, and several show captives of different nationalities.

· Some of those depicted are believed to be Hebrews, but this cannot be proved. It seems reasonable, however, that some of the clothing worn today by people in the Bible lands may be roughly similar to what was worn centuries ago, since the same purposes are served and since some customs have remained unchanged for centuries.

· On the other hand, archaeological evidence seems to show that the Hebrews used color in their dress to a greater extent than do the modern Arab Bedouin.

· Additionally, the dress worn by modern-day Jews and by other people in those lands has often been greatly influenced by religion and by Greek, Roman, and Western customs, so that we can at best get only a general idea by comparison.

- .. Materials**

- The very earliest clothing material was the fig leaf, Adam and Eve sewing fig leaves together to make loin coverings.
- Then the eyes of both of them became opened and they began to realize that they were naked. Hence they sewed fig leaves together and **made loin coverings for themselves**. (**Genesis 3:7**)
- Later, Yehowah made them long garments of skin.
- And Yehowah God proceeded to make long garments of skin for Adam and for his wife and to clothe them. (**Genesis 3:21**)
- **A hair garment** was used by Elijah and by Elisha as an official garment of their prophetic ministry. Elijah also wore a belt of leather. John the Baptizer **dressed** similarly.
- So they said to him; A man possessing a **hair garment**, with a **leather belt girded** about his loins. Immediately he said; It was Elijah the Tishbite. (**2 Kings 1:8**)
- After that he picked up the official garment of Elijah that had fallen off him, and went back and stood by the shore of the Jordan. (**2 Kings 2:13**)
- They were stoned, they were tried, they were sawn asunder, they died by slaughter with the sword, they went about in **sheepskins, in goatskins**, while they were in want, in tribulation, under ill-treatment. (**Hebrews 11:37**)
- But this very John had his **clothing of camels hair** and a leather girdle around his loins, his food too was insect locusts and wild honey. (**Matthew 3:4**)
- Sackcloth, usually made of hair,
- And I saw when he opened the sixth seal, and a great earthquake occurred, and the sun became **black as sackcloth** of hair, and the entire moon became as blood. (**Revelation 6:12**)
- Was worn by mourners.
- And Mordecai himself got knowledge of everything that had been done, and Mordecai proceeded to rip his garments apart and put on **sackcloth** and ashes and go out into the middle of the city and

cry out with a loud and bitter outcry. (**Esther 4:1**)

- And I proceeded to weep with the fasting of my soul, but it came to be for reproaches to me. (**Psalms 69:10**)
- When I made **sackcloth my clothing**, then I became to them a proverbial saying; (**Psalms 69:11**)
- And I will cause my two witnesses to prophesy a thousand two hundred and sixty days **dressed in sackcloth**. (**Revelation 11:3**)
- Linen and wool were the principal fabrics.
- As for a garment, in case the plague of leprosy develops in it, whether in a **woolen garment** or in a **linen garment**. (**Leviticus 13:47**)
- Or in the warp or in the woof of the **linen** and of the **wool**, or in a skin or in anything made of skin. (**Leviticus 13:48**)
- And the yellowish-green or reddish plague does develop in the garment or in the skin or in the warp or in the woof or in any article of skin, it is the plague of leprosy, and it must be shown to the priest. (**Leviticus 13:49**)
- And the priest must see the plague, and he must quarantine the plague seven days. (**Leviticus 13:50**)
- When he has seen the plague on the seventh day, that the plague has spread in the garment or in the warp or in the woof or in the skin for any use for which the skin may be made, the plague is malignant leprosy. It is unclean. (**Leviticus 13:51**)
- And he must burn the garment or the warp or the woof in the wool or in the linen, or any article of skin in which the plague may develop, because it is malignant leprosy. It should be burned in the fire. (**Leviticus 13:52**)
- But if the priest takes a look, and, there now, the plague has not spread in the garment or in the warp or in the woof or in any article of skin. (**Leviticus 13:53**)
- The priest must also command that they should wash that in which the plague is, and he must quarantine it a second seven

days. (**Leviticus 13:54**)

- And the priest must look at the plague after it has been washed out, and if the plague has not changed its look and yet the plague has not spread, it is unclean. You should burn it in the fire. It is a low spot in a threadbare patch on either its underside or its outside. (**Leviticus 13:55**)
- But if the priest has taken a look, and, there now, the plague is dull after it has been washed out, he must then tear it out of the garment or the skin or the warp or the woof. (**Leviticus 13:56**)
- However, if it still appears in the garment or in the warp or in the woof or in any article of skin, it is breaking out. You should burn in the fire whatever it is in which the plague is. (**Leviticus 13:57**)
- As for the garment or the warp or the woof or any article of skin that you may wash, when the plague has disappeared from them, it must then be washed a second time, and it must be clean. (**Leviticus 13:58**)
- This is the Law of the plague of leprosy in a garment of wool or of linen, or in the warp or in the woof, or in any article of skin, in order to pronounce it clean or to declare it unclean. (**Leviticus 13:59**)
- She has sought wool and linen, and she works at whatever is the delight of her hands. (**Proverbs 31:13**)
- The coarser fabrics of the poor were made of **goat hair** and **camel hair**, although they also used **wool**. **Linen** was a more expensive material. **Cotton** may also have been used. In only one place in the Bible is it certain that **silk** is mentioned, it being listed as an article of Babylon the Great's commerce.
- A full stock of gold and silver and precious stone and pearls and **fine linen** and **purple and silk and scarlet**, and everything in scented wood and every sort of ivory object and every sort of object out of most precious wood and of copper and of iron and of marble. (**Revelation 18:12**)
- Garments were of **various colors, variegated, and striped, and some were embroidered.**

- Ought they not to find, ought they not to distribute spoil, a womb, two wombs to every able-bodied man, **spoil of dyed stuffs for Sisera, spoil of dyed stuffs, an embroidered garment, dyed stuff, two embroidered garments** for the necks of men of spoil? (**Judges 5:30**)
- Varieties of weave existed. The High Priests **white linen robe** was woven **in checkerwork**.
- And you must weave in **checker-work the robe** of fine linen and make a turban of fine linen, and you will make a sash, the work of a **weaver**. (**Exodus 28:39**)
- The Israelites who were not priests might wear a garment of linen and another of wool but were forbidden by God's Law to wear a garment of two sorts of thread, mixed.
- You people should keep my statutes: You must not interbreed your domestic animals of two sorts. You must not sow your field with seeds of two sorts, and you must not put upon yourself **a garment of two sorts of thread, mixed together**. (**Leviticus 19:19**)
- You must not wear mixed stuff of wool and linen together. (**Deuteronomy 22:11**)

See Also **CLOTH**

See Also **DYES, DYEING**

## •• **Garments**

- The general term for **garment** most often used in the **Hebrew** Scriptures is *be'ghedh*. Other terms were used, sometimes in a general way, but they also appear in places as applying to specific articles of clothing.

## •• **Inner Garments**

- There seems to have been an innermost garment in the form of a loincloth, or perhaps drawers, worn next to the skin, for the exposure of absolute nakedness was shameful.
- The priests were required to wear linen drawers **Hebrew, *mikh-na-sa'yim*** to prevent indecent exposure when they served at the altar. Pagan priests sometimes served naked, a thing disgusting to Yehowah.

- And make **drawers of linen** for them to cover the naked flesh. From the hips and to the thighs they are to extend. (**Exodus 28:42**)
- And they must be upon Aaron and his sons when they come into the tent of meeting or when they go near to the altar to minister in the holy place, that they may not incur error and certainly die. It is a statute to time indefinite for him and his offspring after him. (**Exodus 28:43**)
- The **Hebrew**, *sa-dhin'* was an **undergarment** worn by both men and women.
- And the hand mirrors and the **undergarments** and the **turbans** and the **large veils**. (**Isaiah 3:23**)
- Some think that one form of this inner article of clothing was in the nature of a **wraparound garment**. It would be worn without outer garments by workmen in fields or by fishermen, carpenters, hewers of wood, drawers of water, and so forth.
- When worn beneath outer clothing, the style of it appears to have been **shirtlike**, reaching to or below the knees, **having sleeves and worn with or without a sash**. It was made of wool or linen.
- The **Hebrew** *kut-to'neth*, a type of **robe**, seems to correspond to the **Greek** *khi-ton'*. Both terms are most widely used to refer to a tunic or shirtlike article of apparel, long or half-sleeved, reaching to the knees or to the ankles.
- It was the indoor costume for family life and familiar outdoor surroundings. In some styles of the *kut-to'neth*, or *khi-ton'*, the fabric may have been draped over one shoulder, leaving the other bare, and was white or of varied colors.
- The longer style might be slit in each side from the hem up about 30 centimeters (1 foot) for freedom of walking. Some were of linen but probably more often of wool, especially among the poor. This garment was also worn by both men and women, a woman's robe likely being longer.
- *Kut-to'neth* is the word used for the robe of the High Priest and the underpriests.

- And you must weave in checker-work the robe of fine linen and make a turban of fine linen, and you will make a sash, the work of a weaver. (**Exodus 28:39**)
- And for Aaron's sons you will make **robes**, and you must make **sashes** for them, and you will make **headgears** for them for glory and beauty. (**Exodus 28:40**)
- The word is also used for Joseph's **long striped shirtlike garment**.
- And Israel loved Joseph more than all his other sons, because he was the son of his old age, and he had a **long, striped shirtlike garment** made for him. (**Genesis 37:3**)
- And for Tamar's **striped robe**, which she ripped apart in grief and humiliation.
- Now upon her there was a striped robe, for that was the way the daughters of the king, the virgins, used to **dress** with sleeveless coats. So his waiter proceeded to lead her clear outside, and he locked the door behind her. (**2 Samuel 13:18**)
- Jesus inner garment **Greek *khi-ton'***, over which the soldiers cast lots, was woven in one piece without a seam.
- Now when the soldiers had impaled Jesus, they took his outer garments and made four parts, for each soldier a part, and the inner garment. But the inner garment was without a seam, being woven from the top throughout its length. (**John 19:23**)
- Therefore they said to one another; Let us not tear it, but let us determine by lots over it whose it will be. This was that the scripture might be fulfilled; They apportioned my outer garments among themselves, and upon my apparel they cast lots. And so the soldiers really did these things. (**John 19:24**)
- The **Greek *kut-to'neth, or khi-ton'***, could be worn with a sash, as in the case of the priests, or without, likely, in most cases, a sash was used. Probably different styles of it were worn, depending on the activity of the wearer.
- One engaged in work or physical activity would reasonably wear a shorter version of the garment, for more liberty of movement. Jude's

illustration, at verse 23, is appropriate, for the *khi-ton'* would be in contact with the flesh.

## • Outer Garments

- The Hebrew *me'il*, a sleeveless coat often open at the front, was worn on top of the *kut-to'neth*, or **white linen robe** of the High Priest.
- After that he put the robe upon him and girded him with the sash and clothed him with the sleeveless coat and put the ephod upon him and girded him with the girdle of the ephod and bound it closely to him with it. (**Leviticus 8:7**)
- The *me'il* was not restricted to the priesthood, however, but was a **common item of apparel**. Samuel, Saul, David, as well as Job and his three companions are among those mentioned as wearing sleeveless coats.
- Also, a little sleeveless coat his mother would make for him, and she brought it up to him from year to year when she came up with her husband to sacrifice the yearly sacrifice. (**1 Samuel 2:19**)
- As Samuel was turning about to go, he immediately grabbed hold of the skirt of his sleeveless coat, but it ripped away. (**1 Samuel 15:27**)
- Further, Jonathan stripped himself of the sleeveless coat that was on him and gave it to David, and also his garments, and even his sword and his bow and his belt. (**1 Samuel 18:4**)
- And David's men began to say to him; Here is the day on which Yehowah does say to you; Look! I am giving your enemy into your hand, and you must do to him just as it may seem good in your eyes. So David rose up and quietly cut off the skirt of the sleeveless coat that belonged to Saul. (**1 Samuel 24:4**)
- And David was **dressed** in a **sleeveless coat of fine fabric**, and also all the Levites carrying the Ark and the singers and Chenaniah the chief of the carrying by the singers, but upon David there was an ephod of linen. (**1 Chronicles 15:27**)
- And Job proceeded to get up and rip his **sleeveless coat** apart and cut the hair off his head and fall to the earth and bow down (**Job**



1:20)

- When they raised their eyes from far off they did not then recognize him. And they proceeded to raise their voice and weep and rip each one his **sleeveless coat** apart and toss dust toward the heavens upon their heads. (**Job 2:12**)
- In each case it is quite clear that it refers to an upper or secondary garment worn over another one. The **Septuagint** often renders *me`il'* in **Greek** as *sto-le'* and *hi-ma'ti-on*, terms denoting an upper garment.
- This article of **dress** was often longer than the *kut-to'neth*. The **Hebrew**, *sal-mah'* may also have been a form of outer garment.
- The *sto-le'*, as referred to in the **Christian Greek Scriptures**, was a stately robe reaching down to the feet. Jesus criticized the scribes for loving to wear this type of robe in public places to attract attention and to impress people with their importance.
- Look out for the scribes who desire to walk around in robes and like greetings in the marketplaces and front seats in the synagogues and most prominent places at evening meals. (**Luke 20:46**)
- The angel at Jesus tomb was wearing this form of clothing.
- When they entered into the memorial tomb, they saw a young man sitting on the right side clothed in a white robe, and they were stunned. (**Mark 16:5**)
- It was this robe, the best, that was put on the prodigal son at his return.
- But the father said to his slaves, Quick! Bring out a **robe**, the best one, and clothe him with it, and put a ring on his hand and sandals on his feet. (**Luke 15:22**)
- And the martyred servants of God in John's vision are clothed with the *sto-le'*.
- And a **white robe** was given to each of them, and they were told to rest a little while longer, until the number was filled also of their fellow slaves and their brothers who were about to be killed

as they also had been. (Revelation 6:11)

- As are also the members of the great crowd.
- After these things I saw, and, look! A great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. (Revelation 7:9)
- And in response one of the elders said to me; These who are dressed in the white robes, who are they and where did they come from? (Revelation 7:13)
- So right away I said to him; My lord, you are the one that knows. And he said to me; These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. (Revelation 7:14)
- Greek, *e-sthes'* usually had reference to a robe or garment that was ornate, splendid. Angels appeared in such attire.
- While they were in perplexity over this, look! Two men in flashing clothing stood by them. (Luke 24:4)
- For, if a man with gold rings on his fingers and in splendid clothing enters into a gathering of you, but a poor man in filthy clothing also enters. (James 2:2)
- Yet you look with favor upon the one wearing the splendid clothing and say; You take this seat here in a fine place, and you say to the poor one; You keep standing; Or; Take that seat there under my footstool. (James 2:3)
- Herod clothed Jesus in such a robe in mockery.
- Then Herod together with his soldier guards discredited him, and he made fun of him by clothing him with a bright garment and sent him back to Pilate. (Luke 23:11)
- After Jesus was scourged at Pilates orders, the soldiers put on him a scarlet cloak *khla-mys'*.
- And disrobing him, they draped him with a scarlet cloak.

(Matthew 27:28)

- Finally, when they had made fun of him, they took the cloak off and put his **outer garments upon him** and led him off for impaling. (Matthew 27:31)
- Greek, *hi-ma'ti-on*.
- And the soldiers braided a crown of thorns and put it on his head and arrayed him with a **purple outer garment**. (John 19:2)
- Accordingly Jesus came outside, wearing the thorny crown and the **purple outer garment**. And he said to them; Look! The man! (John 19:5)
- This was apparently a **cloak** or **robe** worn by kings, magistrates, military officers, and so forth.
- The Hebrew, *sim-lah'* mantle, was the outermost garment worn by the majority. It was also the largest and heaviest, made of **wool**, **linen**, or **goat hair**, and perhaps, in some cases, of **sheepskin** or **goatskin**. The mantle was often the **garment** that was ripped to express grief.
- With that Jacob **ripped his mantles** apart and put sackcloth upon his hips and carried on mourning over his son for many days. (Genesis 37:34)
- Then they ripped their mantles apart and lifted each one his load back onto his ass and returned to the city. (Genesis 44:13)
- At this Joshua **ripped his mantles** and fell upon his face to the earth before the ark of Yehowah until the evening, he and the older men of Israel, and they kept putting dust upon their heads. (Joshua 7:6)
- It seems to have been a large rectangular piece of material, usually placed on the left shoulder, brought up under the right arm from behind, drawn across the chest and thrown back over the left shoulder again, leaving the right arm free.
- In bad weather it was drawn around the body more closely, over both arms, and even covering the head. It was occasionally in the form of a large square piece of material with slits for the arms. The mantle, comparable in some respects to our shawl, could be used as a covering

- At that Shem and Japheth took a **mantle** and put it upon both their shoulders and walked in backwards. Thus they covered their fathers nakedness, while their faces were turned away, and they did not see their fathers nakedness. (**Genesis 9:23**)
- As bed clothing
- For it is his only covering. It is his **mantle for his skin**. In what will he lie down? And it must occur that he will cry out to me, and I shall certainly hear, because I am gracious. (**Exodus 22:27**)
- And here he is charging her with notorious deeds, saying; I have found your daughter does not have evidence of virginity. Now this is the evidence of my daughters virginity. And they must spread out the mantle before the older men of the city. (**Deuteronomy 22:17**)
- To bind or wrap up articles.
- Consequently the people carried their flour dough before it was leavened, with their kneading troughs **wrapped up in their mantles upon their shoulder**. (**Exodus 12:34**)
- Then they said; We shall surely give them. With that they spread out a mantle and went throwing each one the nose ring of his booty into it. (**Judges 8:25**)
- To this the priest said; The sword of Goliath the Philistine, whom you struck down in the low plain of Elah, here it is, wrapped up in a mantle, behind the ephod. If it is what you would take for yourself, take it, because there is no other here except it. And David went on to say; There is none like it. Give it to me. (**1 Samuel 21:9**)
- The *sim-lah'* was worn by both men and women, the woman's being distinguishable from the man's, perhaps in size, color, and decoration such as embroidery.
- God commanded that a woman should not wear a man's garment, nor a man a woman's mantle, this command doubtless being given in order to prevent sex abuses.
- No garb of an able-bodied man should be put upon a woman,

neither should an able-bodied man wear the mantle of a woman, for anybody doing these things is something detestable to Yehowah your God. (**Deuteronomy 22:5**)

- **A poor man might have only one mantle, but the well-to-do had several changes.**
- **For it is his only covering. It is his mantle for his skin. In what will he lie down? And it must occur that he will cry out to me, and I shall certainly hear, because I am gracious. (**Exodus 22:27**)**
- **Executing judgment for the fatherless boy and the widow and loving the alien resident so as to give him bread and a mantle. (**Deuteronomy 10:18**)**
- **To each of them he gave individual changes of mantles, but to Benjamin he gave three hundred silver pieces and five changes of mantles. (**Genesis 45:22**)**
- **Because it was the poor persons covering during the chilly nights, it was forbidden to take a widows garment as a pledge or to keep the garment of a poor man overnight, the mantle here being referred to primarily.**
- **You should by all means return the pledge to him as soon as the sun sets, and he must go to bed in his garment, and he must bless you, and it will mean righteousness for you before Yehowah your God. (**Deuteronomy 24:13**)**
- **You must not pervert the judgment of the alien resident or of the fatherless boy, and you must not seize the garment of a widow as a pledge. (**Deuteronomy 24:17**)**
- **The Greek *hi-ma'ti-on*, **outer garment**, probably corresponds largely to the mantle, *sim-lah'*, of the Hebrew Scriptures. In some cases it appears to have been a loose robe, but more often it was a rectangular piece of material. It was easily put on and thrown off. Usually it was taken off when its owner was working nearby.**
- **And let the man in the field not return to the house to pick up his outer garment. (**Matthew 24:18**)**
- **Throwing off his outer garment, he leaped to his feet and went to Jesus. (**Mark 10:50**)**

- Got up from the evening meal and laid aside his outer garments. And, taking a towel, he girded himself. (**John 13:4**)
- And after throwing him outside the city, they began casting stones at him. And the witnesses laid down their outer garments at the feet of a young man called Saul. (**Acts of Apostles 7:58**)
- Jesus spoke of this piece of apparel when he said; From him that takes away your **outer garment** *hi-ma'ti-on*, do not withhold even the **undergarment** *khi-to'na*.
- To him that strikes you on the one cheek, offer the other also, and from him that takes away your outer garment, do not withhold even the **undergarment**. (**Luke 6:29**)
- He may refer here to a forcible or illegal removal of garments, the outer garment naturally being first to be pulled off.
- And if a person wants to go to court with you and get possession of your inner garment, let your outer garment also go to him. (**Matthew 5:40**)
- He reverses the order. There he is discussing legal action, in which the judges might first award the complainant the *khi-ton'*, the inner garment, which was of less value.
- That *hi-ma'ti-on* and *khi-ton'* may have been used at times interchangeably to mean garment is indicated in the accounts of Jesus trial by Matthew and Mark. The High Priest ripped his clothing to demonstrate forcibly his sanctimoniously assumed horror and indignation. Matthew uses the word *hi-ma'ti-on* here, while Mark uses *khi-ton'*.
- Then the High Priest ripped his outer garments, saying; He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. (**Matthew 26:65**)
- At this the High Priest ripped his inner garments and said; What further need do we have of witnesses? (**Mark 14:63**)
- Or it is possible that in his fervor he ripped one garment, then another.

- The **Greek**, *phe-lo'nes*, which Paul asked Timothy to bring to him in prison, was likely a traveling cloak for protection against cold or stormy weather. It was not a religious or ecclesiastical vestment.
- When you come, bring the cloak I left at Troas with Carpus, and the scrolls, especially the parchments. (**2 Timothy 4:13**)
- The **Hebrew**, *'ad-de'reth* was the official garment of one such as a prophet or a king.
- Then Elijah took his **official garment** and wrapped it up and struck the waters, and gradually they were divided this way and that way, so that both of them went across on the dry ground. (**2 Kings 2:8**)
- When the word reached the king of Nineveh, then he rose up from his throne and put off his **official garment** from himself and covered himself with sackcloth and sat down in the ashes. (**Jonah 3:6**)
- The **prophets official garment** was likely made of **camel** or **goat hair**.
- So they said to him; A man possessing a **hair garment**, with a leather belt girded about his loins. Immediately he said, It was Elijah the Tishbite. (**2 Kings 1:8**)
- But this very John had his **clothing** of **camels hair** and a leather girdle around his loins. His food too was insect locusts and wild honey. (**Matthew 3:4**)
- Now John was **clothed with camels hair** and with a leather girdle around his loins, and was eating insect locusts and wild honey. (**Mark 1:6**)
- Then the first came out red all over like an **official garment of hair**, so they called his name Esau. (**Genesis 25:25**)
- Elijah appointed Elisha as his successor by throwing his **official garment** upon him, and Elisha took up this **garment** after Elijah ascended to the heavens in a windstorm.
- Accordingly he went from there and found Elisha the son of Shaphat while he was plowing with twelve spans before him, and

he with the twelfth. So Elijah crossed over to him and threw his official garment upon him. (**1 Kings 19:19**)

- After that he picked up the **official garment** of Elijah that had fallen off him, and went back and stood by the shore of the Jordan. (**2 Kings 2:13**)
- It was an **official garment** from Shinar that Achan took from the devoted city of Jericho, in violation of Yehowah's command.
- And the sons of Israel went committing an act of unfaithfulness respecting the thing devoted to destruction in that Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took some of the thing devoted to destruction. At this Yehowah's anger grew hot against the sons of Israel. (**Joshua 7:1**)
- When I got to see among the spoil an **official garment** from Shinar, a good-looking one, and two hundred shekels of silver and one gold bar, fifty shekels being its weight, then I wanted them, and I took them, and, look! They are hidden in the earth in the midst of my tent with the money underneath it. (**Joshua 7:21**)
- The **Greek** word *en'dy-ma* is used with reference to a **wedding garment**.
- When the king came in to inspect the guests he caught sight there of a man not clothed with a marriage garment. (**Matthew 22:11**)
- So he said to him; Fellow, how did you get in here not having on a marriage garment? He was rendered speechless. (**Matthew 22:12**)
- To the clothing of the angel at Jesus tomb,
- His outward appearance was as lightning, and his **clothing as white as snow**. (**Matthew 28:3**)
- To John the Baptizers **camel-hair clothing**, and to **garments** in general.
- But this very John had his **clothing of camels hair** and a **leather girdle around his loins**, his food too was insect locusts and wild



honey. (**Matthew 3:4**)

- On this account I say to you; Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to what you will wear. Does not the soul mean more than food and the body than clothing? (**Matthew 6:25**)
- Also, on the matter of clothing, why are you anxious? Take a lesson from the lilies of the field, how they are growing, they do not toil, nor do they spin. (**Matthew 6:28**)
- For the soul is worth more than food and the body than clothing. (**Luke 12:23**)

## .. Veil

- The woman's **headdress** or **veil** that the apostle Paul speaks of in connection with the symbol of woman's subjection to headship is Greek, *pe-ri-bo'lai-on*, something that is thrown around, a wrap.
- But if a woman has long hair, it is a glory to her? Because her hair is given her instead of a **headdress**. (**1 Corinthians 11:15**)
- It is different from the face **veil**, or **covering**, worn by Moses when his face shone so that the Israelites could not look upon it.
- When Moses would finish speaking with them, he would put a **veil** over his face. (**Exodus 34:33**)
- But when Moses would go in before Yehowah to speak with him, he would take away the **veil** until his going out. And he went out and spoke to the sons of Israel what he would be commanded. (**Exodus 34:34**)
- And the sons of Israel saw Moses face, that the skin of Moses face emitted rays, and Moses put the **veil** back over his face until he went in to speak with him. (**Exodus 34:35**)
- And not doing as when Moses would put a **veil** upon his face, that the sons of Israel might not gaze intently at the end of that which was to be done away with. (**2 Corinthians 3:13**)
- Rebekah put on a headcloth when meeting Isaac, her espoused, to denote her subjection.

- Then she said to the servant; Who is that man there walking in the field to meet us? and the servant said; It is my master. And she proceeded to take a head-cloth and to cover herself. (**Genesis 24:65**)
- The **Hebrew** word *tsa-`iph'*, used here, is translated **shawl**, **NW** and **veil** at;
- With that she removed the garments of her widowhood from her and covered herself with a **shawl** and **veiled** herself and sat down at the entrance of Enaim, which is along the road to Timnah. For she saw that Shelah had grown up and yet she had not been given as a wife to him. (**Genesis 38:14**)
- After that she got up and went and removed her **shawl** off her and clothed herself with the garments of her widowhood. (**Genesis 38:19**)

#### .. **Sash - Belt Or Girdle**

- A **sash** was often worn over the inner or the outer garments. When one engaged in some form of physical activity or work, he would gird up his loins by wearing a **sash**, often pulling the ends of the garment up between his legs and tucking these ends under the **sash** so that he would have freedom of movement.
- And the very hand of Yehowah proved to be upon Elijah, so that he **girded** up his hips and went running ahead of Ahab all the way to Jezreel. (**1 Kings 18:46**)
- Immediately he said to Gehazi; **Gird** up your loins and take my staff in your hand and go. In case you encounter anyone, you must not greet him, and in case anyone should greet you, you must not answer him. And you must place my staff upon the face of the boy. (**2 Kings 4:29**)
- And Elisha the prophet, for his part, called one of the sons of the prophets and then said to him; Gird up your loins and take this flask of oil in your hand and go to Ramoth-gilead. (**2 Kings 9:1**)
- The High Priest wore a woven **sash** over his **linen robe**, and when wearing the **ephod**, a **girdle** of the same material was worn to hold the back and front parts of the apron-like ephod close to the waist.

- And these are the **garments** that they will make, a breastpiece, and an ephod and a **sleeveless coat** and a **robe of checker-work, a turban and a sash**, and they must make the holy **garments** for Aaron your brother and his sons, that he may act as priest to me. (**Exodus 28:4**)
- And the girdle, which is upon it for tying it close, according to its workmanship should be of its materials, of gold, blue thread and wool dyed reddish purple and coccus scarlet material and fine twisted linen. (**Exodus 28:8**)
- And you must weave in checker-work the robe of fine linen and make a turban of fine linen, and you will make a sash, the work of a weaver. (**Exodus 28:39**)
- And the **sash of fine twisted linen and blue thread and wool dyed reddish purple and coccus scarlet material**, the work of a weaver, just as Yehowah had commanded Moses. (**Exodus 39:29**)
- A **belt or girdle** was a commonly worn item because of its additional convenience for holding sheathed daggers or swords, money, the inkhorn of the secretary, and so forth.
- Meanwhile Ehud made a sword for himself, and it had two edges, its length being a cubit. Then he **girded** it underneath his **garment** upon his right thigh. (**Judges 3:16**)
- They were close by the great stone that is in Gibeon, and Amasa himself came to meet them. Now Joab was girded, clothed with a **garment**, and upon him there was girded a sword attached to his hip, in its sheath. And he himself came forth, and so it fell out. (**2 Samuel 20:8**)
- And as regards the glory of the God of Israel, it was taken up from over the cherubs over which it happened to be to the threshold of the house, and he began calling out to the man that was clothed with the linen, at whose hips there was the secretary's inkhorn. (**Ezekiel 9:3**)
- Since those engaged in some form of work, and servants or slaves, wore a **sash or girdle**, it came to be symbolic of service or of one ministering to others. Jesus expression let your loins be girded

**figuratively describes readiness for spiritual activity on the part of God's servants.**

- **Let your loins be girded and your lamps be burning. (Luke 12:35)**
- **Jesus laid aside his outer garments and girded himself with a towel. He then ministered to the apostles by washing their feet, thus teaching them, by example, to serve their brothers. The angels seen in vision by John had golden girdles, signifying a most precious service.**
- **Now, because he knew before the festival of the Passover that his hour had come for him to move out of this world to the Father, Jesus, having loved his own that were in the world, loved them to the end. (John 13:1)**
- **So, while the evening meal was going on, the Devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him. (John 13:2)**
- **He, knowing that the Father had given all things into his hands and that he came forth from God and was going to God. (John 13:3)**
- **Got up from the evening meal and laid aside his outer garments. And, taking a towel, he girded himself. (John 13:4)**
- **After that he put water into a basin and started to wash the feet of the disciples and to dry them off with the towel with which he was girded. (John 13:5)**
- **And so he came to Simon Peter. He said to him; Lord, are you washing my feet? (John 13:6)**
- **In answer Jesus said to him; What I am doing you do not understand at present, but you will understand after these things. (John 13:7)**
- **Peter said to him; You will certainly never wash my feet. Jesus answered him; Unless I wash you, you have no part with me. (John 13:8)**
- **Simon Peter said to him; Lord, not my feet only, but also my hands and my head. (John 13:9)**

- Jesus said to him; He that has bathed does not need to have more than his feet washed, but is wholly clean. And you men are clean, but not all. (**John 13:10**)
- He knew, indeed, the man betraying him. This is why he said, Not all of you are clean. (**John 13:11**)
- When, now, he had washed their feet and had put his outer garments on and laid himself down at the table again, he said to them, Do you know what I have done to you? (**John 13:12**)
- You address me; Teacher, and, Lord. And you speak rightly, for I am such. (**John 13:13**)
- Therefore, if I, although Lord and Teacher, washed your feet, you also ought to wash the feet of one another. (**John 13:14**)
- For I set the pattern for you, that, just as I did to you, you should do also. (**John 13:15**)
- Most truly I say to you, A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him. (**John 13:16**)
- And the seven angels with the seven plagues emerged from the sanctuary, clothed with clean, bright linen and girded about their breasts with golden girdles. (**Revelation 15:6**)
- Elijah wore a belt **Hebrew**, 'e-zohr', of leather girded about his loins, as did John the Baptizer, **zo'ne** being the **Greek** word for John's **girdle**.
- So they said to him; A man possessing a hair garment, with a leather belt girded about his loins. Immediately he said; It was Elijah the Tishbite. (**2 Kings 1:8**)
- But this very John had his clothing of camels hair and a leather girdle around his loins. His food too was insect locusts and wild honey. (**Matthew 3:4**)

## •• Fringes And Tassels

- God commanded the Israelites to make **fringed edges** on the **skirts** of their **garments**, with a **blue string** above the **fringe**. This

seems to have been peculiar to Israelite **dress** and provided a visual reminder that they were set aside as a people holy to Yehowah. It would keep before their eyes the fact that they should obey Yehowah's commandments.

- Speak to the sons of Israel, and you must say to them that they must make for themselves **fringed edges upon the skirts of their garments** throughout their generations, and they must put a blue string above the fringed edge of the skirt. (**Numbers 15:38**)
- And it must serve as a **fringed edge** for you, and you must see it and remember all the commandments of Yehowah and do them, and you must not go about following your hearts and your eyes, which you are following in immoral intercourse. (**Numbers 15:39**)
- The purpose is that you may remember and may certainly do all my commandments and indeed prove to be holy to your God. (**Numbers 15:40**)
- I am Yehowah your God, who have brought you out of the land of Egypt in order to prove myself your God. I am Yehowah your God. (**Numbers 15:41**)
- Tassels were also to be put on the four extremities of their clothing, possibly this had reference to the four corners of the mantle.
- You should make tassels for yourself on the four extremities of your clothing with which you cover yourself. (**Deuteronomy 22:12**)
- The hem of the High Priests blue sleeveless coat was fringed with alternate golden bells and pomegranates of cloth material.
- And you must make upon the hem of it pomegranates of blue thread and wool dyed reddish purple and coccus scarlet material, upon its hem round about, and bells of gold in between them round about. (**Exodus 28:33**)
- A bell of gold and a pomegranate, a bell of gold and a pomegranate upon the hem of the sleeveless coat round about. (**Exodus 28:34**)

.. Pins

- Where a robe or a sash needed fastening, the Hebrews may have used a **toggle pin**. Specimens found in the Middle East are pointed on one end and had a hole like a needles eye at the middle, into which a cord was tied.
- The garment would be fastened by inserting the pin into it and then winding the cord around the pins protruding ends. It appears that about the **Tenth Century B.C.E.** a form of **safety pin** somewhat resembling our modern safety pin may have been introduced into ancient Israel.

## •• Right And Wrong View Of Dress

- Yehowah's people are told **not to be unduly anxious** about having **sufficient clothing**.
- On this account I say to you; Stop being anxious about your souls as to what you will eat or what you will drink, or about your bodies as to **what you will wear**. Does not the soul mean more than food and the body than clothing? (**Matthew 6:25**)
- Observe intently the birds of heaven, because they do not sow seed or reap or gather into storehouses, still your heavenly Father feeds them. Are you not worth more than they are? (**Matthew 6:26**)
- Who of you by being anxious can add one cubit to his life span? (**Matthew 6:27**)
- Also, on the **matter of clothing**, why are you anxious? Take a lesson from the lilies of the field, how they are growing, they do not toil, nor do they spin. (**Matthew 6:28**)
- But I say to you that not even Solomon in all his glory was arrayed as one of these. (**Matthew 6:29**)
- If, now, **God thus clothes the vegetation of the field**, which is here today and tomorrow is thrown into the oven, **will he not much rather clothe you, you with little faith?** (**Matthew 6:30**)
- So never be anxious and say; What are we to eat? Or; What are we to drink? Or; What are we to put on? (**Matthew 6:31**)
- For all these are the things the nations are eagerly pursuing. For

your heavenly Father knows you need all these things. (**Matthew 6:32**)

- The Christian woman is warned not to let expensive, showy **dress** or style be the thing she seeks but, rather, to **let her clothing be modest, yet well arranged, showing soundness of mind**.
- She should, therefore, give attention to her dress but should put the **primary stress** on the **apparel of a quiet and mild spirit**.
- Likewise I desire the women to adorn themselves in well-arranged **dress**, with **modesty and soundness of mind**, not with styles of hair braiding and gold or pearls or very expensive garb. (**1 Timothy 2:9**)
- And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments. (**1 Peter 3:3**)
- But let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God. (**1 Peter 3:4**)
- For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands. (**1 Peter 3:5**)
- Yet, the wise writer of Proverbs describes a good wife as seeing that her family is well clothed, industriously making garments with her own hands.
- She has sought wool and linen, and she works at whatever is the delight of her hands. (**Proverbs 31:13**)
- She does not fear for her household because of the snow, for all her household are clothed with double garments. (**Proverbs 31:21**)
- She has made even undergarments and proceeded to sell them, and belts she has given to the tradesmen. (**Proverbs 31:24**)
- On the other hand, many women of Bible times used their attire as a means of gaining their selfish objectives. It was a custom for women of pagan cities, when about to be captured by the enemy, to



put on their finest apparel in order to attract soldiers who might take them as wives.

- But, in case a captive woman was taken by an Israelite soldier, she was required to set aside her items of **dress**, some of which might be connected with pagan religion, before he could marry her.
- In case you go out to the battle against your enemies and Yehowah your God has given them into your hand and you have carried them away captive. (**Deuteronomy 21:10**)
- And you have seen among the captives a woman beautiful in form, and you have got attached to her and taken her for your wife. (**Deuteronomy 21:11**)
- You must then bring her into the midst of your house. She must now shave her head and attend to her nails. (**Deuteronomy 21:12**)
- And remove the mantle of her captivity from off her and dwell in your house and weep for her father and her mother a whole lunar month, and after that you should have relations with her, and you must take possession of her as your bride, and she must become your wife. (**Deuteronomy 21:13**)
- After Israel had fallen into many idolatrous and immoral practices, Yehowah condemned the women of the nation who haughtily garbed and decorated themselves in order to attract men, even men of other nations, and who decked themselves with the ornaments of false religion.
- And Yehowah says; For the reason that the daughters of Zion have become **haughty and they walk with their throats stretched forth and ogling with their eyes**, they go walking with tripping steps, and with their feet they make a tinkling sound. (**Isaiah 3:16**)
- Yehowah also will actually make the crown of the head of the daughters of Zion scabby, and Yehowah himself will lay their very forehead bare. (**Isaiah 3:17**)
- In that day Yehowah will take away the beauty of the bangles and the headbands and the moon-shaped ornaments. (**Isaiah 3:18**)

- The eardrops and the bracelets and the veils. ([Isaiah 3:19](#))
- The headdresses and the step chains and the breastbands and the houses of the soul and the ornamental humming shells. ([Isaiah 3:20](#))
- The finger rings and the nose rings. ([Isaiah 3:21](#))
- The robes of state and the overtunics and the cloaks and the purses. ([Isaiah 3:22](#))
- And the hand mirrors and the undergarments and the turbans and the large veils. ([Isaiah 3:23](#))
- And, look! There was a woman to meet him, with the garment of a prostitute and cunning of heart. ([Proverbs 7:10](#))

#### •• **Figurative Usage**

- Yehowah portrays Jerusalem as once figuratively attired by him in beautiful garments. But she trusted in her prettiness and consorted with the pagan nations, decking herself out to be attractive, as a prostitute.
- And I went on to clothe you with an embroidered garment and to shoe you with sealskin and to wrap you in fine linen and to cover you with costly material. ([Ezekiel 16:10](#))
- And I went on to deck you with ornaments and to put bracelets upon your hands and a necklace about your throat. ([Ezekiel 16:11](#))
- Furthermore, I put a nose ring in your nostril and earrings on your ears and a beautiful crown on your head. ([Ezekiel 16:12](#))
- And you kept decking yourself with gold and silver, and your attire was fine linen and costly material and an embroidered garment. Fine flour and honey and oil were what you ate, and you grew to be very, very pretty, and gradually you became fit for royal position. ([Ezekiel 16:13](#))
- And for you a name began to go forth among the nations because of your prettiness, for it was perfect because of my splendor that

I placed upon you, is the utterance of the Sovereign Lord Yehowah. (**Ezekiel 16:14**)

- And they will certainly **strip off you your garments** and **take away your beautiful articles**. (**Ezekiel 23:26**)
- And I shall actually cause your loose conduct to cease from you, and your prostitution carried from the land of Egypt, and you will not raise your eyes to them, and Egypt you will remember no more. (**Ezekiel 23:27**)
- Now that you are despoiled, what will you do, since you used to clothe yourself with scarlet, since you used to deck yourself with ornaments of gold, since you used to enlarge your eyes with black paint? It is in vain that you used to make yourself pretty. Those lusting after you have rejected you, they keep seeking for your very soul. (**Jeremiah 4:30**)
- For a voice like that of a sick woman I have heard, the distress like that of a woman giving birth to her first child, the voice of the daughter of Zion who keeps gasping for breath. She keeps spreading out her palms; Woe, now, to me, for my soul is tired of the killers! (**Jeremiah 4:31**)
- Clothing is used symbolically in many Bible passages. Yehowah portrays himself as clothed with dignity, splendor, eminence, light, righteousness, zeal, and vengeance.
- Yehowah himself has become king! With eminence he is clothed, Yehowah is clothed, with strength he has girded himself. The productive land also becomes firmly established so that it cannot be made to totter. (**Psalms 93:1**)
- Bless Yehowah, O my soul. O Yehowah my God, you have proved very great. With dignity and splendor you have clothed yourself. (**Psalms 104:1**)
- Enwrapping yourself with light as with a garment, stretching out the heavens like a tent cloth. (**Psalms 104:2**)
- Then he put on righteousness as a coat of mail, and the helmet of salvation upon his head. Furthermore, he put on the garments of vengeance as raiment and enwrapped himself with zeal as if a sleeveless coat. (**Isaiah 59:17**)

- **He is said to clothe his people in garments of righteousness and salvation.**
- **Let your priests themselves be clothed with righteousness, and let your own loyal ones cry out joyfully. ([Psalms 132:9](#))**
- **Without fail I shall exult in Yehowah. My soul will be joyful in my God. For he has clothed me with the **garments of salvation**, with **the sleeveless coat of righteousness** he has enwrapped me, like the bridegroom who, in a priestly way, puts on a **headdress**, and like the bride who decks herself with her ornamental things. ([Isaiah 61:10](#))**
- **His enemies will be clothed with shame and humiliation.**
- **Let those be ashamed and abashed all together who are joyful at my calamity. Let those be clothed with shame and humiliation who are assuming great airs against me. ([Psalms 35:26](#))**
- **Paul commands Christians to strip off the old personality and to clothe themselves with the new personality, some of the features of which are the tender affections of compassion, kindness, lowliness of mind, long-suffering, and, especially, love.**
- **Do not be lying to one another. Strip off the old personality with its practices. ([Colossians 3:9](#))**
- **And clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it. ([Colossians 3:10](#))**
- **Where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all. ([Colossians 3:11](#))**
- **Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, lowliness of mind, mildness, and long-suffering. ([Colossians 3:12](#))**
- **Continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another. Even as Yehowah freely forgave you, so do you also. ([Colossians 3:13](#))**

- But, besides all these things, clothe yourselves with love, for it is a perfect bond of union. ([Colossians 3:14](#))
- Many other symbolic references are made to clothing. Just as a uniform or special attire identifies one as belonging to a certain organization or supporting a certain movement, so clothing, as used symbolically in the Bible, indicates the identification of a person by the stand he takes and his activities in harmony with it, as in the case of Jesus illustration of the marriage garment.
- When the king came in to inspect the guests he caught sight there of a man not clothed with a marriage garment. ([Matthew 22:11](#))
- So he said to him, Fellow, how did you get in here not having on a marriage garment? He was rendered speechless. ([Matthew 22:12](#))

**See Also HEADRESS**

**See Also SANDAL**

- They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. ([Revelation 16:14](#))
- Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and people look upon his shamefulness. ([Revelation 16:15](#))
- The Lord Jesus Christ warns against falling asleep spiritually and being stripped of one's identity as a faithful witness of the true God. This could be disastrous on the eve of the war of the great day of God the Almighty.