

# The Robe of the Most High

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The Way of the Most High

“Exalting belief in our Father, the Most High **יְהוָה** (YaHUAH), through His Turah, the 5 scrolls of M'shih (Moses).”

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I have been provided some wonderful linen robes by the hand of my wife, as gifts from the Most High. But when I think of the Most High as the Ruler of the sh'meyim (loftiness) and arats (land below), seated upon His throne, as exemplified in the ark of His oath (Sh'moot (Ex.) 25:22), I am humbled. Should we not do our very best to be a set-apart people in the way we dress? Should we not do our best to reflect His image and likeness, even as glassy gold reflects an image?

The use of robes and dresses is certainly "out of style." It has been faded out by cultural changes. It is an ancient dress code. But it is a dress code which the strong have held on to, despite cultural changes and pressure. Strangely enough, most Jews and New Testament believers have forsaken the use of robes. Shame on them, because even Catholic priests, especially Eastern Orthodox, continue the use of robes. So do Muslims. Yahudim (Jews) who are closer to the ancient truths of Scripture in places like Yemen or Africa have also continued the use of robes. While Muslim robes are somewhat compromised, using a short robe over their shirt and pants, such robes are reminiscent of what they used to be. In some Asian cultures, males wear robes. The "kimono" reflects the robe which the Japanese wore in times past, and which Japanese Shinto priests continue to wear. Buddhist monks wear saffron-coloured robes. Some African cultures don the ancient robe. It is only in recent centuries that most of the world has converted to the use of pants, shirts, suits and ties. The wearing of a proper robe was an emblem of modesty and truth common to all ancient peoples.

While most of the world has forgotten the ancient robe, one modernized and agnostic fellow decided he would try to live as Scripturally as possible for at least a year. In any case, the following is one person's experience and discovery of the ancient robe. "Day 95. I looked in the mirror today and decided it's official: I've become someone I'd cross the street to avoid. To complement my beard and tassels, I've begun wearing all white, as prescribed by King Solomon in Ecclesiastes: 'Let your garments be always white.' ... I rarely see New Yorkers wearing all white unless they're behind a bakery counter. So I'm getting even more wary glances than ever on the subway. ... But the thing is, I'm enjoying it. My white wardrobe makes me feel lighter, more spiritual. Happier. It's further proof of a major theme of this year: The outer affects the inner. Behaviour shapes your psyche as much as the other way around. ... The 'white garment' line from Ecclesiastes is usually interpreted metaphorically – as a call to remain pure and joyous. But it's not beyond-a-doubt metaphorical. Maybe it means what it says: Dress in white. An ancient Israelite sect called the Essenes dressed in white, as do some cabbalists. I should have been wearing all white from day one, but it was one of those rules I felt I had to build up to. Now that I'm doing it, I don't want to stop" (Jacobs, A.J., 122-123).

First off we must say that we do not follow Qohaylat (Ecclesiastes) or the words of Sh'lameh (Solomon). But the reason we shared A.J. Jacobs' experience is because it is a common experience people have when they make the switch to wearing robes. There is something "lighter, more spiritual" about it. "The outer affects the inner." Indeed, what we have here is an experience of an ancient discovery... that of wearing robes. It isn't simply an ancient discovery. It is a principle of the Turah (Scripture). In truth, it starts with you. It starts with our family. Will it be you? We know it will be us. I'll take a robe and turban over a three-piece suit and tie any day. This is not to mention the discomfort of pants with their zippers and buttons, or the fact that "ties" go back to the priests of B'bayl

(Babylon) who wore ties for Tamuz (yes, there are archaeological finds with regards to this). The followers of Tamuz are actually depicted as wearing ties or crosses. We prefer to refrain from false practices and their origins.

We must compare the Tent of the Most High and its priestly service with our bodily tents. The priestly ahpod (ephod) was woven without a seam (Ex.28:31-32) and much of the writings of Sh'moot (Exodus) speak to the description of priestly apparel. Needless to say, Y'shr'Al (Israel) was always meant to be a royal nation of priests (Sh'moot (Ex.) 19:5-6). The standard of clothing and lifestyle intended for the people of the Most High is clearly seen in Sh'moot (Ex.). Yet some people complain. They rationalize it by saying "Oh well, they wore robes back in ancient times. It is not what we have to do today." But there is something that people have not recognized about Scripture. **The Almighty is not the product of people's culture.** Yet this is what most people believe. The world's fashion has deceived us out of the Scriptural robe. That is the plain and simple truth of the matter. It is a small deception that adds to the mountain of great deception.

In B'rasheet (Gen.) 3:21 we see the "cutting" of animals to clothe Adawm with a robe of skin. The word for "coats" in the KJV of B'rasheet (Gen.) 3:21 is "katanut," meaning "garment, covering or robe." It is the same word used throughout Sh'moot (Ex.) 28, dealing with the priestly robes that had to be made for the service of the Tent of the Most High. So we have significant symbols through Adawm and the robe of skin and the priestly robe. From B'rasheet (Gen.) 3:21 we can see that Adawm (man) was **always** declared righteous by the unmerited favour and gift of the Almighty. Adawm (man) did not clothe himself in righteousness. YaH did it. After the "fall" of Adawm as most call it, Adawm was clothed with a robe of skin (ai-oor)<sup>1</sup> to cover his nakedness and transgression. Our literal robes which we wear are reflective of that spiritual reality. The reality of a compassionate Creator who is willing to cover one's transgressions and rebellion if they will turn to Him and follow.

In B'rasheet (Gen.) 3:21, the Almighty took priestly action in making animal-skin robes to cover the nakedness of His people. Thus, **while some may despise the wearing of pelts, it seems that this was the first garment ever invented and approved by the Most High.** So don't let those animal-rights activists scare you off. Sure, animals deserve to be treated well according to the laws of Scripture. But there is nothing in Scripture against the use of animal skin or hair for our garments. Such commodities were used to make the Tent of the Most High. The style of the robes of skins that Adawm and his wife wore is uncertain. **The point to note is that nakedness was covered.** These weren't Roman togas or mini-skirts, as some hand-drawn pictures have suggested. Such pictures of scanty clothing can be seen in Jehovah's Witness tracts. As the Almighty personally clothed His people in B'rasheet (Gen.), so He directed the dress code of the priesthood of L'wi (Levi). It is our belief that He wants to clothe His people today with the Scriptural standards illustrated in the lives of the people of the Turah (Law).

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<sup>1</sup> Same as Sh'moot (Ex.) 25:5 in referencing the skins on the tent of אֶרְצָה (YaHUAH). Some attest that the word "skins" in B'rasheet (Gen.) 3:21 should be "light." Therefore, YaH clothed them with robes of light. However, the word "light" is spelled "al, waw, rawsh" (אֵלֶּיךָ), not "ayin, waw, rawsh" (אֵינֶיךָ).

Our references to the style or mode of dress in ancient cultures, including the Aibreem (Hebrews), are noted through archaeology. Some of these descriptions reveal to us that the common garment for male and female was a robe or dress that went from the neck to the ankles, with the ankles uncovered. Aibreem (Hebrew) males often wore hooded garments. Even in places like B'bayl (Babylon), the common male wore a head-covering turban, headdress or hooded robe. The false (pagan) nations like B'bayl (Babylon), M'tsrayim (Egypt) and Ashur (Assyria) seem to have been more adulterous, promiscuous or naked with their clothing. They often wore shorter skirts and scanty shirts.

That is basically all we will say on historical and archaeological revelations on the Scriptural robe. Information on this subject is abundant in "Bible Handbooks, Illustrated Bible Dictionaries," encyclopaedias and other sources. We encourage you to learn where you can, but be certain on what the Turah (Scripture) says about how we are to clothe ourselves. Take whatever measures you can to have these garments made for yourselves. Then you will see the rewards of your obedience in the joy of wearing such garments and the witness that is strengthened in you. We believe it is the desire of the Most High to have a people, clothed in Scriptural garments, as a witness to the world in this age of lawlessness and modern-day fashion abominations. If you need help, ideas or suggestions, please contact us and we will do our best to be of service.

The clothing products that most of society today depends upon are made with synthetic materials, harmful chemicals that absorb into the skin. And if they do make natural products like cotton, wool or linen, it often isn't 100%. They usually use polyester thread (synthetic again), and they mix polyester with cotton, wool and linen much of the time. But it is funny that they recognize the harm in this. They make most baby clothing with natural fibres such as cotton or linen. But then they make most adult clothing with polyester and other synthetics. It is time to stop depending upon the non-Scriptural clothing and fashion trends. **The Almighty said that we should not "mix" or "mingle" one type of fabric with another in making our garments.** "You will not let your cattle mate with a different kind. You will not sow your field with mixed seeds; neither will a garment of mixed linen and wool come upon you" (Lev. 19:19). יהוה (YahUAH) is very particular about how He likes things done. We may say it is nonsense or dislike the fact that He gave these commandments, but that is only our rebellious nature. If we have fields, we should have one field for wheat and another for flax. If we have cows, they should be of one kind. If we have garments, each one should be made with one type of fabric. In other words, one robe can be made of cotton, while the over-coat could be made of wool. This is the perfection of the Most High and we believe the spiritual significance of these commands is to keep things orderly, 100% and set-apart from one another.

When it comes to males wearing robes, like the priests, we may wear shorts or short pants that are roomy underneath (Ex. 28:42). Long pants under a robe kind of defeat the purpose when it shows from under the robe, but are sometimes necessary. A baggy shirt underneath the robe also goes well with the short pants. Alish'bai made a nice linen sleeveless shirt for under my robe. A second robe over top is where the real style can come in and provide extra warmth. I have found that there is enough warmth, even in winter, with the linen shorts/trousers, the linen sleeveless shirt, first robe and then the outer robe or coat.

The covering of the Tent of the Most High was made of rams' skin, with a second layer of covering of antelope skin (or some clean animal) over top. **This can be very symbolic spiritually, when we wear two robes.** One is the under-robe and the second is an over-coat. In the winter time, have some robes made with thick fabric, along with the undergarments, and a wool outer robe perhaps. Heavier robes can be made for colder weather.

Robes can be very stylish if they are made by an artistic hand. We shouldn't look ridiculous. If I couldn't get a robe that looks stylish, then I wouldn't be satisfied. Take a search on the internet and you will see some pretty ridiculous robes that some Scriptural believers wear, although their heart is probably in the right place. But there are plenty of people who provide nice-looking custom-made garments. Stores often provide patterns for robes in the "costume" section if you want to try making your own. Ladies could also have a few baggy undergarments and a thicker dress for the winter to go with their dresses, with perhaps a natural leather coat or something of that nature. A long, cow hide leather jacket is great for the winter time over robes or dresses. For the feet, all you would need are a high style boot and some thick socks. We pray this is enough for now to chew on. We may have to compromise the robe and dress if our employment requires it (ah, the sadness of bondage to the world's employers to pay our bills). But our prayer is that the people of the Most High will be able, as much as possible, be set-apart. Ideally, this is about leaving the system of B'bayl (Babylon) completely, to be self-sustaining. Then such things as dress for employment would be a non-issue.

Some people, protesting the use of robes, have argued about sandals. "Well if you wear a robe, you have to wear sandals!" True, the wearing of sandals is a Scriptural precedent . . . one that would be hard for Westerners in cold areas. But when the weather is great, I prefer sandals over shoes any day. You have got to use your head! Sandals in the middle of winter wouldn't be the smartest idea most of the time. But funny enough, I wear sandals with wool socks in the winter when it is nice and sunny out! When weather permits, you will learn that the robe and sandals are much nicer than pants, shirt and shoes. You can't beat a nice moccasin. Wearing a robe with proper under shorts is no big deal in the winter, especially if you have a nice long wool coat to go over. We advise looking for natural cow-hide leather shoes, sandals and boots. Such a thing is hard to find, but we managed to find local artisans providing such products as moccasins. These types of things are wonderful to add to the Scriptural robe and dress look.