

WHITE GARMENTS

Significant of wearing white garments on the Shabbat.

By

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You may have wondered why the tallit we wear is white. You may have asked why on Shabbat and on High Holy Days we dress in white. This practice has some deeper meanings for those who understand some of the deeper things of Torah. On Shabbat and other Holy Days we want to express in our dress the symbolism of the white garment that we find in the scriptures.

Some of the more Orthodox communities have adopted the tradition of wearing black all the time, even on Shabbat. You may recognize them by their black hats, coats, and pants. But as we examine the Scriptures and study the symbolism of white garments.

We know white is prophetic clothing that symbolizes the Messianic Kingdom. But on a deeper level, it is a symbol of something that Adam possessed in the Gan Eden. For a long time, I never understood the significant of wearing white on the Shabbat. Just recently we have come into the knowledge, and understanding of its significance and have adopted that minhag (local tradition) of wearing white garments on the Shabbat. Wearing the white garments is not just for leaders, the rabbi, or the cantor; but it is for all the people.

- **Kohelet, Ecclesiastes 9:8**: Let your garments be always white; and let your head lack no oil. Let your garments be

What does this Hebrew idiom mean? Does that mean we are to wear white every day, or is it speaking of something deeper? Let me read you a quote from the *Zohar Book 3, 174B* and *175A*: Remember in the Zohar or the sod level commentary or the Torah. The Zohar uses the terms, "Come see" rather than "Come hear."

- "Come see. What did he see? He saw standing before him, the angel, and Rabbi Isaac said: What does this tell us? That every man who in this world does not wrap himself in the ceremonial garb and clothe himself there with, when he enters the other world, is covered with filthy garments. It is brought up for trial. Many of the garments prepared for man in this world, and he who does not acquire the garment of religious observance, is in the next world, clad with the garment which is known to the masters of Gey-Hinnom and woe to the man who is clad therein for he is seized by many officers of judgment and dragged down to Gey-Hinnom and therefore king Solomon cried aloud at all times, let thy garments be white."

Is there still a deeper meaning in this? Is there another garment that our white clothes and tallit are symbolic of?

- **Daniel 12:10**: Many shall be purified and made white, through Tribulation; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Daniel says that many shall be purified, and made white. Does that mean white skin? NO it does not mean that! We find out that according to the mystics, the color white is the symbolic of divine attribute of mercy or Chesed. Many times in the Scriptures it is called: Loving kindness. It is a form of love that we cannot understand. It is an attribute of Elohim that expresses a covenant love for his people that is beyond what we call love. In the Hebrew that the word white is: labon.

Let us look at some things in the Brit Chadasha, or the Renewed Covenant and see what we can find out about the word "white" there.

- **Mattithyahu or Matthew 17:1**: After six days Yahshua took Kepha, Ya'akov, and Yochanan. (There are 3, with Yahshua, for a total of four. The reason He took 3, those that know about a beit din, these served as witnesses of what is about to take place.) And brought them up into an high mountain (Notice it does not say "onto) alone to make tefillah,
- To make prayer. And while He was making tefillah, He was transformed (metamorphosized) before them: and His face did shine as the sun, and His clothing was white as the light. And see, there appeared to them Moshe and Eli-Yahu talking with Him about what would happen to Him in Yerushalayim. Then answered Kepha, and said to Yahshua, Master, it is tov for us to be here: If You will, let us make here three Sukkot; three booths, one for You, and one for Moshe, and one for Eli-Yahu. While he yet spoke, see, a bright cloud overshadowed them and they were greatly alarmed: and see a Bat-Kol the voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; shema to Him. Listen to Him. And when the talmidim heard it, they fell on their face, and were very afraid. And Yahshua came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, except Yahshua only."

They had a glimpse of what would take place during the Messianic Kingdom. They saw Yahshua clothed in white as bright as the light. They saw Him standing there, with Moshe and Eliyahu; one for the Torah (Moshe), one for the Navaim (Eliyahu), and Yahshua being the middle pillar or the whole Torah. And they said Let us make three Sukkot. The Feast of Sukkot is symbolic of the Messianic Kingdom. The Bat-Kol says: "This is my beloved son, hear him". This must have taken place during the Feast of Sukkot. As we study more you will find more about the Sukkah and it's significant to the Messianic Kingdom and how it applies to us, and the nations.

- **Revelation 1: 13**. And in the midst of the seven menorot, lights, menorahs(7x7=49 add Yahshua and we get 50-Yovel, counting of the Omer, and the entering into the 50th gate) one like the Son of Adam, Ben Adam, the son of mankind, clothed with a garment down to the feet, and wrapped around the chest with a golden band. His head and His hair were white like wool, as white as snow; and His eyes were as a flame of fire.
- **Revelations 3:4, 5** You have a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white, they shall Halach, they shall walk with Me in white: for they are worthy. He that overcomes, the same shall be clothed in white raiment; and I will not blot out his name out of the Scroll of Chayim, out of the scroll of life, and I will confess his name before My Abba, and before His heavenly messengers. **Verse 18**: I counsel you to buy from Me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, so that the shame of your nakedness does not appear; and anoint your eyes with ointment, that you may see.

NOTE: This is the same wording as in Gan Eden after Adam and Chawah realized that they had lost the garments that Elohim had given them in creation, and they saw they were naked. Do you see that? It says that: so that the shame of your nakedness. Why did Adam and Eve hide among the trees in the garden, it says, because we were ashamed because we were naked. Elohim said: Who told you that you were naked? They realized that they had lost something that they had originally in the creation. Yahshua is counseling them to buy this white raiment from Him, that they may put on clothes so that this shame that they have, will not be seen. That is what Elohim did for Adam and Chawah, because they lost that original garment. He then gave them garments of flesh, to cover their nakedness. However, Yahshua says you are going to buy from Me, white clothing to cover the shame of their nakedness. There are many implications here of the word naked because it is dealing with the concept we know of sin, of shame, with sin, comes shame.

- **Revelations 6:10**-And they cried with a loud voice, saying, how long, Oh YHWH, set-apart and emet, do You not judge and avenge our dom, our blood, on them that dwell on the olam. And white robes were given to each one of them; and it was said to them, that they should rest yet for a little while, until their fellow servants and their brothers, should also be killed as they were, was completed.
- **Revelations 7:9**, We see the sealing of 144,000 from the nation of Yisrael. Notice, once again, we see Sukkot. This 144,000 is from Israel; After this I looked, and, a great multitude, or tens of thousands, which no man can number, or as the sands of the sea, (as promised to our Father Avraham from every nation, color, tribes, and peoples and tongues) stood before the throne and before the Lamb, clothed in white robes, and palms (lulav) in their hands. NOTE: They were holding the lulav, so this is a hint of Sukkot taking us back to Zecharyah 14, that in the millennial kingdom all nations will journey to Yerushalayim.

That means, that every tribe and tongue will be present t the temple

Yahshua said that My house will be a house of tefillah or prayer for all the peoples. This is why during Sukkot; they had a total of 70 sacrifices for the 70 nations.

It was a time then when they were making atonement for the sins of the nations. A peace offering to Elohim for them.

- **Revelation 13, 14-** And one of the zachanim or elders, answered, saying to me, Who are these who are arrayed in white robes? And where did they come from? And I said to him, Sir, you know. And he said to me: These are those who came out to the Great Tribulation, and have washed their robes, and made them white in the dom or the blood of the Lamb. Therefore are they before the throne the keysay of YHWH and serve Him day and night in His Sukkah. And He that sits on the throne shall dwell among them.

That is what Sukkot is all about. In the Sukkah, we experience the Shekinah (the manifest Presence of Elohim). In the Sukkah. Revelation says: these people have come out of great persecution, great pressures. And they took their robes, dipped them in blood and they come out white. This is one of those mysteries of the Word of Elohim. You take something that is dirty and you dip it into the blood of the Lamb and the garment comes out white. And it says: They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb who is in the midst of the throne shall feed them, and shall lead them to the living fountains of mayim of waters; and YHWH shall wipe away all tears from their eyes. Notice: it is the Lamb, is Who serving as the Shepherd. Another one of those great mysteries in the Word. How can the Lamb be the Shepherd? Could this on the hint level, be hinting of the seven shepherds of Israel? That we invite into the Sukkah during Sukkot? In this chapter, we see the Feast of Sukkot.

- **Revelation 19:5:** And a voice came out of the throne, saying, Tehillah praise to our Elohim. All of you His avadim, His servants and you that fear Him, both small and great.

During the Millennial Kingdom YHWH's name shall be One, and were told because of the renewed covenant with the house of Judah, and the House of Ephraim that all people, the small and great will know Him, from the least of them to the greatest of them. You will not have to say to your neighbor, Know YHWH, because he will know Him. And here we have the small and the great serving Him.

- And I heard as it were the voice of a great multitude and as the voice of much mayim, much water and as the voice of mighty thundering, saying, hallel-u-Yah: For the Master YHWH El-Shaddai reigns. Let us be glad and gilah and give honor to Him: for the marriage of the lamb has come, and his wife has made herself ready.

A wife, in order to make herself ready for marriage goes to the mikveh to cleanse her of any ritual impurity and then puts on her white garments for the wedding. When we come into the Sukkah, we come under the chuppah. We have gone through Rash HaShana, we have experienced Yom HaKippurim, and been cleansed, and then we come into Sukkot, rejoicing with our bridegroom under the chuppah of the Sukkah. Once again we see the feast of Sukkot.

- And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness, the tzedakah of kedoshim. And He said to me, write, Blessed are they who are called to the marriage supper of the Lamb.

The marriage of the Lamb to His bride is the theme of Sukkot.

Back to the TaNaK to **1 Chronicles, Dibre Hayamim Alef: 15:25:**

- So David (a type of Moshiach), and the zachanim, the elders of Yisrael, and the commanders over thousands, went to bring up the Ark of the Covenant, on which rested the Shekinah, the manifest presence of Elohim, of YHWH out of the bayit of Oved-Edom with simcha, great joy (Sukkot is called the season of our joy). And it came to pass, when Elohim helped the Leviim that bore the Ark of the Covenant of YHWH that they offered seven bullocks and seven rams. (Once again we see seven and seven, or the cycle of seven. We could go with 7 x 7 which is 49 or we could go with 7 bullocks and 7 rams. Notice they are males which is very significant because of it dealing with the right column of the Sephirotic tree, which is Chesed.) And David was clothed with a robe of fine linen. And all the Leviim that bore the Ark, and the singers, and Chenanyah the master of

the song with the singers: David also had upon himself shoulder garment of linen. So all Yisrael brought up the Ark of the Covenant (which is also called the throne of Elohim) with shouting, and with sound of the horn, and with shofars, and with cymbals, making a noise with harps and lyres. And it came to pass, as the Ark of the Covenant of yhwh came to the city of David, that Michal the daughter of Shaul looking out from a window saw melech David dancing and playing: and she despised him in her lev.

We see in this section of Scripture because the manifest present is being returned to the city of David, there is a great celebration. We hear the voice of the shofar, and we hear cymbals being played. I have not seen anybody doing that during Sukkot. Do we really understand what Sukkot is all about? Do we know what we are experiencing?

- **Dibre Hayamim Bet - 2 Chronicles 6: 39**: Then shema, this is the prayer: from the shamayim, even from Your dwelling place, their tefillah and their Supplications, and maintain their cause, and forgive your people who have sinned against You. Now, my Elohim, let, I beg You, Your eyes be opened, and let Your ears be attentive to the tefillah that is made in this place. Now therefore arise, O YHWH, Elohim, to Your resting place, You, and the Ark of your Strength: let Your kohanim, Your priests, O YHWH, Elohim, (we hear it every time the Torah comes forth from the Ark) be clothed with Salvation, and let Your kedoshim gilah in Your tov.

The priests were clothed with salvation. What was the color of the linen garments that the Kohanim wore in the Tabernacle? It was WHITE. White is symbolic of our salvation, and our forgiveness of sin. They were provided with these white linen garments, symbolically of Salvation.

- **Tehillim - Psalms 132:7, pg. 765**, We will go into his Sukkot: We will worship at his footstool. Arise, O YHWH into Your rest; You, and the ark of Your strength. Let your kohanim be clothed with tzedakah, righteousness; and let your kedoshim, set apart ones, shout for simcha, joy.

In the Brit Chadasha the word “White” in the Greek word lukos. This is same word as the name- Luke. Lukos, not only means white, but also means, “Light, bright, brilliant, and brilliant from whiteness or dazzling white.” WHITE. From THAYER’s, number 3022 the Greek. The garments of angels and those exalted to the splendor of the heavenly state. Shining or white garments worn on festive or state occasion, a white garment as a sign of innocents of purity of the soul. I like this: They call it dead white. What in the world is dead white? A related word by THAYER’s and Strong’s number from Luke that means: light. I think in the translations, rather than white, properly, it should have been translated: light. I think white is the only color they could think of to describe a brilliant Light that is so bright that it appears white. I think this is describing a garment that is so dazzling white, that the only word they could come up with to describe it in the Greek was white. Luke/ Lukas/white.

- Talmud, from the section: ***Yoma 19, A***: It says here: The cell of hewn stone, there the Sanhedrin of Israel were sitting and judging the priest, Kohenim and whoever was found unfit for duty would be put on a black dress and wrap himself in black and go out and go his way. And one in whom no blemish was found, would put on a White garment and wrap himself in white enter the sanctuary and officiate with his brethren.

Do you still want to wear black on Shabbat? According to the Talmud, the writings of the Rabbis, black is sign for unfit priesthood duty. **Vayiqra - Leviticus 13: 15-17**, concerning the torah of the leper. Notice the leper, who has been an outcast from society because of his skin disease and is outside the camp, is unable to enter into sanctuary, quote “unfit to enter”. He goes to the Kohen, who shall see the raw flesh, and pronounce him to be unclean: for raw flesh is unclean; it is leprosy. Leprosy can also be symbolic of sin. But, if the raw flesh changes again, and be changed to white, he shall come to the Kohen; And the Kohen shall see him; and, see, if the plague has turned into white; then the Kohen shall pronounce him clean that has the plague; he is clean.

Raw flesh h means one is unclean, but, if the raw flesh is turned to white, he is pronounced clean. If you see me in raw flesh, I am naked. You can see my shame. So, if it turns white, then I am clean.

- **Isaiah - Yeshayahu 1:16** -Wash yourselves and make yourself clean; or undergo mikveh. Put away the evil of your doings from before My eyes; cease to do evil; Learn to do tov; seek mishpat, relieve the oppressed, defend the fatherless, and plead for the widow. Come now and let us reason together, says YHWH; though your sins are as scarlet, they shall be whiter than snow.

What color is raw flesh? It is RED. Your sins, they shall become white as snow; although they are red like crimson, they shall be as wool. If you are willing and obedient, you shall eat the tov of the land.

The notes in the *Mishnah* says : quoting Isaiah 1:18, By a miracle, this crimson colored strap turned white on the scape goat, thus showing the people, that they were forgiven their sins. Again, from the Talmud. Rabbi Nachman ben Isaac said: It was the tongue of scarlet, as it had been taught; originally, they use to fasten the thread of scarlet on the door of the temple court on the outside. If it turned white, the people use to rejoice. If it did not turn white, they were sad. They therefore, made a rule that it should be fastened to the door of the court on the inside (so the people could not see it) people still peeked in and saw. When it turned white, they rejoiced, (evidently they did not want the people rejoicing that their sins were forgiven on Yom HaKippurim, as we do). If it did not turn white, they were sad. They, Therefore, made a rule that half of it should be fastened to the rock and half to the horns of the goat that was sent into the wilderness. In the same quote from **Rash Hashanah 31, B**. In the Talmud, it says this: Has it not been taught, Rabbi Yochanan Ben Zakkai lived altogether 120 years, for 40 years he was in business, 40 years he studied, and 40 years he taught. It has further been taught for 40 years from 70 CE for 40 years, which takes you back to 30 CE before the destruction of the temple. The thread of scarlet never turned white but it remained red. Further, the statement of the Mishneh after the destruction of the temple. Rabbi Yochanan Ben Zakkai made a rule. Which says the other to this and it goes on and says the same thing again. Refine then at 30 CE. The red thread that was tied to the doors of the temple. To show that the sins of the people of Israel were forgiven. On Yom HaKippurim stopped turning white.

That is in the Talmud. The sages admit that approximately in the time Yahshua was killed, that this red thread stopped turning white. Our rabbis taught in the year which Simon the righteous died, he foretold them that he would die, They said Whence do you know that, and he replied that on every day of atonement an old man dressed in white, wrapped in white, would join me in entering the holy of holies and leaving it with me. (The only one who can enter the holy of holies on Yom HaKippurim was the Kohen HaGadol the high priest). But, today, I was joined by an old man dressed in black wrapped in black who entered but did not leave with me. After the festival of Sukkot he was sick for seven days and died. His brothers that year, the Kohanim, fore bore to mention the ineffable name, the name of YHWH in pronouncing the priestly blessing. Our Rabbi's taught, during the last 40 years, before the destruction of the temple, the lot for YHWH did not come up in the right hand nor did the crimson colored strap become white, nor did the western most light shine, and the doors of the Hekel or the temple would open by themselves. Until Rabbi Yochanan Ben Zakkai rebuked them saying: Hekel, Hekel, why wilt thou be alarm with thyself I know that thou won't be destroyed, for Zachariah Ben Ido has already prophesied concerning thee. Open thy doors oh Lebanon that fire may bore my cedars, and you can find that in the Talmud in *Yoma 39 A*.

Let's do a little gematria. We take the Hebrew letters and add up their numerical value which was given to them to arrive at a number. Laban... Lamed (l), bet (b), nun (n) = 30+2+50=82. In Bereshith 49:11 we find the gematria of the fragment of a sentence which say "he washes". Adding up to 82. In Shemoth 22:28 there is a fragment that reads "your sons" we bring them together: He washes your sons.

- **Talmud Sabbath 19 A**. We read: This was the practice by Gamiel's house; they use to give white garments to the poor 3 days before the Shabbath. But colored garments, even on the eve of the Shabbat. From their usage, we learned that white garments are more difficult to wash than the colored ones. Abbi was giving a colored garment to a foreigner and he asked how much is it? As for a white garment he answered: Our Rabbi's have already anticipated you, one who gives a garment to a fuller he would deliver it to him by measure and receive it back by measure, for it more, he spoiled it by stretching and if he spoiled it by shrinking. So a white garment is harder to get clean than a colored garment. Talmud: Tannin 26 B. Rabbi Shimon Ben Gamaiel said There never were an Israel greater days of joy than the 15th of Av in the Day of Atonement. On these days the daughters of Yerusalem use to walk out in white garments which they borrowed in order not to put to shame anyone who had none. All these garments required ritual dipping. The daughters of Yerushalayim came out and danced in the vineyards exclaiming at the same time, young man lift up your eyes and see what thou chooses for thyself, do not set thy eyes on beauty, but set thy eyes on a good family.

On the Day of Atonement, the daughters of Yerushalayim used to put on white garments and dance in the vineyards trying to attract their husbands or future husbands.

Now we are going to talk about the unclean woman. For a woman to be niddah means that woman during her menses is ritually unclean. We call them the red days. When she is not in her menses and ritually clean, it is called a white day.

- **Talmud: Shabbat 13 B** it says: To her my daughter, how is he to Thee in the days of menstruation? Yah forbid, she said, He did not touch me, even with his little finger.

When a woman is niddah, her husband is not to have any type of physical relations with her. In Hebrew, to know your wife in the intimate sense is to *yada*. In our relationship with Elohim, the first usage of the word “to know” is when Adam knew Chawah. We are told that we are to know Elohim. We are to have such an intimate relationship with Elohim that it is just like being married to him. But, if we are niddah then our Husband cannot come near. There is no knowing during that period.

The Torah has said: And thou shall not approach unto a woman as long as she is impure in her uncleanness. When Rabbi Zini came, he said Issaic Ben Yoseph said, an apron interposed between them. We read in the Talmud, in the same section: when a niddah discharge ceases, otherwise, when her blood flow has stopped, when she is no longer unclean. She dawned white garments. She examined herself for 7 consecutive days, which had to pass without any further discharge of blood before she became clean. During this time, she was forbidden to her husband.

If we take this deeper and we understand then she was to examine herself for 7 clean days, we arrive at the end of the 7th millennium. In the 8th millennium when they can actually be joined together as echad. For on the 8th day, the wife and the husband can actually come together and have relations.

On Shabbat we are told that we are to wear four white garments, corresponding to the four white garments of the High Priest. They also represent the Y, H, W; H the name of YHWH which is representative of the name of Elohim, YHWH represents mercy, Chesed, or loving kindness towards you and me.

White is also representative of the garments of the *neshamah* soul, the upper soul, or the higher soul. It is the part of us that is joined with the Messiah in the heavens, which they say emanates from the hey of YHWH that manifests the Shekinah. On The Shabbat as we wear the white garments that represents our soul that is joined with the spirit of righteousness. We read in Scripture that the white garments are the *tzedakah* of the Halakah of the set apart ones. On Shabbat our soul joins with this Ruach of righteousness. That is why we wear the white garments.

The 4 golden garments that the Kohen HaGadol wore represents the other 6 days of the week. On Shabbat our souls ascends above and the internal change that is taking place within us is reflected on our outward apparel. That is why the black garments are placed upon the priest who is unfit for priesthood duty. The one, who is fit, wore the white, who is wearing the garments of salvation, or the garments of righteousness to show that his sins had been forgiven and he was fit to serve before the throne of Elohim.

We are told that the white clothing actually is a manifestation of what the sages call the surrounding light and that the light surrounds us and permeates into our clothing. Could this explain why Yahshua’s clothing was so dazzling white? His soul was pure, sinless, and that the surrounding light around him permeated into the garment so much it just shone out from Him. It was so white that they recognized that it was a manifestation of the Messianic Kingdom. Then they wanted to build a Sukkah for all three- Moshe, Eliyahu, and Yahshua. His talmidim recognized him as the Bridegroom. We are told by the rabbis that if the garments are blemished, then they do not reflect the proper hue from the surrounding light because the person is not a proper vessel for the light.

- **Zohar, book 1, 36B.** Says: and He made them coats of skin. At first they had coats or garments of light which procured them the service of the highest of the high for the celestial angel use to come and enjoy that light. For it is written: That thou hast made him a little lower than the angels and crownest him with glory and honor.

Why were the priests given their white linen garments and turbans? It was to reflect their glory and honor. They were to serve as a substitute garment until the resurrection of the body. The white linen garments were to be the garments of the priest who was righteous, and who had salvation would wear so that he could be a servant in the Dwelling Place of Elohim.

Now after Adam’s sin, they had coats of skin. This garment is good for the body but not for the soul. Since they were unfit to serve as priests within the Gan Eden, which environment the Tabernacle was to re-create in order to allow the Presence of Elohim to dwell there.

You must have the proper environment for His Presence to dwell in a place. Adam and Chawah were unfit to serve in the Gan Eden so YHWH took off the garments of light and placed upon them flesh. This flesh will be replaced again by white garments in the resurrection.

The tallit and the white garments are temporary replacements, symbolic garments, to show our fitness for the priesthood. This is why we wear the head coverings, white garments, and the tallit. All these were given to us by Elohim as temporary symbolic substitutes, or a shadow of things to come, until the reality manifests.

- **Zohar, book 2, 229 B:** Observe that mans soul does not ascend to appear before the holy king unless she is first worthy to be attired in supernal raiment, likewise the soul does not descend into this world, until clad in the garments of this world. Similarly, the holy heavenly Angels of whom it is written: Who maketh thy angels into wind and thy ministers unto flaming fire. When they have to execute a message in this world they do not come down to it until they clothe themselves in the garments of this world [the attire has to always be in harmony with the place visited]. The soul can only ascend when it is clad in the right raiment. Adam in the Garden of Eden was attired in supernal raiment of celestial radiance. As soon as he was driven from the Garden of Eden and had need of form suited to this world, scripture says, YHWH Elohim made for Adam and his wife garments of skin and clothed them. Formerly they were garments of light. To wit of the celestial light of which Adam ministered, so he was a priest, he ministered, served, he was to keep and guard it as a priest. He was to keep and guard the Garden of Eden. For as much as it was resplendency of the celestial light that ministers in the Garden of Eden. When first man entered into the garden, the holy one, blessed is He. Clothed him first in the raiment of that light [this explains why the Priests had to wear white linen garments when they went to do their service in the tabernacle or the temple. It was another Garden of Eden.]

We do not wear on the other six days the white garments that we wear on the Shabbat. The garments you are wearing should fit the environment.

- So here also, they made residue garments to minister in the holy place so as to enable the wearer to enter the sanctuary. Now it has already been taught, that a man's good deeds done in this world draw from the celestial splendency of that light garment which he may be invest with in the next world he Comes to appear before the holy one, blessed be He. Appeared in that raiment he is in a state of bliss and feast his eyes on the radiant indulgence. So The Scripture says: To behold the graciousness of YHWH and to visit early in his temple. Man's soul is dust attired in raiment of both worlds the lower and the upper. Thereby achieving perfection as the Scripture says. Surely the righteous shall give thanks unto thy name to wit in this world, the upright shall dwell in thy presence namely in the other world.

In the book of Revelation we read that the white raiment is the righteous deeds of the set apart ones. There are no conflicts or contradictions of what was written in the Zohar and what was written in the Book of Revelation. If we look throughout Scripture, it is talking about the garment of salvation and righteousness. Righteousness is right living, right deeds, and right actions. There is an imputed righteousness we receive when we wash those garments in the blood of the Lamb, but there is a walking out of that righteousness in Him. Walk with Him and you shall put on white raiment and serve as His kohanim in His Dwelling Place before his throne forever and ever and ever. Amen.