

File under: χιτών or chiton
 English: tunic (chiton)

χιτών KJ

Mat. 5:40. at the law, and take away thy coat, let
 10:10. neither two coats, neither shoes, nor
 Mar 6: 9. and not put on two coats.
 14:63. Then the high priest rent his clothes,
 Lu. 3:11. He that hath two coats, let him impart to
 6:29. cloke forbid not (to take thy) coat also.
 9: 3. neither have two coats apiece.
 Joh. 19:23. and also (his) coat: now the coat was
 Acts 9:39. shewing the coats and garments which
 Jude 23. hating even the garment spotted by the

MATTHEW 5 CT

40 And to-the one willing to-be-judged with-you and to-
 take your tunic, you-let-go to-him also the garment;

LUKE 6 CT

29 To-the-one hitting you on the cheek, you also be-hold-
 ing-beside the other; and from the-one removing your
 garment, might-you not hinder the tunic also.

ACTS 9 CT

39 But having-stood-up Peter went-together with-them;
 whom having-come-to-be-alongside they-led-up into the
 upper-room, and all the widows stood-alongside by-him
 weeping and themselves-showing tunics and garments,
 as-many-as the Dorcas made while being with them.

MATTHEW 10 CT

9 Might-YOU not acquire gold, neither silver, nor brass-
 money into YOUR belts,
 10 Not a leather-pouch with-reference-to a way, neither
two tunics, nor shoes, nor a rod; for the workman is worthy
 of-his nourishment.

MARK 6 CT

9 BUT having-been-bound-under with sandals, and
YOU-might not clothe-yourselves-in two tunics.
 10 And he-was-saying to-them, Where-in-which if YOU-
 might-go-in into a house, YOU-be-remaining there till
 YOU-might-go therefrom.

LUKE 3 CT

11 But having-answered he-is-saying to-them, The-one
having two tunics let-him-impart to-the one not having;
 and the-one having foods let-him-be-doing likewise.

LUKE 9 CT

3 And he-said to them, YOU-be-lifting-up not-one-thing
 with-reference-to the way; neither rods, nor a leather-
 pouch, nor bread, nor silver-coin, nor to-be-having at-the-
rate-of two tunics.
 4 And into whatever house YOU-might-go-in, YOU-be-
 remaining there, and YOU-be-going-out therefrom.

The "tunic" was the under gar-
 ment worn next to the body.
 The "himation" was usually worn
 over the tunic. (See ἡμάτιον)
 In Matt. 5:40 the tunic is first
 taken, the less expensive gar-
 ment, then the himation is
 to be given also. In Luke 6:29
 there is violence, not a
 legal judgement, therefore
 the himation is seized
 first, then the tunic is
 not to be withheld.



Many poor
 people only
 had a tunic.
 Dorcas made
 some of
 these.

Acts 9:39

← Dictionary of
Greek and Roman
Antiquities, p.141



← same p.1172
 At times it seems
 that a double
tunic was worn.
 (Mark 6:9) Lengths
 varied greatly.
 In Luke 3:11
 John told the
 people to share.
 In Matt. 10:10, Mark 6:9,
 Luke 9:3 Jesus sent out
 his disciples without
 supplies above necessity.

ΧΙΤΩΝ - p.2

MARK 14 CT

63 But the chief-priest having-rent-asunder-through his tunics is-saying, What need are-we still having of-witnesses?

Exodus 28 ASV

40 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and 'head-tires shalt thou make for them, for glory and for beauty.

Leviticus 21 ASV

10 And he that is the high priest among his brethren, upon whose head the anointing oil is poured, and 'that is consecrated to put on the garments, 'shall not let the hair of his head go loose, nor rend his clothes;

↻ The value of the earthly chief-priest ended. The heavenly chief-priest was to begin his service. (See Hebrews 8:1,2; 9:1-28)

John 19:23, Jesus wore a "tunic" (chiton) of one piece, specifically not "split." (see $\sigma\chi\iota\tau\omega$, used 3 times for the veil.) ➔

Jude 23, The loose "tunic" worn next to the body, might easily be "spotted" during immoral sex.

(See Jude Commentary also Trench pp. 172-176)

Exodus 28 ASV

31 "And thou shalt make the robe of the ephod all of blue,
32 And 'it shall have a hole for the head in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, that it be not rent. 33 And upon the skirts of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the skirts thereof; and bells of gold between them round about:

Mark 14:63 The chief-priest "having-rent-asunder-through his tunics." ← Plural.

← "coats" - LXX "chitons": All priests wore a "chiton"; that is the longest garment on the chief-priest. In addition the chief-priest wore a "blue robe"; sort of a second "chiton" with the hole for the neck especially strengthened to avoid accidentally tearing (rending) the robe. Therefore "tunics" (plural) in Mark 14:63.

In Lev. 21:10 the order against the chief-priest rending his clothes is clearly stated. (LXX - "and he shall not rend-asunder the garments." [himations]) Consider Matt. 26:65 - Note the change from "tunics" to "himations" (garments), to agree with Lev. 21:10.

MATTHEW 26 CT

65 Then the chief-priest rent-asunder-through his garments, saying, Because he-blasphemed; why-are-we still having need of-witnesses? Note, now YOU-heard his blasphemy.

JOHN 19 CT

23 The soldiers therefore, when they-crucified the Jesus, took his garments and they-made four parts, to-each soldier a part, and the tunic. But the tunic was without-seam, woven out-of the from-above through the total.

24 They-said therefore to one-another: Let-us not split it, BUT let-us-procure-by-destiny concerning it, of-whom it-will-be; in-order-that the scripture might-be-fulfilled which is-saying: They-divided-for-themselves my garments among-themselves, and upon my vesture they-cast a lot. The soldiers on-the-one-hand therefore did these-things.

JUDE 1 CT

23 Who on-the-other-hand YOU-be-saving seizing out-of fire, but who YOU-be-having-mercy on in fear and hating the tunic having-been-spotted-and-still-spotted from the flesh.