

The Origin of Jewelry & Jewelry in the Old Testament

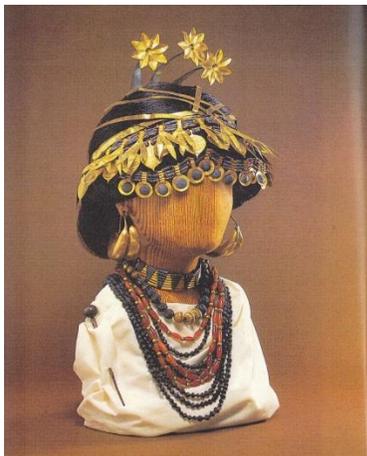
Opposition to the wearing of jewelry among the Pentecostal/Apostolic ranks can be enumerated as follows: (1) jewelry is pagan in origin (2) jewelry is always spoken of in an evil sense in scripture; being associated with pride, harlotry, or idol worship (3) God frowned upon the wearing of jewelry ever since the gold calf incident. Because jewelry always led into sin, God put an end to the wearing of jewelry and is, therefore, forbidden in the NT (4) 1 Tim. 2:9 and 1 Peter 3:3-6 are commandments against the wearing of ornaments, except that of a meek and quiet spirit.

The dispute stems in part from a lack of historical research, so, we need to examine the history of jewelry to ascertain its true origin and answer the question, what was its FIRST purpose? Then we need to look at ALL the references to jewelry there are in the OT to determine if jewelry is **always** used in an evil sense. Finally, we need to understand 1 Tim 2:9 and 1 Peter 3:3-6 within their correct historical and cultural context, which is taken up in a separate article.

Let us look at various historical sources to determine the **historical origin** of jewelry.

"How, when, where, and more importantly, why was jewelry created? The history of jewelry dates back to the beginning of recorded time, and the dawn of man. Ancient beads that may represent the oldest attempt by people at self-decoration have been identified from sites in Algeria and Israel."ⁱ

"Most likely, jewelry started out as a functional item used to pin articles of clothing together and was later adapted to a purely aesthetic adornment."ⁱⁱ



"Jewelry production was a significant craft in the ancient city of UR in southern Mesopotamia, where Abraham and Sarah lived. Some of the oldest jewelry found is from UR. In Mesopotamian jewelry design, preferred shapes and motifs included leaves, cones, spirals, and bunches of grapes. Jewelry was created BOTH for human use and for adorning statues and idols."ⁱⁱⁱ

(The illustration on the left is Sumerian court jewellery from UR (c. 2500 B.C.). The jewellery is from several bodies. Jewellery of this kind was worn by many of the attendant women buried side by side in the royal graves.)

"Jewellery is one of the oldest forms of decorative art. For the past seven thousand years its history can be traced from the centres of the earliest known civilizations in Mesopotamia (Iraq) and Egypt. A vast amount of jewellery was found in graves in the Sumerian city of UR. The most

impressive discoveries were made in some tombs dated about 2500 B.C., usually regarded as royal graves.

No date can be put on the first use of jewellery to proclaim the wearer's wealth and social status. At some very early stage in man's history relatively scarce materials began to be selected and fashioned for this purpose. Wealth and rank seem to have been critical to the use of jewellery as personal ornament and, perhaps, as currency in social transactions, such as gift-giving and bride-wealth. This economic function of jewellery was particularly important before the invention of coinage.

Probably the most ancient purpose of the finger-ring was simply to be decorative, as the finger-rings from the graves at UR (c.2500 B.C.) would seem to indicate. In Rome the practice of wearing finger-rings for sealing purposes is well documented, and by the end of the 3rd century BC, Roman consuls were wearing signet-rings with a distinctive device."^{iv}

"In ancient Egypt both men and women wore jewelry; not only as a symbol of wealth and status, but also for aesthetic adornment, and as protection from evil. The ancient Egyptians placed great importance on the religious significance of certain objects, which was heavily reflected in their jewelry motifs."^v

"The love of adornment has been expressed in the wearing of precious stones and the making of jewelry since the beginning of history.

The Israelites probably learned to make jewelry from those under whose dominance and influence they came. The first such people were the Egyptians. The workmanship associated with the tabernacle, esp the high priest's breastplate, was probably Egyptian in style and character. At a later period the Israelites came under Phoenician and then finally Chaldean influence.

Besides the jewels employed in ceremonial worship, the Israelites wore a variety of types of jewelry in everyday life. Many men for business reasons wore a signet seal or ring which served as the person signature of its owner (Gen. 38:18; Song of Solomon 8:6).

The women decorated themselves more elaborately and wore several types of ornaments. Earrings were universally worn by women."^{vi}

"A museum in Israel will open an exhibition of rare and ancient jewelry excavated in archaeological sites throughout Israel. The exhibition will reveal gold jewelry that has never before been seen, much of which dates from Biblical times and earlier. The jewels, some of which are set with precious stones, enable a rare glimpse into the lifestyle and culture of the ancient Israelites.

The exhibition also reveals a great deal about the creation of ancient jewelry—the methods, the craftsmen, and influences of other ancient civilizations, and the role jewelry played in the religion and culture of the times. More than 100 pieces were chosen to shed light on the subject.

The exhibition brings back the days of the Bible, when **golden balls used in intricate jewelry designs were known as "apples."** The exhibition takes its name from the Book of Proverbs chapter 24, verse 11: "A word fitly spoken is like **apples of gold** in pictures of silver."

The managing director said, "Our ancient roots include a rich jewelry-making tradition. The exhibition is a unique opportunity to explore this tradition, which forms the basis for our contemporary jewelry creations."^{vii}

"In primitive cultures jewelry was used for pagan rituals, to honor a particular deity, or as an offering in sacrificial ceremonies; though SOMETIMES, jewelry was used for nothing more than simple beautification."^{viii}

"The Hebrew word *nezem* signifies a ring and is used both of nose ring and earring. The gold ring in itself was neither good nor bad, but could be used in idolatrous worship (the golden calf), or given to the Lord, or worn as an object of beauty.

The word *lahash* means an amulet or charm. It is translated as "earring" in Isaiah 3:20. The root means "to whisper" or "to conjure," "to *mumble* a spell (as a magician)"^{ix} and thus refers to charms of metal or jewels which were thought to have protective powers. Sometimes they were inscribed with magical formulas or were shaped like god-emblems, as among the Egyptians. Images of gods or teraphim were also common amulets.^x

According to history: (1) The FIRST use of jewelry was NOT in association with idol worship, but rather, it served a functional purpose and later as personal adornment (2) The ORIGIN of jewelry is not idolatry, but **sometimes** jewelry was used in association with idolatry—not always. Sometimes pagan jewelry bore religious symbolism in their motifs. (3) The Hebrew people, as part of their culture, wore jewelry and manufactured jewelry.

Talismanic or Amuletic Jewelry



Sometimes jewelry AND clothing was worn in worship of idols, but talismanic or amuletic jewelry was manufactured with idolatrous characteristics. So much Egyptian jewellery had a magical significance that is impossible to distinguish the purely amuletic from the ornamental.^{xi} To protect themselves from hidden malevolent forces, such as poisonous snakes, scorpions, disease, floods or almost any natural disaster, illness, or tangible foe, ancient Egyptians wore amulets, or charms. In order to give an

amulet its power, it had to be made and dedicated in strict accordance with the instructions written in the *Book of the Dead*. Only then, would the appropriate god's spirit live within and energize the amulet. This now sacred object would have to be treated with respect in order for the god to continue bestowing his blessings upon the wearer.^{xii} By the later stages of the New Kingdom there is a marked increase in the use of amulets and figures of deities as decorative elements in jewellery.

Probably the most ancient purpose of the finger-ring was simply to be decorative, as the finger-rings from the graves at Ur (c. 2500 BC) would seem to indicate. The rings above are Phoenician (c. 6th cen. B.C.) and represent jewelry of an idolatrous character. The Phoenician style is characterized by the use of motifs derived from Egypt.^{xiii} The cornelian scarab shows Isis suckling Horus, with Osiride figures on either side and a winged disc above. This signet was probably not worn on a finger but attached to a sting or necklace. The green glass scaraboid (on left) represents two winged sphinxes on either side of a sacred tree. This ring could be worn on the finger, with the design against the skin, of so desired, to prevent it from becoming damaged.^{xiv}

The Hebrew language differentiates between "earrings" of an idolatrous character [*lachash*] from those worn for beauty [*nezem; agiyil*]. The earrings found in Jacob's household (Gen. 35:1-4); those worn by the Ishmaelite men and taken in the spoils in Judges 8:24-26; and Isaiah 3:16-26 were amuletic—involved in the worship of idols. The UPCI claims the Ishmaelites and Midianites were distinguished from Israelites by their use of earrings and other jewelry,^{xv} but Israelite MEN did not wear earrings, whereas Ishmaelite MEN did. Amulets and other objects common to the magical arts have been found in Palestinian excavations. Magic was practiced in Babylon and also by the Canaanites.^{xvi}

Rebekah's Jewelry

"...the man took a **golden earring** of half a shekel weight, and **two bracelets** for her hands of ten shekels weight of gold; (26) And the man bowed down his head, and worshipped the LORD. (47) ...and I put the **earring** upon her face, and the **bracelets** upon her hands. (48) And I bowed down my head, and worshipped the LORD...(53) And the servant brought forth **jewels of silver**, and **jewels of gold**, and **raiment**, and gave them to Rebekah: and he gave also to her brother and to her mother precious things."

The account of the betrothal and marriage of Rebekah to Isaac is the first instance we have of jewelry in the Bible. The description gives a fair picture of marriage practices among the early Hebrew people. The two types of gifts mentioned both related to marriage customs of the times: the **bride price** [*mattan*] given by the family of the groom to the bride's family; in Rebekah's case, it is gold and silver jewelry and clothing, with additional gifts for members of her family; and the **dowry** [*mohar*] which was money, servants/slaves and gifts taken with the bride to her new home; Rebekah took her nurse and maids with her as part of her dowry.^{xvii}

Shekhem, desiring to marry Dinah, Jacob's daughter (Gen. 34:12) says, "Ask me never so much DOWRY [*mohar*] and GIFT [*mattan*], and I will give according as ye shall say unto me: but give me the damsel to wife." **THROUGHOUT JEWISH HISTORY the mohar institution was never abolished.**^{xviii}

Biblically, jewelry was not pagan in its origin. God blessed Abraham and made him wealthy in silver and gold (v35), so Rebekah's gold jewelry came from GOD! Moreover, Abraham did not worship idols! (Gen. 26:4, 5 "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." James 2:23 "...Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God.") Notice after putting jewelry upon Rebekah, what did the servant do? HE WORSHIPED GOD! Had jewelry been "idolatrous", "worldly", or "sinful", then Abraham's servant would have been a **hypocrite**.

Would Abraham send his servant with jewelry to adorn his future daughter-in-law and not adorn his own wife? SARAH ALSO WORE JEWELRY!

Judah

The first instance of a man wearing jewelry in the Bible is Judah, Jacob's son, in Gen. 38:18. "...Thy **signet**, and thy **bracelets**, and thy staff that is in thine hand..." Often the top of a man's staff was ornamented.^{xix} All these objects were normal and obviously worn without the sense of their being sinful.

Joseph

In Gen. 41:41-42 Joseph wears the Egyptian Pharaoh's ring. "And Pharaoh took off his **ring** from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a **gold chain** about his neck..." Even though the Pharaoh worshiped idols, Joseph did not

regard the jewelry as “idolatrous” and turn down the gifts of jewelry, given to him by the Pharaoh, which symbolized power and authority and went along with the vestures of fine linen. Necklaces were worn by men of rank and rulers of foreign nations.^{xx}

The Israelites Spoil the Egyptians

In Exodus 3:21-22; 11:2; 12:35-36 the Israelites are instructed by God to “spoil” the Egyptians upon their exit and were told by God to put the “spoils”—clothing and jewelry—on their sons and their daughters. It is a common teaching among the Pentecostals that the jewelry (forget about the raiment) was meant for later use in the Tabernacle and not for personal adornment, but God was not **secretive** in His instructions to Moses. There is no indication that God had a **hidden** motive, but plainly the reason for the jewelry was that of adornment.

Much of the gold that was given for the Tabernacle had been taken from the Egyptians. These articles supplied sufficient material for making the sacred utensils.^{xxi} But, this was in the form of a “freewill” offering and included much more than their gold. (Ex. 35:4-29; Num. 31:50). It was not because jewelry displeased God.

Coming out of Egypt is sometimes regarded as a TYPE of forsaking the world and worldliness. We are set free from the “bondage of sin” like as they were delivered out of Egyptian bondage. God did not command the removal of jewelry from the Israelites, but, rather, they PUT ON jewelry when they exited! If jewelry were “worldly” it could not form such a scriptural analogy.

The High Priest

The high priest stood at the very center of OT worship. He not only wore gold, but his garment was decorated with various jewels. (Ex. 28:17-20)

The Golden Calf

In Exodus 33:4-6 the children of Israel, during the absence of Moses, requested that Aaron make them gods. Aaron commanded the people to give him their earrings, and he made a molten calf from them. One must remember the earrings were on the women and children by Divine prescription. It was not God who ordered their removal, but it was Aaron. It was not a “sin” to wear earrings, neither did the children of Israel cause jewelry to become a “sin” by desiring idols. The Israelites, throughout their history, had an innate desire to be like polytheistic nations and were perpetual back-sliders into idolatry; jewelry had nothing to do with it. It was their unfaithful heart. Moreover, a god did not have to be made of gold; it could have been made out of wood or stone.

In Exodus 33:4-6 the people repented—not for wearing jewelry—but for idolatry. Putting off their ornaments was a sign of repentance and mourning. The removal of their

jewelry was not permanent. Moses specifically named the identity of their sin in 32:32 "...*Oh, this people have sinned a great sin, and have made them gods of gold.*" There was nothing in the Mosaic Law against wearing jewelry, but there was a prohibition against making graven images. There is a difference!

The golden calf incident did not make the wearing of jewelry a sin in the NT. The Apostle Peter in 1 Peter 3:3-6 pointed Christian women to the era of the Patriarchs' wives—**BEFORE the golden calf!** Sarah was the Apostle's example, not the children of Israel in the wilderness, and **Sara wore jewelry!**

God's Love of Israel

Eph. 5:25, 32 TYPES a man's love of his wife to the manner in which Christ loved the church, but in Ezekiel 16:11-13 God draws a parallel of Himself as the husband of Jerusalem, His symbolical wife. If the adorning of a literal wife were "sinful," such symbolism would not be utilized.

*"I decked thee also with **ornaments**, and I put **bracelets** upon thy hands, and a **chain on thy neck**. And I put a **jewel** on thy forehead, and **earrings** in thine ears, and a beautiful crown upon thine head. Thus was thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work...and thou wast exceeding beautiful..."*

According to ancient Hebrew marriage customs, jewelry denoted wedlock. Now, if jewelry were "sinful", why is the LORD represented as the One who gave them?

In vv 15-18 God says that His wife "played the harlot" because of her renown.

*"...And of thy garments thou didst take...and playedst the harlot thereupon...Thou hast also taken thy **fair jewels of my gold and of my silver**, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them, And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them."*

In OT typology idolatry was spiritual unfaithfulness to Yahweh, and Israel was constantly back-sliding into idolatry. We cannot isolate jewelry from everything else involved in harlotry in this text. Because Jerusalem made images out of the gold and silver jewelry, given to denote wedlock, does not make jewelry a "sin". Had Israel continued in love and fidelity to her husband, Yahweh, all these items the Lord had given her would have continued to be a blessing, beautifying her appearance before the Lord.

Israel and Spiritual Whoredoms

Jeremiah prophesied of God's judgments upon the Jews due to Israel's habitual back-sliding into idol worship, and he also TYPES Israel to an adulterous wife. (4:30 "*And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt*

thou make thyself fair; thy lovers will despise thee, they will seek thy life.”) This verse does not mean that women who wore jewelry were adulteresses.

Ezekiel also prophesied of the destruction of Israel, and in chapter 23 speaks of the spiritual whoredoms committed by Samaria and Jerusalem, typified as two women, Aholah and Aholibah, her sister, who were married to Yahweh (vv4-5) but played the harlot and defiled themselves with idolatry. V30 “I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.” V37 “... with their idols have they committed adultery...” Verses 26, 40, and 42 mention jewelry worn in the context of an adulterous woman but does not mean that wearing jewelry was the trait of an adulteress.

Hosea also prophesied of the desolation of Israel because of their sin of idol worship, and used the same typology. Hosea 2:2 “Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;” V13 “and I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.”

These passages show us that jewelry could be worn by a faithful wife or an adulteress, but not that the wearing of jewelry is sinful, being customarily worn by adulterous women. These texts do not “prove” that jewelry is linked with harlotry, when other scriptures prove jewelry was worn by faithful wives.

Saul & the Daughters of Israel

II Sam. 1:10 “...and I took the crown that was upon his head, and the **bracelet** that was on his arm, and have brought them hither unto my lord.” (v24) “Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on **ornaments of gold** upon your apparel.”

Bracelets are found in abundance throughout the lands of Biblical times. They were worn by princes and nobles of rank and could be worn on both arms, and some covered the forearm to the elbow.^{xxii}

David here speaks of Saul’s *good* points—not his bad ones. Saul treated the daughters of Israel in what was considered an honorable way by David.

Mordecai

Esther 8:2 “And the king took off his **ring**, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.”

Mordecai saved the life of king Ahasuerus, and once the king found out Haman was plotting to kill his wife (Queen Esther) Haman was abased and Mordecai was exalted. The giving of the king’s ring, a symbol of authority, was considered honorable, not sinful.

Job's Consolation

Job 42:11, 12 "Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before...every man also gave him a **piece of money**, and every one an **earring of gold**. So the LORD blessed the latter end of Job more than his beginning..."

An earring of gold is mentioned right alongside a piece of money. If we say the gold earring was sinful, we have to say the money was sinful, also. Jewelry was part of the Lord's blessing upon Job and symbolized restored friendship.

Jewelry Compared to Good Things

Proverbs 1:8, 9 "My son, hear the instruction of thy father, and forsake not the law of thy mother: For they shall be an **ornament** of grace unto thy head, and **chains about thy neck**."

Proverbs 25:12 "As an **earring of gold**, and an **ornament of fine gold**, so is a wise reprove upon an obedient ear."

Gold earrings are compared to the way an obedient ear accepts wise instruction and gold necklaces to the instruction of parents. If jewelry were a sin, Solomon would never have made a comparison between wise behavior and something that is sinful. These scriptures do not *spiritualize* jewelry, but **A BAD THING DOES NOT SYMBOLIZE A GOOD THING!**

Haggai 2:23 "In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and I will make thee as a **signet**: for I have chosen thee, saith the LORD of hosts."

Making Zerubbabel as a signet ring does not carry a bad meaning but was a type of the Lord's blessing upon him. If wearing a ring were a sin, the Lord would not have used such symbolism.

Song of Solomon

Song of Solomon 1:10, 11 "Thy cheeks are comely with rows of jewels, thy neck with **chains of gold**... (4:9) "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one **chain of thy neck**." (5:11, 14, 15) "His head is as the most fine gold...His hands are as **gold rings** set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold..." (7:1) "...the joints of thy thighs are like jewels, the work of the hands of a cunning workman."

Beads, jewels, and ornaments are referred to in the context of an **erotic love song**. Rings are the object of praise in v14. Every piece of jewelry mentioned in this text is used in a positive light. 7:1 shows that Israel manufactured jewelry. These scriptures do not *spiritualize* jewelry.

Judgment Upon Jerusalem

Isaiah 3:16-26 "...In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantels, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the veils."...

The whole of this chapter is a prophecy of calamities that should come with the Babylonish invasion and captivity. Jerusalem would be judged by God and destroyed by King Nebuchadnezzar, which would not have happened had Israel not worshiped idols. Isaiah rebukes the women of Jerusalem for their ostentatious display of finery including idolatrous jewelry.

Cauls is defined as a *netting* for the hair.^{xxiii} The Arabic root means "little suns," which were ornaments, bullae, or studs in shape representing the sun, and so answering to the following word, *saharonim*, which were the round tires like the moon.^{xxiv} The Hebrew, *saharon*, is defined as round pendants or crescents.^{xxv} This netting for the hair must have had these little round ornaments, worn in worship of the sun and moon, interwoven in it.

The earrings mentioned in the text is translated from *lachash*, which were amulets suspended from the neck or ears with magic formulae inscribed.

We cannot isolate jewelry from the text. Things such as bread, water, and clothing would be taken away as well.

A Bride's Adornment

Isaiah 49:18 "...As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth."

We cannot do away with the bride's price and dowry from marriage customs in Jewish history. The return of the sons of Israel during its restoration is compared to the wearing of ornaments, even as a bride puts on her jewels.

Isaiah 69:10 "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

It is plain to see how the wearing of jewelry had a part to play in marriage. Isaiah compared righteousness and salvation to a bride and groom who adorn themselves with jewelry. Would Isaiah compare a sinful custom to the salvation and righteousness of God? Gold symbolizes *purity*, and here specifically, *purity* and *chastity* in marriage.

Jeremiah 2:32 "Can a maid forget her ornaments, or a bride her attire? ..."

God compared forgetting about Him to a maid who forgets her jewelry. If jewelry were sinful, God would never have made such a comparison.

Daniel

*Daniel 5:29 "Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a **chain of gold about his neck, ..."***

Daniel did not refuse the necklace any more than Joseph refused the jewelry given to him by the Pharaoh. The gold chain was a sign of honor and not a sinful adornment.

Conclusion

There are more scriptures referring to jewelry, excluding 1 Tim. 2:9 and 1 Peter 3:3-6, such as, St. Luke 15:11-24 the prodigal son's ring; James 2:1-9; Rev. 21:2; and Rev. 17:4.

Through a survey of all the scriptures in the OT that mention jewelry, we find that not ALL the references to jewelry are in a bad sense, but that most of them are in a good sense.

I count around 40 passages in the entire Bible referring to jewelry, and out of these, probably less than 10 refer to jewelry worn in an idolatrous context. It is totally inaccurate to base a doctrine against the wearing of jewelry upon the few instances in which jewelry was worn in worship of idols or in another wise bad sense.

We cannot find a historical origin of jewelry with heathenism, and we know, Biblically speaking, that Abraham, the source of Rebekah's and Sara's jewelry, was NOT a worshiper of idols. Moreover, no one TODAY worships the pagan gods! PAGAN CULTURE has been completely annihilated, and jewelry can bring no reflection upon cults that no longer exist. Pagan gods are not worshiped today with jewelry or clothing.

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- ⁱ "All About Gemstones: History of Gems, Diamonds, & Jewelry"; http://www.allaboutgemstones.com/gem_history.html
- ⁱⁱ "The History of Jewelry: Origins of Jewellery Design"
- ⁱⁱⁱ "The History of Jewelry: Jewellery of Mesopatamia"
- ^{iv} "Jewelry 7,000 Years", by Hugh Tait; p11, 23, 55, 230
- ^v "The History of Jewelry: Ancient Egyptian Jewellery Design"
- ^{vi} "Wycliffe Bible Encyclopedia"
- ^{vii} "Ancient Israel Jewelry Exhibit"; www.JCK.com
- ^{viii} "The History of Jewelry: Ethnic Tribal Jewelry"
- ^{ix} "Strong's Expanded Dictionary of Bible Words"; #3907-3908
- ^x "Wycliffe Bible Encyclopedia"
- ^{xi} "Jewelry 7,000 Years," by Hugh Tait p198
- ^{xii} "The Charm of the Amulet"; <http://www.touregypt.net/featurestories/amulets.htm>
- ^{xiii} "Jewelry 7,000 Years, by Hugh Tait p58
- ^{xiv} "The History of Jewelry", by Hugh Tait; p232
- ^{xv} "Practical Holiness A Second Look", by David K. Bernard; p171
- ^{xvi} "Wycliffe Bible Encyclopedia"
- ^{xvii} "Rebecca: Bible Woman: Isaac and Biblical Love Story..."
- ^{xviii} "Ancient Jewish Marriage-My Jewish Learning", by Hayyim Schauss, University of Judaism, Los Angeles
- ^{xix} "Wycliffe Bible Encyclopedia"
- ^{xx} "Wycliffe Bible Encyclopedia"
- ^{xxi} "Wycliffe Bible Encyclopedia"
- ^{xxii} "Wycliffe Bible Encyclopedia"
- ^{xxiii} "Strong's Expanded Dictionary of Bible Words," #7636
- ^{xxiv} "Isaiah 3 Jamieson-Fausset-Brown Commentary"
- ^{xxv} "Strong's Expanded Dictionary of Bible Words" #7720