

HEADSHIP

by
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WHAT DOES THE TERM "HEADSHIP" MEAN? SHOULD A WOMAN WEAR A HEAD COVERING AT ALL TIMES? HOW ABOUT A MAN - SHOULD HIS HEAD BE COVERED DURING HIS WORSHIP OF THE ALMIGHTY? ISN'T PAUL REFERRING TO A WOMAN'S HAIR AS A COVERING IN 1 COR. 11? WHAT IMPORTANCE DOES THE TEACHING OF HEADSHIP HAVE IN CONTEMPORARY WORSHIP? IF THESE AND OTHER SIMILAR QUESTIONS REGARDING 1 COR. 11 HAVE PUZZLED YOU, BE SURE TO READ THIS ARTICLE CAREFULLY FOR THE ANSWERS RIGHT FROM THE PAGES OF THE INSPIRED SCRIPTURES.

The Bible teaches a way of life. It offers a set of instructions to the human family that will lead them toward a rewarding life of fulfillment. Blessings for obedience can be reaped by those who follow the instructions. Punishment is meted out to the disobedient and their lives will not be fruitful. This rule applies consistently throughout the Bible and even the "least of the commandments" are often the most necessary to ensure success in life. Many times one of those least commandments, thought to be unnecessary or that it merely applies to something physical, we eventually discover that it is just as important as those we tend to elevate to an exalted position. All of the commandments of Yahweh are given to us for our good. "And Yahweh commanded us to do all these statutes, to fear Yahweh our Elohim for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before Yahweh our Elohim, as He hath commanded us," Deut. 6:24-25. This passage (as well as many others) declares that the keeping of the commandments of Yahweh is not a yoke of bondage as most of us were led to believe at one time in our lives, but it is a law of liberty that frees us from the punishment of sin.

When one comes into the knowledge that the entire Scripture from Genesis to Revelation can be harmonized he discovers a much different faith than he had previously held. He finds that different doctrines emerge from the study of the Word of Yahweh; the one who is being called is anxious to be obedient to them all. The Bible instructions become the guide in the life of the individual leading him into a **WAY OF LIFE**. The humble individual seeks to please the Heavenly Father in becoming obedient to all of the instructions he finds in the Word, rather than seeking to explain away any portions of the Bible with which he is in disagreement. The Holy Spirit leads the individuals of the Assemblies of Yahweh toward the end goal of becoming one cohesive unit in sound doctrine. The people of Yahweh will be unified in doctrine because of the guidance of the Holy Spirit in their midst, leading and guiding us into all Truth. Worldly religious organizations occasionally reject doctrines that are thought to be insignificant, but are in reality important in their own right. Let us examine one of these doctrines.

Bible Teaches Organization and Government

The Bible teaches a system of headship. This means that the Inspired Scriptures have instituted a system of government or organization for the assembly and the family. It will ultimately be employed universally among the nations in the Kingdom of Yahweh government that will rule this world. Our modern world today is beset by rebellion against the system that has guided it for many centuries. Young people are scrutinizing every facet of the world into which they were born, many times biased with criticism against things that are actually good. This age of revolution has conceived some rather drastic reversals from past concepts. Perhaps some of these things were motivated simply by the intention to attack all concepts that have guided our society, regardless what they have accomplished in the past.

The system of government which the Bible teaches is very simple and has been summarized by the Apostle Paul in 1 Corinthians 11. In this passage we are brought to the realization that if the world is to achieve an era of happiness, stability and productivity, it must be regulated by the instructions of our Heavenly Father Yahweh. One might think that these are a new set of rules to supersede the Old Testament commandments, but a close scrutiny will reveal that Paul is merely summarizing what had previously been taught by the Word of Yahweh. Yahweh does not change, Malachi 3:6. History has proven most conclusively that when good government guides a nation its citizens may enjoy the benefits of life at its best. Understanding this Biblical system of headship which was established by the Heavenly Father will assist us in solving many of the puzzling aspects of interpreting the meaning of 1 Corinthians chapter 11. Some people may find this passage perplexing or contradictory, but our study will show that this is not at all the case. One of the alleged contradictions has led various religious groups to disagree on the subject of a woman having her head covered for worship, that is discussed in the chapter. Let us learn what is meant by Paul's discourse.

The new assembly of Yahweh that Paul was able to raise up at Corinth is a model for us to study in our day that we may avoid the pitfalls they encountered. This was an assembly which had merged people from different ethnic backgrounds. They had evidently failed to cleanse their minds completely of past religious doctrines they had held and as a consequence factions had developed. One side contended for one teaching on a subject while another faction insisted upon holding an opposite view. This may be easily determined from reading the first chapter, where Paul laments the fact that divisions existed among the members of the assembly. He exhorts them, "I appeal to you, my brother, in the name of our master Yahshua Messiah: agree among yourselves, and avoid divisions; be firmly joined in unity of mind and thought," 1 Cor. 1:10, N.E.B. This exhortation set the theme for the entire letter to the assembly which follows. Paul additionally exhorts the assembly in 1 Cor. 11:17-19, "In giving you these injunctions I must mention a practice which I cannot commend: your meetings tend to do more harm than good. To begin with, I am told that when you meet as a congregation you fall into sharply divided groups; and I believe there is some truth in it (for dissension's are necessary if only to show which of your members are sound)", N.E.B. Indeed, if the assembly is totally unified in its determination to live by every word

that proceeds from the mouth of Yahweh all variations of doctrine can be corrected and the assembly will be in harmony without divisions or factions.

The New Testament believers today should all be in harmony and one accord if they are motivated by the Holy Spirit of Yahweh. One would then not need to fear that doctrinal discussions will only lead to Rome. The Bible should serve as the unifying factor, regardless what it says. No compromise with the Scriptures among Holy Spirit begotten people need take place but all in humility will seek to harmonize the Bible from Genesis to Revelation and live by the doctrines they prove. The Holy Spirit unifies; it does not divide through teaching many different doctrines!

Now that the stage has been set for our study of 1 Corinthians 11, let us open our Bibles to see what is taught on the subject of headship. You will notice that each one of the first points Paul raises can be found to have been stated originally in the Old Testament, so that none of these things is the product of apostolic times. Paul is merely doing what he urged Timothy to do in 2 Tim 4:2. The quotations used in this article will be from the **New English Bible** unless otherwise noted. The Sacred Names have been inserted by the author.

Paul begins the chapter by saying, "Follow my example as I follow Messiah's. I commend you for always keeping me in mind, and maintaining the tradition I handed on to you. But I wish you to understand that, while every man has Messiah for his Head, woman's head is man, as Messiah's head is Yahweh," verses 1-3. Setting the theme for this entire passage is the teaching of headship. This word is defined in Webster's New World Dictionary as, "The position or authority of a chief or leader; leadership; command." Paul shows that there are definite levels of position in the spiritual family. Beginning at the top of the ladder stands the Almighty Heavenly Father Yahweh, whom no man has seen nor can see. He has delegated some of His authority to His Son, Yahshua the Messiah. All judgment has been given to the Son, John 5:22. When Yahshua returns He will reign over the nations in the Kingdom of Yahweh and will bring this world to order. However, we must never forget that the Son is always in subjection to the Father. Notice 1 Cor. 15:27-28, K.J.V. "For He hath put all things under His feet. But when He saith, 'all things are put under Him,' it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him then shall the Son also Himself be subject unto Him that put all things under Him, that Yahweh may be all in all, Even though Yahweh has delegated a vast amount of authority to His only begotten Son, Yahshua the Messiah will always be in subjection to His Father. All that Yahshua does is directed toward fulfilling His Father's mission. What He does is for the good of the Elohim family, for the benefit of the creation of Yahweh.

Similarly, the human family has its own order of position. The man was given the responsibility of leading and guiding the family by Almighty Yahweh. The woman was placed under his leadership, to be in subjection to the man just as Almighty Yahweh stands above the Messiah in position. The woman was created as the counterpart of man (Hebrew is **neged**, opposite or counterpart), made in his image, flesh of his flesh and bone of his bone. The masculinity of man must be balanced against the femininity of woman. The man is to possess the strength of the family, to be a protector of the woman who is the weaker vessel, 1 Peter 3:7.

Nowhere does the Bible teach a doctrine of women's lib, such as is the theme of the

female activists in contemporary society. The Bible teaches that all the members of the creation of Yahweh should recognize their unique positions into which they have been placed. If each one fulfills the role for which Almighty Yahweh made them, the delicate balance that was engineered into creation will be maintained and each will find enjoyment. Problems arise when either man or woman steps outside his intended position. This is why the Apostles Peter and Paul in their epistles to the members of the Assemblies of Yahweh in the Apostolic era were so definite in teaching the doctrine of headship. Please read Eph. 5:22-29, where the proper relationship between husband and wife is taught. The husband is to love his wife, provide for her, and give himself for her. The wife shall submit herself to the leadership of the husband as she submits herself to the Messiah.

In our world today there are many upset conditions not in harmony with what the Bible teaches. Taught in the Bible is a perfectly functioning system regulating our relationships with each other. It shows that all must submit to the authority of Almighty Yahweh, who is the supreme king of this universe. We cannot usurp His rightful position, nor should we ever have a desire to do so. Satan sought to depose the Almighty and wrecked Yahweh's creation, Isaiah 14:12-15. Yahshua submitted Himself to the will of the Heavenly Father and restored a shattered creation. Additionally, He shows mankind how they may be restored spiritually through faith in Yahweh and in the blood of Yahshua the Messiah when they are obedient to the Truth. Because Yahweh has sent His Son to be the Savior of the world, the man submits himself to the authority of the Messiah. Yahshua is the head of the Assembly, Ephesians 5:23. The man stands in position of authority under #Him, but the wife is to be under the man.

Paul makes a rather unique statement in 1 Cor. 14:34. "Let your women keep silence in the assemblies: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law", KJV. The **New English Bible** makes this quite plain in a modern translation. "As in all congregations of Yahweh's people, women should not address the meeting. They have no license to speak, but should keep their place as the law directs. If there is something they want to know, they can ask their own husbands at home. It is a shocking thing that a woman should address the congregation," 1 Cor. 14:34-35. There should be no further question in the mind of the reader on the subject of women's lib. The truly liberated woman is one who has been released from sin by the blood of Messiah and is keeping the Law of liberty. She has turned her back on the ways of the world and is humbly obeying the commandments of Yahweh found in His royal law.

Does the Law of Yahweh really declare that a woman must be in subjection to the husband? Where do we find this injunction? Turn with me to Genesis 3:16. Almighty Yahweh in this passage lays down some guidelines to regulate the human family so that another episode like that recorded in this chapter will never again happen in the future. "To the woman He said, I will increase your labor and your groaning, and in labor you shall bear children. You shall be eager for your husband, and he shall be your master!" Why should a woman attempt to overturn what Almighty Yahweh has directed? She is not rebelling against the legislation of men, but she would be rejecting the inspired teaching of the Bible, the very Word of Almighty Yahweh. Yahweh has spoken, who shall reverse the command? Let us not seek ways of explaining away this directive, but let us confront it squarely and live in harmony with it.

It should be cautioned, however, that while the man is the natural leader of the human family, occasionally he may arrogate to himself power Yahweh never intended him to have. He should always love his wife and respect her as the weaker vessel. He should never allow his masculinity nor his position to turn him into a cruel tyrant. The woman was created as the reflection of the man --- his counterpart. The word **neged** means another person who balances his own deficiencies, one who shares with him the goals in life, and a person who is a reflection of his own innermost thoughts and ideas. Consequently, a man and a woman joined together in matrimony will indeed become one flesh and one mind, if they work toward this end. If all of the individuals stationed on the various strata of authority work as they should toward making the system function society will be cohesive, happy, and fruitful.

Symbols of Position

As we proceed further into the chapter Paul brings to our attention that Almighty Yahweh has established symbols to be used to show his position. We have seen that the Heavenly Father stands at the head of the structure of authority in His government, Yahshua the Messiah stands directly beneath Him, while the man occupies the position of supreme authority in the family with his wife in submission to him and ranked beneath his authority. Paul shows that positions in this heavenly government are recognized by what a person wears on his head. Notice carefully what Paul says. "A man who keeps his head covered when he prays or prophesies brings shame on his head; a woman, on the contrary, brings shame on her head if she prays or prophesies bare-headed; it is as bad as if her head were shaved. If a woman is not to wear a veil she might as well have her hair cut off; but if it is a disgrace for her to be cropped and shaved, then she should wear a veil."

Not having built upon a solid foundation nominal churchianity has interpreted this passage in various ways. A great deal of confusion exists among the various groups because they have not built upon the solid foundation of the Old Testament Scriptures. One group will proclaim that a woman does not need to cover her head for worship, while other groups teach that women should have their heads covered at all times. Some groups go so far as to establish a regulation head-dress. What is the answer? The word translated "covered" in verse 4 literally means "to have something upon the head," and this is how the Greek text reads. Let us read the verse again to grasp the meaning thoroughly. "A man who keeps his head covered when he prays or prophesies brings shame on his head." The head of the man is Yahshua. Does this mean then that the man who covers his head to pray or prophesy brings dishonor upon Yahshua?

The Jews today demand that when a man worships he must cover his head. Some of the more conservative groups even demand that a man keep something on his head at all times. They declare that the custom is derived from the practice of eastern peoples who covered their faces before a monarch. Some sources trace the practice of covered heads to throwing the talith or prayer shawl over the head while in prayer. Jewish commentators readily declare that there is no commandment in the Bible to regulate such actions. Notice this quote from the **Encyclopedia Judaica**, volume 8, article "Head, Covering of the." "Jewish tradition requires men to cover the head as a sign of modesty before (Elohim), and women, as evidence of modesty before men, although

the Bible does not explicitly command either men or women to cover the head.” Here then is a research work that acknowledges that no commandment exists that men should cover their head, except as we shall show, the high priest and his sons and women. Another enlightening quote later in the article is as follows “According to the Talmud, it was optional and a matter of custom for men to cover their heads. Palestinian custom moreover, did not insist that the head be covered during the priestly benediction. French and Spanish rabbinical authorities during the Middle Ages followed this ruling, and regarded the covering of the head during prayer and the study of the Torah merely as a custom. Some of them prayed with a bare head themselves. Moreover, the covering of the head, as an expression of the ‘fear of (Elohim)’, and as a continuation of the practice of the Babylonian scholars, was gradually endorsed by the Ashkenazi rabbis. Even they stated, however, that it was merely a worthy custom, and that there was no injunction against praying without a head cover.” If some one appeals to the Jewish tradition on head coverings for men he finds very little on which to base his contention.

The Jews today who are conservative will not go into a house of worship or pray without wearing a little head covering which they call a “yarmulke.” Some of them will contend that this is a commandment. However we have just seen that it is not commanded in the Bible.

History shows where the custom originated and it was not Semitic! During the time of the Maccabees the True worship was beset by pagan influence. Antiochus Epiphanes sought to establish an amalgamated religion in his realm which included Palestine. Although this tyrant used cruel measures to force the Jews into Greek religious customs which he deemed to be more cultural than the Semitic religion, they resisted his efforts. Many of them suffered martyrdom to maintain their faith. Antiochus installed an apostate high priest whose name was Jason. The following is a quote from the book of Second Maccabees as translated in the **Smith-Goodspeed, American Translation**. “When the king had consented, and he had taken office, he immediately brought his countrymen over to the Greek way of living. He set aside royal ordinances especially favoring the Jews, secured through John, the father of Eupolemus, who went on the mission to the Romans to establish friendly relations and an alliance with them, and abrogating the lawful ways of living he introduced new customs contrary to the Law. For he willingly established a gymnasium right under the citadel, and he made the finest of the young men wear the Greek hat. And to such a pitch did the cultivation of Greek fashions and the coming-in of foreign customs rise, because of the excessive wickedness of the lawless Jason, who was no high priest at all...” 2 Maccabees 4:10-13. Today the Jews are building gymnasiums next to their houses of worship and they call their places of worship by a Greek name, synagogue. They wear the Greek sign of an educated man on their heads for worship. Consequently, the custom is easily traceable to a pagan source, the philosophers of ancient Greece, who wore the yarmulke, or hat of Hermes, and who insisted that all their students wear this cap. Today it is still visible under the mortarboard worn by those graduating from an educational institution. Incidentally the date of the Maccabean era is about 175 B.C.E. Interestingly, one of the required courses in theological seminaries is Hermeneutics, derived from the Greek messenger of the Mythological deities, Hermes. Evidently both synagogue and church have retained pagan Greek names and customs.

Apparently then, Paul was seeking to restore the proper manner of symbolizing headship when he wrote to the Corinthian brethren. Perhaps some of the new brethren (both Jews and Greeks) had begun to copy the customs of the synagogue. Since some branches of Judaism, especially those which were of the Babylonian school, had continued the practice of wearing the Greek hat after the days of the Maccabees, it may have been a natural tendency to copy the Jewish brethren who had received the Messiah. One must remember that the Good News of salvation in Messiah was to be preached to the Jew first, Romans 1:16. To the Jews were committed the oracles of Yahweh, Romans 3:2. The tendency then is to look to Judaism as a model of the true faith. However, **all doctrines must stand the test of the Scriptures. The BIBLE is the final authority.** It is the standard for proving a doctrine either true or false. Doctrines of Judaism must also be scrutinized against the teaching of the Bible, and the Scriptures will prove a number of them to be in error. Demanding that the men cover their heads for worship is an error in doctrine and the practice is of recent date.

Head Covering in the Bible, What Does It Mean?

In the Word of Yahweh we have various examples showing that the covering of the head by the men is symbolic. If we check the instances in the Old Testament where a man covered his head we shall discover that it indicates sorrow. Notice 2 Samuel 15:30. "And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up," KJV. Here then we see the meaning of the covered head in ancient Israel. David was fleeing for his life because Absalom had conspired against him. It was a sorry day for Israel as the nation was torn by civil war. David was grief-stricken because it was his own son that had conspired against him to unseat him as the reigning monarch. David's loyal entourage also was weeping in sorrow and their heads were covered also. This meant they had their heads covered, but not their faces since they had to see to walk. It would indicate that under normal circumstances it was not the practice of the Israelite men to cover their heads.

Israel finally won the victory over the rebel army of Absalom. The insurgent leader was killed by Joab. Upon hearing of Absalom's death, David mourned deeply. "But the king covered his face, and the king cried with a loud voice, O, my son Absalom, O, Absalom, my son, my son!" 2 Samuel 19:4. Once more it is obvious that it was during a time of mourning that David covered his face or head. Had the king been accustomed to wearing a head covering there would have been no reason for the historian to note this occurrence.

The book of Esther contains another mention of the covered head as the sign of mourning. We read in Esther 6:12, "And Mordecai came again to the King's gate. But Haman hastened to his house mourning, and having his head covered," KJV. The book of Esther describes the conspiracy of Haman to destroy all the Jews of Persia. Haman had been asked by the king of Persia what should be done to someone that the king wished to honor. Haman, thinking that the honor was to come to himself, told the king to dress the man in royal apparel with the king's crown upon his head, seat the

man on the royal horse and escort him through the streets of the capital city in a parade. The king commanded this to be done and for Haman to be the escort — for the hated Jew, Mordecai. This angered Haman and caused him to mourn the turn of events. Mourning, he covered his head and went home.

Let us examine yet another Scripture that will prove the covered head meant a sign of mourning. “Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up. And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chap, for there was no rain in the earth, the plowmen were ashamed, and they covered their heads,” Jeremiah 14:3-4, KJV. Once again it is obvious that a covered head on the men signified mourning. The prophet foresaw a time of drought and famine. It was a time of mourning because of the judgment of Yahweh. The people mourned and they covered their heads. In addition, the covered head in this passage is said to mean being ashamed and confounded. Here then we have found four passages of Scripture that yield the same interpretation.

The Covered Head of the High Priest

In the Scriptures we do find a commandment instructing one specific man to have his head covered at all times with the priestly mitre. When Yahweh set apart the tribe of Levi to serve as priests He also separated the family of Aaron to serve as the High Priest. The sons of Aaron were instructed to keep their heads covered. Let us see for ourselves the Scriptures relating to these instructions.

First of all we turn to Exodus 28. Here we find the instructions concerning the ceremonial robes of the High Priestly family. “And for Aaron’s sons thou shalt make coats, and thou shalt make for them girdles, and bonnets (Hebrew is caps) shalt thou make them, for glory and for beauty. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto Me in the Priest’s office,” Exodus 28:40-41, KJV. We can see that the mitre was also designed by Yahweh for His high priest’s ceremonial garb. Notice verse 4 of this same 28th chapter. of Exodus. “And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest’s office,” KJV.

We next meet with the commandment to Aaron and his sons to keep their heads covered at the death of Nadab and Abihu. “And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest you die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which Yahweh hath kindled,” Lev. 10:6, KJV. We finally come to a commandment relating to the covered head of the high priest in Leviticus chapter 21, verse 10. “And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes.” Definite mourning rites among certain Semitic people were common. When a close relative died it was the custom to tear the clothes, as we can see from such passages as Job 1:20. In this

instance Job shaved his head in addition to tearing his clothes. Consequently, the meaning of Leviticus 21:10 would undoubtedly have the connotation of shaving the head rather than merely taking off their ceremonial head-dress, especially when comparing verse 5.

Let us view this ceremonial headdress of the high priest allegorically. It is Yahshua the Messiah who is the high priest today. "Now this is my main point: just such a high priest we have, and He has taken his seat at the right hand of the throne of Majesty in the heavens, a ministrant in the real sanctuary, the tent pitched by Yahweh and not men," Hebrews 8:1-2. Please see also Hebrews 9:11. Yahshua the Messiah is the true anti-type of the high priest in the earthly tabernacle and temple worship. Yahshua the Messiah is our high priest and ranks second in authority to His Father Yahweh. As a sign of submission to the Heavenly Father Yahweh, Yahshua sits beside Him with a covered head. Neither the average Levite nor Israelite was commanded to have any head covering. The high priest, standing next to the Almighty Heavenly Father as His mediator, as a sign of submission, had his head covered. Yahweh's glory was in His obedient servant. Please note that word glory because it appears again in Paul's commentary relating to the woman.

Paul continues speaking in 1 Cor. 11:7-12. "A man has no need to cover his head, because man is the image of Yahweh, and the mirror of his glory, whereas woman reflects the glory of man. For man did not originally spring from woman, but woman was made out of man; and man was not created for woman's sake, but woman for the sake of man; and therefore it is the woman's duty to have a sign of authority on her head, out of regard for the angels. And yet, in Messiah's fellowship woman is as essential to man as man to woman, if woman was made out of man, it is through woman that man now comes to be; and Yahweh is the source of all." (Emphasis added by author).

The woman is the **glory** of the man and as such stands in the same position of rank to her husband as does the high priest to the Heavenly Father Yahweh. The woman was taken out of man and not man from woman. The man ranks first in the order of creation; the woman was made as a mirror of the man. She is the feminine, passive part of the family, the man is the masculine, aggressive part. The man does not need to cover his head because he stands in the position of leadership. The woman must cover her head as a sign that she supports the man with all her loyalty and devotion because she respects his position.

Verse 10 has been such an exegetical problem. In the King James Version the verse reads, "For this cause ought the woman to have power on her head because of the angels." This is a thought difficult to explain in this form. However, in the Aramaic version the verse reads, "For this reason the woman ought to be modest and cover her head as a mark of respect to the angels." Here then is a much more correct reading. The Hebrew word "radid" (which comes from the word "radad" meaning, to have power) signifies a veil, The Greek word "exousia" also means veil as may be seen from the **Arndt and Gingrich Greek Lexicon**. So the meaning is twofold! A woman is to have a covering on her head when she sits and listens to the messengers of Yahweh preaching. The word angels means messengers, it can signify the ministers of Yahweh who preach His Word. As a sign of subjection to Yahweh's Word as proclaimed by the ministers a woman should have a veil on her head. This shows her respect for them and for her husband. In Semitic cultures women veiled themselves as a token of their being

under the authority or power of their husbands. Consequently, “power” seems to have been a name for the Middle Eastern headdress.

Women Are To Be Covered

Up to this point we have seen that a woman should be covered. Does this mean the hair? Let us turn to 1 Cor. 11, verses 13-16. “Judge for yourselves: is it fitting for a woman to pray to Yahweh bare-headed? Does not nature herself teach you that while flowing locks disgrace a man, they are a woman's glory? For her locks were given for covering. However, if you insist on arguing, let me tell you, there is no such custom among us, or in any of the congregations of Yahweh’s people.”

This modern translation throughout the passage captures the sense of what has come down to us in the text. After Paul has shown that there are various ranks of authority in the Spiritual and the human family he calls upon them to render just judgment. He calls forth the witness of nature, relating how a man is dominant, aggressive, hard, masculine, while a woman is passive, retiring, soft and feminine. The male of the species usually is the more adventurous, while the female is retiring, remaining partially concealed from the environment around her as she engages in her occupation of homemaker.

A man shall not have flowing locks or long hair because it is a disgrace to him, a woman's hair is a glory to her. Her hair is given to her for covering. Immediately someone will say that this means that long hair on a woman is instead of a veil. However, this is not the case. Let us think. If a man is to worship uncovered, should he have all his hair shaved? Certainly this is not what Paul meant. Yahweh’s law forbade making a bald spot upon the head, Lev. 21:5.

The word used here in verse 5, (akatakaluptos, unveiled), and verse 6 (katakaluptomai, veiled), does not mean long hair but a covering over the hair. Both these words come from the same root and mean unveiled (to take down the veil) in verse 5 and veiled in verse 6. A different word is used in verse 15, peribolaion, translated covering. It means a vesture or something to wrap around. The Hebrew New Testament by Ginsburg renders the word **kesuth**, meaning covering, clothing, or outer garment (**Holladay Concise Hebrew and Aramaic Lexicon of the Old Testament**). **The Delitzsch Hebrew New Testament** rendered the word peribolaion as **tsanif**, meaning an outer wrapper garment. This word was commonly used for a loose outer wrapper worn by women. Consequently, the woman shall have a veil on her head, but she shall also have long hair underneath which was given her as a kind of clothing.

Old Testament Example of Uncovered Woman

Paul derived his teaching on the subject of a veil for the women from the Old Testament. The example is in the Law of Yahweh and once more the illustration shows that the woman who has uncovered her head has rejected the power and authority of her husband over her. We find the account in Numbers 5:12-31. It is the law of jealousy. When a husband suspects that his wife has been unfaithful to him he is to bring her to the priest at the tabernacle. The priest was told to set her before Yahweh and take holy water in an earthen vessel. Into the water was to be placed some of the dust from the

tabernacle floor. Then we read in verse 18, "He shall set the woman before Yahweh, uncover her head, and place the grain-offering of protestation in her hands, it is the grain offering of jealousy." Consequently, once more it becomes obvious that in Old Testament times women regularly had their heads covered. This passage shows that a woman had her head covered as a sign that she was faithful to her husband's authority. When he suspected her of being unfaithful to him the token of her subjection was taken away from her until it was proven if she was guilty or if his suspicion was unfounded. Now we can draw a parallel with what Paul was saying in 1 Cor. 11. A woman who did not have her head covered for worship could be construed as having been unfaithful to the Messiah. All of us are to be **spiritual virgins**. The members of the Assemblies of Yahweh have been betrothed as virgins to the Messiah, 2 Cor. 11:2. Since the ministers of Yahweh are the servants of Yahshua the Messiah, the head of the body, the woman should wear a head covering when listening to a minister preach as a sign of subjection to his message.

Did Old Testament Women Have their Heads Covered?

Let us turn now to some additional Old Testament passages which prove that women in the Old Testament did indeed wear a head covering. The affirmation of this fact is found as early as the book of Genesis, the first book of the Bible. Abraham had sent his servant, probably Eleazar of Damascus, to find a wife for Isaac. The servant had gone to Mesopotamia, to the city of Nahor. There he had seen Rebekah. The young woman consented to accompany Eleazar back to the home of Abraham and become the wife of Isaac. Let us read the account of the meeting of Isaac and Rebekah in Genesis 24:63-67. Please note especially verse 65.

"Isaac meanwhile had moved on as far as Beer-lahai-roi and was living in the Negeb. One evening when he had gone out into the open country hoping to meet them, he looked up and saw camels approaching. When Rebekah raised her eyes and saw Isaac, she slipped hastily from her camel, saying to the servant, "Who is that man walking across the open towards us?" The servant answered, "It is my master." So she took her veil and covered herself. The servant related to Isaac all that had happened. Isaac conducted Rebekah into the tent and took her as his wife. So she became his wife, and he loved her and was consoled for the death of his mother."

Here we have a perfect type of what Paul was seeking to show his readers in 1 Cor. 11. Rebekah showed her subjection to her intended husband by covering herself as he approached. She had not been covered on the trip apparently, but when she met Isaac she took her veil and covered herself.

The Shulamite Wore a Read-dress

The Song of Solomon which appears in your Bible among the books of wisdom, is an allegory of the body of True Worshipers awaiting their coming king, Yahshua the Messiah. The character of the body of True Worshipers is played by the Shulamite virgin. We read in Song of Solomon 5:7, "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me," KJV. Taking the veil from a Middle Eastern woman was an insult to her. The

Shulamite girl had been sleeping. She was awakened by a dream so clear and sharp in which her beloved fiancé appeared at her door that she went out into the night looking for him. The watchmen of the city came upon her as she was seeking her bridegroom. Since she appeared foolish to them they insulted her. In this passage the word veil is translated from the Hebrew word *radid*, the same word in question in 1 Cor. 11:10, apparently used originally by Paul and mistranslated power.

Did Ruth Wear A Head-dress?

Ruth was the great-grandmother of King David. She appears in the lineage of Yahshua the Messiah. She was a dedicated woman who forsook her people and went with her mother-in-law to the land of Judah after the death of her first husband. Ruth had a strong desire to live a righteous life and serve Yahweh. This led her to seek a marriage among the relatives of her deceased husband, which is a Scriptural law. She happened to glean barley in the fields belonging to Boaz and a mutual affection developed that eventually led to a marriage. We read in Ruth chapter 3 of the decision of these two people to become joined in marriage and the incident relating how this occurred. Ruth was sent by Naomi her mother-in-law to sleep at the feet of Boaz. In the morning he sent Ruth back to her home. Let us read Ruth 3:15. "Also he said, "Bring the veil that thou hast upon thee, and hold it." And when she held it, he measured six measures of barley, and laid it on her: and she went into the city", KJV. The word translated veil here is a different word than we have seen previously. The Hebrew word is *mitpachath* and can also be translated a cloak or wrapper. However, it is used only twice in all of the Hebrew Scriptures which means that this is possibly the only place it occurs in any Semitic literature, so the meaning is uncertain. If this was a head-dress it was large enough to contain about six measures, perhaps quarts or gallons of barley.

The second place that the word *mitpachath* is found is Isaiah 3:23. To get the thought of the passage from the context we shall quote first verse 18 and follow with verse 23. "In that day Yahweh will take away the bravery (finery) of their tinkling ornaments about their feet, and their cauls (caps) and their round tires like the moon (round crescent-shaped headbands...) The glasses (mirrors), and the fine linen and the hoods (turbans) and the veils (long flowing veils, Hebrew is *mitpachath*)", KJV (Parenthetical insertions are from notes in the **Companion Bible** margin). Through the mouth of the prophet Isaiah we find here a prophecy of what will occur to the people of Yahweh when they fall away from His Truth and go into sin. Yahweh informed Israel that He would remove their finery and send them into slavery.

The women of Palestine wore head coverings.

Let us turn now to Isaiah 47:2. This passage relates to the virgin daughter of Babylon that would herself be punished eventually although Babylon was used as an instrument to punish His people Israel. "Take millstones, and grind meal, uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers", KJV. This prophecy shows that although the daughters of Babylon would also be living in luxurious finery, they would eventually be brought down to slavery. The prophecy depicts the duties of a slave girl; scant clothing and grinding grain were characteristic of slavery. Consequently, the uncovered head is a sign of slavery, having no loyalty to one man, a husband, but being the servant of whomever will buy her.

Does a Head-Covering Make a Woman A Prostitute?

Genesis 38 contains the account of the beginnings of the tribe of Judah. Judah, the son of Jacob had married a Canaanite woman who bore him three sons. Judah took a wife for his firstborn, Er, but he was so wicked that Yahweh killed him. Later the wife, Tamar was given to his second son, Onan, who also died because in his wickedness he refused to raise up children to his brother. Since Shelah, the youngest son, was much younger, Judah declined to marry him to Tamar immediately, because he feared that his youngest son might also be taken from him by Yahweh. Meanwhile Judah's wife died. Since no consummation of the marriage between Shelah and Tamar was arranged, she decided to take some action. She disguised herself as a harlot and accosted Judah on his way to supervise his servants at sheep shearing time. She became pregnant from this incident and bore Judah twin sons, Zarah and Pharez, the latter of which is a progenitor of Yahshua the Messiah. Let us turn to Genesis 38:14-15, that describes this incident. "And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Tinmath; for she saw that Shelah was grown, and she was not given unto him to wife. When Judah saw her, he thought her to be an harlot; because she had covered her face." We must note that the word translated veil is one we have so far not yet encountered. In the Hebrew it is tsaiph and should have been translated wrapper or shawl, the definition once again is taken from the **Holladay Hebrew Lexicon** mentioned previously. Consequently, this passage readily shows that the word is not speaking about a head-dress, but rather it is a shawl that Tamar drew over her face to disguise herself from her father-in-law who would surely have known her had he seen her face. Not all prostitutes in Bible times covered their faces. The shawl in this instance reflects the covering of 1 Cor. 11:15, depicted by the woman's long hair. Obviously, a woman's long hair can be used to cover her face, but in the instance of Tamar this means of camouflage was a shawl. Therefore, it is easy to see that a great difference exists between the veil or head-dress that was urged by Paul and the covering of the face as a means of disguise.

Supporting Quotes From Scholarly Sources

When the passage of 1 Cor. 11:1-16 was quoted from the **New English Bible** it was for the purpose of introducing the most correctly translated version available on the subject. At his point you should re-read the quotes from the passage that were printed at the beginning of the article. However, in addition we shall make use of some scholarly sources that prove the correctness of the translation offered. These scholarly sources leave no lingering doubt that the headship taught by Paul recognize the man as the leader of the family with uncovered head for worship while the woman should have her head covered as a token of submission to her husband or the preaching minister that is proclaiming the Word of Yahweh.

The following quote is taken from the **McClintock and Strong's Cyclopedia of Biblical, Theological and Ecclesiastical Literature**, Vol. X, pps. 738-739, article, Veil.

“it is probable that in both countries alike the chief head-covering of the women, besides the loose mantle or kerchief occasionally thrown over it and drawn to some extent upon the face was the long plaited hair, which appears from the Egyptian remains to have often consisted of a number of strings of hair reaching to the bottom of the shoulder-blades, the ends being left loose, or with two or three plaits fastened together at the extremity by woolen strings of corresponding color. Long hair, perhaps similarly done up, certainly often plaited, was used by the Greek females; thus very commonly they appeared in public. Hence, also, Paul contends, in assembly meetings they should have a head-covering, formed whether of a mantle or shawl (peplum) drawn somewhat over the countenance, or a veil in the strictest sense (katakalypto, 1 Cor. 11:5, 6). Such a partial covering seemed to become females in public assemblies; and for believing women to have departed in such a matter from a general practice of the countries where they resided would inevitably have brought reproach upon Messiah's Name. The attempt of some, therefore, at Corinth to do so, was wisely discountenanced by the apostle as implying an assumption of equality with the other sex; and he enforces the covering of the head as a sign of subordination to the authority of the men (verse 5-15). The same passage leads to the conclusion that the use of the talith, with which the Jewish males cover their heads in prayer, is a comparatively modern practice, inasmuch as the apostle, putting a hypothetical case, states that every man having anything on his head dishonors his head, i.e. Messiah, inasmuch as the use of the veil would imply subjection to his fellow-men rather than to the Master (verse 4).” (Sacred Names inserted). This much respected work by **McClintock and Strong** summarizes the teaching of the Bible on the subject as we have seen. It shows that the use of the head-covering by men in worship is of recent date. It declares with the Bible that the covered head was a sign of subjection on the part of the women and the uncovered head of the men shows their subjection to Yahshua.

The next source to be quoted is the **Wycliffe Bible Commentary**, p. 1247. “The first matter for discussion is the veiling, or covering, of the heads of women, and Paul's ruling is that women must cover their heads during the meeting. He regarded the Corinthian innovation (apparently some were present in the meetings bareheaded) as ‘irreligious rather than indecorous’ (**Moffatt's New Testament, p. 150**), thus showing that his objections have nothing to do with social custom. (Some commentators have appealed to social custom in order to do away with Paul's decision here). The worship meeting alone is in view. At the end of this article on page 1248 we find the following comment. “The words her hair is given her for a covering do not mean that the woman's hair is her covering and that she needs no veil, a view vitiating the force of 1 Cor. 11:2-14. The word for is to be rendered answering to... A final word: In the final analysis, the hat, or veil, is not the important thing, but the subordination for which it stands. The presence of both is ideal.”

We turn then to **Smith's Bible Dictionary**, (article, Veil). “Among the Jews of the New Testament age it appears to have been customary for women to cover their heads (not necessarily their faces) when engaged in public worship.”

At this point we wish to emphasize strongly that we are not urging that the women of the body of True Worshipers cover their faces. So far the word “face” has been conspicuously absent from the Scriptures we have read. The Bible throughout insists upon a woman covering her head, but not her face as a sign of subjection to her

husband or the elders of the assembly. The word face is never used, only head, which indicates a head scarf or other covering when in worship. We might recall that Moses covered his face after communing with Yahweh 40 days, but this was not his usual custom, Exodus 33:34-35. The veil was to shield Israel from the glow of Moses' skin.

Supporting these views are the **Hastings Bible Dictionary**, **Barnes Notes** and the **Matthew Henry Commentary**, among others that you may wish to peruse.

Summary

The world today is in times of revolution and change. Equal rights for women are being legislated. The Bible does indeed teach equal rights for women where salvation is concerned, but conversely, it also teaches that the male of the human race was created to be the leader of the family and the woman should live in subjection to him. Legislation cannot alter the fact that the woman is the weaker vessel and needs the love, protection and strength of the male. For a woman to submit herself to her husband or father is not a sign of spiritual weakness within her, it is recognizing a fact that has existed since creation. If we in some way or other upset the structure that our Heavenly Father has established it will be us who will suffer.

Consequently, the Bible teaches that a man was made in the image of the Heavenly Father, while the woman stands in the position of the assistant that is depicted by the High Priest, who today is Yahshua the Messiah. The Bible is quite plain on this teaching. The woman received a command to be in subjection to her husband after the sin in the Garden of Eden. It is for our best interest that we were given these instructions. Shall we obey and receive Yahweh's blessing? Or shall we disobey and reap the consequences? Let us pray for humility to accept what has been given for our admonition and learning, we, upon whom the ends of the age is come.

**The Assemblies of Yahweh
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Head Coverings and the Body of the Messiah

The subject of head coverings has been a source of confusion for many believers in the Messiah. However, in the below study it will be evident that the reason why it is a source of confusion is because of a lack of understanding as to its purpose. We can learn its purpose by looking at one place in scripture where it is addressed quite in depth. This is in 1 Corinthians chapter 11. Based on the context of the study and all the scriptures involved, it can be concluded that this chapter is talking about the need to cover our own glory while praying or prophesying and instead let Yahweh's glory shine forth.

Within 1 Corinthians chapter 11 we find that there are certain principles within the word of Yahweh that are covered after the statements of whether to cover or not cover one's head. Because of this, I believe that understanding would be increased by covering the principles first. Afterward, we will go through the chapter verse by verse.

When studying a controversial subject in the word of Yahweh, it is good to begin by establishing things that we know to be true and then learning new things from the word of Yahweh and building upon them.

Introduction

One thing we know to be true is that Yahushua saves us from our sins and we know that He is our head.

1 Corinthians 11:3 - But I would have you know, that the head of every man is the Messiah; and the head of the woman is the man; and the head of the Messiah is YAHWEH.

According to the next scripture, men must not cover their heads or they will be dishonoring Yahushua the Messiah:

1 Corinthians 11:4 - Every man praying or prophesying, having his head covered, dishonoureth his head.

Verse 7 tells us why men should not cover their heads in prayer and prophesying

1 Corinthians 11:7 - For a man indeed ought not to cover his head, forasmuch as he is the image and glory of YAHWEH:

So men represent the image and glory of Yahweh. In fact, this scripture says that man is the glory and image of Yahweh. This is given as the reason as to why a man "indeed ought not to cover his head". Therefore this scripture is in essence saying "Do not cover up the glory of Yahweh while in His presence".

Therefore, it is clear that the above verses say:

1. Yahushua the Messiah is the spiritual head of man
2. Man is the image and glory of Yahweh.
3. Man should not cover his head (Yahweh's glory) while praying or prophesying or he will dishonor his Head, Yahushua.

The Glory of Yahweh?

We come now to a more complicated portion of this study. It is important to concentrate on the words written here in order to grasp the full meaning of why a man

should not cover his head. We will work from this foundation to discover why a woman should cover their head.

We know that Adam was the image and glory of Yahweh

Genesis 1:26 And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

However, as we all know, Adam sinned. How can man now be considered the image and glory of Yahweh? Because of our sin, our image and glory is no longer the true image and glory of Yahweh. After all, His image is a righteous image and His glory a righteous glory. But we have sinned. So how can a sinner still be the image and glory of Yahweh?

In reality there is only ONE who is the express image and glory of Yahweh.

Hebrews 1:1 (NKJV) Elohim, who at various times and in various ways spoke in time past to the fathers by the prophets, (2) has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; (3) **who being the brightness of His glory and the express image of His person**, and upholding all things by the word of His power, when **He had by Himself purged our sins**, sat down at the right hand of the Majesty on high, (4) having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

So Yahushua, the second Adam is the true image and glory of Yahweh. Many other scriptures we will read agree with this concept. Please note that Yahushua is the 'brightness' of Yahweh's glory. He is the WORD.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

So He is the Word and again He is the glory of the Father. We also know that the word is a lamp, a light:

Psalm 19:105 (NKJV) Your word is a lamp to my feet, And a light to my path.

And Yahushua said:

John 8:12 (NKJV) Then Yahushua spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life."

So Yahushua is the light of Yahweh's glory, the word and the express image of Yahweh

Adam, the first man was created in the image of Yahweh but he sinned. Yahushua came into the world as the 'second' Adam who did not sin. It is He who lives in us.

Romans 5:14 (NKJV) Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. (15) But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of Yahweh and the gift by the grace of the one Man, Yahushua the Messiah, abounded to many. (16) And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification. (17) For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Yahushua the

Messiah. (18) Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. (19) For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

So again, it is truth that only the man Yahushua is the true image and glory of Yahweh. We (sinners) cannot alone be His full image and glory. But Yahushua IN us gives us the righteousness and justification we need (through His blood 'covering' our sins) to be the image and glory of Yahweh. Yahushua is living in us, and while praying it is not our own corrupted image that Yahweh sees but the Righteous Image, HIS glory Yahushua the Messiah IN US. This is the true undefiled glory and image of Yahweh.

Gal 2:20 (NKJV) "I have been crucified with the Messiah; it is no longer I who live, but the Messiah that lives in me and the life which I now live in the flesh I live by faith in the Son of Yahweh, who loved me and gave Himself for me.

So while praying and prophesying, the man must be sure not to cover his head, for in Yahushua he represents the glory of Yahweh. When we pray, we need to let Yahweh's glory (Yahushua) be uncovered and let our own glory be covered. With this understanding, let's read I Cor. 11:7 again:

I Corinthians 11:7 - For a man indeed ought not to cover his head, forasmuch as he is the image and glory of YAHWEH:

We must not be in Yahweh's presence (during prayer and prophesying) without the glory of Yahushua upon us. To cover our heads with any other veil is not sufficient. We need the veil/covering of Yahushua the Messiah over us. For it is through Him that we are saved and have righteousness.

2 Corinthians 3 and 4 are important chapters that will give us some insight to the importance of this. First let's examine its context:

2 Cor 3:1 (NKJV) Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you? 2 You are our epistle written in our hearts, known and read by all men; 3 clearly you are an epistle of the Messiah, ministered by us, written not with ink but by the Spirit of the living Elohim, not on tablets of stone but on tablets of flesh, that is, of the heart.

As a backdrop, Paul's point here is that they do not need to commend or recommend themselves. They do not need some letter of recommendation from them or anyone because the Corinthians themselves are an epistle or 'letter' of the Messiah which is written and read by all. Later in the book, he writes:

2 Cor 10:18 (NKJV) For not he who commends himself is approved, but whom Yahweh commends.

This is also true of any believer in Yahushua. It is Yahushua the Messiah who commends us before all and before Yahweh. In reality it is Yahushua the Messiah who founded the assembly at Corinth in Acts

(4) And we have such trust through the Messiah toward Yahweh. (5) Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from Yahweh,

So Paul recognizes that they themselves did not establish them, but in reality Yahushua in them established them.

(6) who also made us sufficient as ministers of the new covenant, not of the letter but

of the Spirit; for the letter kills, but the Spirit gives life.

It is true that the law condemns us, because we have not always kept it. We need justification through the righteousness of Yahushua the Messiah. Of course, now that we have been justified in Yahushua we ought not say it is acceptable to break the law again. It is for this reason Yahushua had to die for us in the first place.

(7) But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, (8) how will the ministry of the Spirit not be more glorious? (9) For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. (10) For even what was made glorious had no glory in this respect, because of the glory that excels. (11) For if what is passing away was glorious, what remains is much more glorious.

Now here is the important part of the chapter. Please note that it is THE GLORY that IS passing away, not Yahweh's standard of righteousness! The whole of Moses' ministry was the giving of Yahweh's commandments. It is Yahweh's standard of righteousness. But the ministry of Yahushua is one of SALVATION through His righteousness.

John 1:17 (NKJV) For the law was given through Moses, but grace and truth came through Yahushua the Messiah.

The ministry of salvation and His righteousness has much greater glory than the one that condemned us with the sentence of death.

(12) Therefore, since we have such hope, we use great boldness of speech-- (13) unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.

Again, what is passing away is the 'glory', not Yahweh's standard of righteousness. Unlike Moses who needed to put a veil on his face when giving Yahweh's commandments (His face shone), we need to let the greater glory (from the ministry of salvation through Yahushua the Messiah) shine!

(14) But their minds were blinded. For until this day the same veil remains un-lifted in the reading of the Old Testament, because the veil is taken away in the Messiah. 15 But even to this day, when Moses is read, a veil lies on their heart. 16 Nevertheless when one turns to Yahweh, the veil is taken away.

The law is just too holy, spiritual and righteous when we read it unless we have forgiveness for our sins through the righteousness of Yahushua the Messiah in us! Therefore, that veil will remain unless one turns to Yahweh through His Son.

(17) Now Yahweh is the Spirit; and where the Spirit of Yahweh is, there is liberty.

Not liberty to sin again but liberty to come unto Yahweh without fear of condemnation if we have sinned.

(18) But we all, with unveiled face, beholding as in a mirror the glory of Yahweh, are being transformed into the same image from glory to glory, just as by the Spirit of Yahweh.

The reason that we with an "unveiled face" are looking in a **mirror** at the glory of Yahweh is that the fullness of the Messiah's glory/ righteousness is in us! When we look at the full glory of Yahweh, we see:

1. The lesser glory of Yahweh in the ministry of condemnation which was the 'light', the 'word', showing us our sin.

2. The greater glory of Yahweh in the righteousness of Yahushua the Messiah. (Which if we choose can be in us!)

As we grow in the Spirit, we see as in a **mirror** the full glory of Yahweh. In that mirror we see the light/the torah/the standard for righteousness, and therefore our sins. The light/the word (Yahushua) is what convicts us of our sins. This is the lesser glory.

But also in that mirror we also see then we see the righteousness of Yahushua in us, this is the greater glory! Therefore “as by the Spirit of Yahweh” we grow in His knowledge and become more and more obedient to His will, we are being transformed from “glory to glory” or from one glory to another by the Spirit of Yahweh. Now read this again with this as a backdrop:

(18) But we all, with unveiled face, beholding as in a mirror the glory of Yahweh, are being transformed into the same image from glory to glory, just as by the Spirit of Yahweh.

It is only with the unveiled face that we can truly see the lesser and greater glory and thus be transformed! In Yahushua we are the image and glory of Yahweh. When we examine that image of the glory and righteousness of Yahweh, we begin to be transformed into His image. And with this, other scriptures agree:

Romans 8:28 (NKJV) And we know that all things work together for good to those who love Yahweh, to those who are the called according to His purpose. (29) For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

So we are being transformed from glory to glory into the image of Yahushua the Messiah It is HIS image that we must bear.

4:1 Therefore, since we have this ministry, as we have received mercy, we do not lose heart. (2) But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of Yahweh deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of Yahweh. (3) But even if our gospel is veiled, it is veiled to those who are perishing, (4) whose minds the Elohim of this age has blinded, who do not believe, lest the light of the gospel of the glory of the Messiah, who is the image of Yahweh, should shine on them.

The good news of the ‘glory of Yahushua the Messiah’ is veiled to those who do not know Him and therefore are perishing. It is veiled because Satan has blinded them who do not believe. For if they believed, then “the LIGHT of the glad tidings of the glory of Messiah” **would** SHINE ON THEM and they would be declared righteous before Yahweh.

What is the glad tidings/good news of the glory of the Messiah? It is this

Instead of us trusting in our own glory to approach the throne of Yahweh (which would cause our sins to be made manifest) and instead of covering what could have been the glory of Yahweh (our heads) when approaching Yahweh we can now come to Yahweh with the glory and image of Yahushua the Messiah fully upon us! So again, we need HIS Glory to SHINE when in the presence of Yahweh both in prayer and in prophesying! Cover it not!

(5) For we do not preach ourselves, but the Messiah Yahushua the Master, and ourselves your bondservants for Yahushua’s sake. (6) For it is the Elohim who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of Yahweh **in the face of Yahushua the Messiah**.

Verse 6 is so important and it confirms everything we have read up to this point. Yahweh commanded the light to shine out of the darkness in our hearts/minds to give the LIGHT of the knowledge of the glory of Yahweh IN THE FACE OF Yahushua THE MESSIAH. In praying or prophesying it must be the 'brightness of the glory' and perfect 'image' of Yahweh in the face of Yahushua the Messiah that Father Yahweh must see. Remember, this is the reason Paul gave in I Corinthians 11 that men should not cover their heads.

(7) But we have this treasure in earthen vessels, that the excellence of the power may be of Yahweh and not of us.

And this, my brothers, is a treasure in our otherwise weak earthen vessels to show forth Yahweh's AWESOME power in redeeming our souls! HalleluYah!

Therefore, even though we are unveiled or uncovered by a garment of our own, we are 'covered with the brightness of the glory of Yahweh' who is Yahushua the Messiah. In prayer or prophesying, the only veil we need is the flesh of Yahushua the Messiah. Only then can we even approach the presence of Yahweh:

Hebrews 10:19 (NKJV) Therefore, brethren, having boldness to enter the Holiest by the blood of Yahushua, 20 by a new and living way which He consecrated for us, **through the veil, that is, His flesh**, 21 and having a High Priest over the house of Yahweh, 22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

Thus, for a man to put any other veil upon His head is to deny the sufficiency of the veil--of Yahushua. There is a reason that the veil to the holy of holies (wherein lies the mercy seat) was split in two.

If it is the glory of Yahweh in the face of Yahushua the Messiah that is now seen by Yahweh on the head of man, then it must be important that a man uncover his head. It is because a man in Yahushua is in reality the image and glory of Yahweh through the face of Yahushua the Messiah that his head must not be not covered!

Now with this in mind, let's again review the verses dealing with the uncovering of the man's head:

I Corinthians 11:3 - But I would have you know, that the head of every man is the Messiah; and the head of the woman is the man; and the head of the Messiah is YAHWEH.

I Corinthians 11:4 - Every man praying or prophesying, having his (physical) head covered, dishonoureth his (Spiritual) head.

Now we can understand what that means! When a man covers his head in prayer, he is dishonoring Yahushua the Messiah, the One whose glory should be made manifest unto Yahweh.

1 Corinthians 11:7 - For a man indeed ought not to cover his head, forasmuch as he is the image and glory of YAHWEH:

Many give their reasons as to why a man should or should not cover his head. But this scripture already gave us the reason. We only need to dig a little deeper and we can grasp the full meaning. As we have seen, verse 7 is quite a loaded verse.

Upon reading what is often called the 'Old testament' (I prefer to say Law and Prophets), we see that men ought not to cover their heads. On the surface, it would

seem contradictory that Paul would say that men ought not cover their heads when it is written in the Law that the Priests 'must' cover their heads. The High Priest wore a mitre (Heb #4701 *mitsnepheth*):

Exodus 29:6 (KJV) And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

Levi 16:4 (KJV) He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre (*mitsnepheth*) shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

It seems that the other priests wore a 'turban/bonnet' (Heb. #4021 *migba 'a/i*). As I will share, the head covering of the priest represents the righteousness of Yahushua the Messiah. For a man to be in the presence of Almighty Yahweh, he must have righteousness upon him! So let's look into the word of Yahweh and prove that the priestly head covering represents the righteousness of Yahushua the Messiah:

Exodus 39:27 (KJV) And they made coats of fine linen of woven work for Aaron, and for his sons, 28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

This word "goodly" (Heb. #6287 *Pe'er*) according to Brown Driver Briggs lexicon means "head-dress, ornament, turban", yet its root word is "Pa'ar" (Heb. #6286) which means "to glorify". We find another variant of this same Hebrew word (#8597 *tiph'arah*) translated "glory" in the following verse:

Proverbs 17:6 Children's children are the crown of old men; and the glory of children are their fathers.

Note that it is used in a similar way as in I Corinthians 11, though in a different context. As we discussed, the glory of Yahweh through Yahushua the Messiah must be upon our heads while in His presence (such as in prayer or prophesying). This word apparently later was understood as meaning 'head covering/turban' when we read the story where Ezekiel was not to mourn for his deceased wife.

Ezek 24:16 (KJV) Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. (17) Forbear to cry, make no mourning for the dead, bind the **tire of thine head** upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.

The Hebrew word that is translated "tire of thine head" (translated 'turban' in other translations) is none other than "Pe'er" (Heb. # 6287)!

Let's now read a portion of Isaiah that Yahushua said He had fulfilled and will continue to fulfill:

Isaiah 61:1 (NKJV) "The Spirit of Yahweh Elohim is upon Me, Because Yahweh has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; (2) To proclaim the acceptable year of Yahweh,

Here is where Yahushua stopped and said "Today this scripture is fulfilled in your hearing" (Luke 4:2 1). What He had yet to fulfill was the following:

And the day of vengeance of our Elohim; To comfort all who mourn, (3) To console those who mourn in Zion, To give them beauty for ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of

righteousness, The planting of Yahweh, that He may be glorified.”

Note that one of the things that Yahweh said Yahushua would do is give His people “beauty for ashes”. Ashes were often put upon the heads of those who were in great distress (2 Sam. 13:19). Yahushua said that He would give us “beauty” instead.

A startling revelation is that this word “Beauty” is actually the Hebrew word” Pe’er” (# 6287) which we described above as meaning “head-dress, ornament, turban”. With its root word in” Pa’ar” meaning “to glorify” then we can truly understand that this is yet another parallel showing that it is the glory from Yahushua the Messiah that will cover our heads! According to the above verses, it is the Messiah who will give us “beauty/glory/bonnets for ashes”. Rather than having ashes on our heads, we will have something glorious. Perhaps the ashes (created by burning) represent what we might have had without Yahushua the Messiah, death and damnation by burning in the lake of fire! Now let’s read this last verse again:

(3) To console those who mourn in Zion, To give them beauty for ashes, The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of righteousness, The planting of Yahweh, that He may be glorified.”

Only with the glory of Yahweh that comes from Yahushua the Messiah can we truly be “trees of righteousness” for it must be His righteousness that covers us! Now the following point will put this point into concrete it is important that we understand this. As we talked about earlier, it is because of Yahushua’s covering that WE are the glory and image of Yahweh. Now look again at the last portion of this verse:

3b The oil of joy for mourning, The garment of praise for the spirit of heaviness; That they may be called trees of righteousness, The planting of Yahweh, that He may be glorified.

We have the glory of Yahweh upon our heads, we are trees of righteousness...‘that He (Yahweh) may be glorified!’ It is only when we have Yahushua’s righteousness upon us and Yahweh’s glory upon us that we are the true image and GLORY OF YAHWEH.

So yet again we see that we are the glory of Yahweh through the righteousness of Yahushua the Messiah upon us! This is displayed beautifully in Isaiah 61 with the head covering imagery! Let’s look at yet another verse proving this:

Exodus 28:39 (av) And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. (40) And for Aaron’s sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

Note that again, the bonnet is for ‘glory and beauty’. “Glory” is the most often translated word for both of the Hebrew words here that are translated ‘glory and beauty’. The Hebrew word translated “Beauty” in the above verse is none other than #8597 *tiph’arah* the same word we examined earlier that was used in Proverbs 17:16 to say that the “the glory of children are their fathers”. So it all fits in so well! We need only seek it out.

Yet again, let’s further verify this. Notice that the material used for the turbans is linen:

Leviticus 16:4 (NKJV) "He shall put on the kodesh linen tunic and the linen trousers on his body; he shall be girded with a linen sash, and with the linen turban he shall be attired. These are holy garments. Therefore he shall wash his body in water, and put them on.

According to the book of Revelation, linen is a symbol for righteousness.

Rev 19: 7-8 “let us rejoice and be glad and give Him glory, for the wedding of the Lamb has come, and His bride has made herself ready. Fine linen, bright and clean, was given her to wear, for the fine linen is the righteousness of the kodesh ones.”

So it can be clearly seen what the head covering has ALWAYS represented, namely the glory of Yahweh through the righteousness of Yahushua the Messiah! This righteousness MUST be upon our heads!

Now that we know that the head coverings of the priests represented the righteousness that one would receive in Yahushua the Messiah, should we (who have been sanctified and redeemed unto Yahweh by the righteousness of Yahushua the Messiah...the glory of Yahweh. (and our salvation) have any need for any other covering than the one given, namely Yahushua the Messiah? Scripture says no. To do so is to dishonour our Head.

The whole point in I Corinthians 11 is that men don't need a head covering to represent the glory of Yahweh through Yahushua the Messiah, we have it. To place one upon our heads is to dishonor Him. In the same way the temple veil was torn away to grant us access to the presence of Yahweh through Yahushua the Messiah, the head covering should also make way for the glory of Yahweh. Those in Yahushua can approach the presence of Yahweh through His veil:

Hebrews 10:19 (NKJV) Therefore, brethren, having boldness to enter the Holiest by the blood of Yahushua, (20) by a new and living way which He consecrated for us, through the veil, that is, His flesh, (21) and having a High Priest over the house of Yahweh, (22) let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. (23) Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

Time and time again it is revealed that there is more written about Yahushua in the Law and Prophets than there is in what is called “New Testament” scripture. The more one reads what is called the “New Testament”, the more he will find what is called the “Old Testament” within! In my mind there is no ‘new testament’ or ‘old testament’, it is all scripture and it is all the will and word of Yahweh.

Head Coverings for Women

The following section will require humility on the part of women who read it. In fact, I have yet to meet a proud woman who would accept what is about to be shared. It is necessary that the above section on the “Glory of Yahweh” be understood before one can begin to understand why women must cover their head in prayer. If there have been areas in the above section that were not understood, feel free to email me and I will try to find a better way to explain it.

Concerning the head coverings for women, let's first look at the principles involved in I Corinthians. The backdrop to the entire chapter is the following verse:

I Cor 11:3 But I would have you know, that the head of every man is the Messiah; and the head of the woman is the man; and the head of the Messiah is Yahweh.

Why is this even mentioned? As we will see, it has to do with the woman receiving the glory of Yahushua through the man.

This leads us to another principle we have established. The image and glory of Yahweh is the man who has the righteousness of Yahushua the Messiah upon them. But what is the glory of man?

Cor 11:7 For a man indeed ought not to cover his head, since he is the image and glory of Yahweh; but woman is the glory of man.

This scripture says that the woman is the glory of man. This is important to know. As was mentioned in the beginning of this study, the whole point of this entire chapter is that we cover our own glory but let Yahweh's glory shine forth. Now, what is a glory to the woman?

I Cor 11:15 (NKJV) But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.

Please note that the Greek word used for 'covering' here is different than the Greek word used for 'cover' in all of the previous verses. Both can mean 'cover' but both cover in a different way. This verse states that the hair of a woman is a woman's glory. Now while it is true that the hair covers a woman's head, it is also true that the veil will cover both her head and her hair.

Again, this scripture accurately states that the hair covers the head of the woman. However, her long hair is a glory to her therefore it ALSO must be covered by the veil! This is proven when we read the earlier verses of this chapter:

I Corinthians 11:5 - But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. (6) For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

Now, I would like to read those scriptures with the facts that we have currently established:

1. The head of the woman is man.
2. The woman is the glory of the man.
3. The hair is a woman's glory.

With this understanding, let's insert the facts (based on scripture) into the verses:

I Cor 11:5 (NKJV) But every woman who prays or prophesies with her head uncovered (glory is revealed) dishonors her head (husband), for that is one and the same as if she were shaven (her glory removed but man's glory the woman remains uncovered)

If a woman prayed with her veil removed, it would be like having her hair shaven. Why? Because in both cases she is rejecting the authority of the man in her prayer! Whether she prays with her glory (hair) revealed or her hair shaven, it still is either the glory of woman (her hair) or the glory of man (woman) present during in her prayer!

Both the man and woman should keep their own glory covered while praying or prophesying and only let the glory of Yahweh (Yahushua, the brightness of His glory) through the uncovered head of the man be made manifest. We must keep our own glory covered! This is why we are commanded to pray in Yahushua's name and why such prayer is powerful - because Yahweh looks at His son's glorious righteousness shining through the uncovered man! In this way neither the man's nor the woman's prayers will

be hindered! The man and woman need to be in right relationship to each other in Yahweh's sight.

I Cor 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in Yahweh.

The importance of this relationship is also expressed in the following verse which we see is related to the effectiveness of prayer!

I Pet 3:5 (NKJV) For in this manner, in former times, the holy women who trusted in Yahweh also adorned themselves, being submissive to their own husbands, (6) as Sarah obeyed Abraham, calling him master, whose daughters you are if you do good and are not afraid with any terror. :(7) Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

So to review, there are 2 problems with a woman not covering her head in prayer. First, the prayer dishonors her head (the man) by ignoring his authority in Yahushua. Secondly, it is a prayer with HER glory being manifest rather than letting the glory of Yahweh be manifest (Yahushua) through the man. In both cases she is attempting to proclaim the glory of man or glory of woman rather than the letting glory of Yahweh (which is Yahushua, the image and glory of Yahweh) shine forth through the man in her prayer. This is why the discussion begins with this verse:

I Cor 11:3 But I would have you know, that the head of every man is the Messiah; and the head of the woman is the man; and the head of the Messiah is Yahweh.

It has everything to do with the chain of authority in Yahushua. Let's recap the facts:

1. The head of the woman is man.
2. The woman is the glory of the man.
3. The hair is a woman's glory.
4. The man is the head of the woman.
5. Only the glory of Yahweh should be present in prayer or prophesying.
6. We are to cover our own glory

These facts are further established in verse 6. Let's insert these into the verse:

(6) For if the woman be not covered (her own glory being manifested), let her also be shorn (cut off that glory): but if it be a shame for a woman to be shorn or shaven (her glory cut off), let her be covered (veil her own glory and the glory of man).

So it is better to uncover the glory of man (the woman) by shaving off the hair than to uncover the glory of woman (her hair) while praying. If you aren't going to cover both the head and the hair with a veil, shave off the head so that your own selfish glory be not manifested!

Please note that this is not an interpretation based on history books or conjecture but this is an interpretation based on what is said in the chapter itself. Oftentimes it is easier for us to look to another source for information on how to interpret Paul's writings but it can be found time and time again that Paul gives the reasons for what he is saying right there in the context of the verse and almost every single time it comes from the "Old Testament" scripture! In this case he is referring back to Genesis.

Now some would like to say that the above verses should be interpreted this way

I Cor 11:5 (NKJV) But every woman who prays or prophesies with her head

uncovered (has short hair) dishonors her head (man), for that is one and the same as if she were shaven (completely cut off).

Would it really dishonor the husband so much if a woman had short hair? It seems more likely that it would dishonor the woman because her own glory is removed! In this light, how can short hair be the same as shaven hair? Either short hair/shaven hair is the same or short hair/shaven hair is different. If they are the same, then the verse doesn't make any sense. If they are different, then why does it say they are 'one and the same'?

(6) For if the woman be not covered (her hair is short), let her also be shorn (cut all the hair off): but if it be a shame for a woman to be shorn or shaven (her hair all cut off), let her be covered (have long hair).

Thus it can not be speaking of the difference between having long hair and short hair while in prayer to Yahweh. Here are several reasons:

1. There is no reason in scripture as to why a woman having short hair would be dishonoring her head (man).

2. Having short hair is not really one and the same as being shaven.

3. Where does one draw the line between short hair and long hair? It is very debatable at what point a hair would become long.

4. The woman with long hair is not covering her glory as scripture clearly states should be done.

5. Once a person has short hair they cannot grow it back quickly, whereas this seems to be the expectation of verse 6

6. If long hair/short hair were the issue here then it would be a problem at ALL times, not just praying and prophesying.

7. Paul says a man should be uncovered because he is the image and glory of Yahweh. The long hair/short hair doctrine totally misses this important point.

8. A man having short hair has nothing to do with the image and glory of Yahushua the Messiah.

With the veil covering the head and hair of a woman, a man's glory is covered...the woman. A woman's glory is covered., her hair. But Yahweh's glory Yahushua, the sinless perfect image) in His presence is uncovered!!

Let's recap the facts concerning the veiling of a woman

1. The woman is the glory of the man.

2. The long hair of a woman is a glory to her.

3. The long hair of a woman covers her head.

4. The veil covers both the hair (her glory) and the woman (the glory of the man).

The woman must go through the man in order to receive the glory of Yahweh through Yahushua the Messiah. Even so, the man can only receive the glory of Yahweh through Yahushua the Messiah. This is truly very beautiful and in full context of I Corinthians 11

Now that we have this foundation laid, let's go through this issue Corinthians chapter 11, verse by verse:

I Cor 11:1 (KJV) Be ye followers of me, even as I also am of the Messiah. (2) Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. (3) But I would have you know, that the head of every man is the Messiah; and the head of the woman is the man; and the head of the

Messiah is Yahweh. (4) Every man praying or prophesying, having his head covered, dishonoureth his head.

We need Yahushua in us as the brightness of the glory of Yahweh. If we cover that in prayer, then we are in essence doubting that Yahushua in us is the glory needed to approach the Father.

Even though the standard of Righteousness has not changed as defined in the law of Yahweh, our position before Yahweh HAS. There was a custom in the 1st century (not in scripture) that we can read in historical books that states the common man would often cover his head while praying to Yahweh. But in Yahushua, the man need not cover his head again when approaching Yahweh, but can come 'boldly to the throne of grace' because of Yahushua's righteousness in us.

There has been a change in priesthood, as scripture has foretold:

Psalms 110:1 (NKJV) Yahweh said to my Master, "Sit at My right hand, Till I make Your enemies Your footstool." (2) Yahweh shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! (3) Your people shall be volunteers In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth. 4 Yahweh has sworn And will not relent, "You are a priest forever According to the order of Melchizedek."

With this, another scripture agrees

Hebrews 7:20 (NKJV) And inasmuch as He was not made priest without an oath (21) (for they have become priests without an oath, but He with an oath by Him who said to Him: "Yahweh has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek' ")

The purpose of sacrificing animals for our sins was fulfilled when Yahushua came to earth and became that sacrifice. He is our Passover lamb, our righteousness. When it comes to sacrificing an animal for our sins, we have no need for we already have that sacrifice. Yes, it is true that Paul made offerings in the temple when he was purified with certain men:

Acts 21:26 (NKJV) Then Paul took the men, and the next day, having been purified with them, entered the temple to announce the expiration of the days of purification, at which time an offering should be made for each one of them.

But it is not true that we need an animal's blood to cover our sins. We have the righteous blood of Yahushua the Messiah covering our sins forever:

Hebrews 9:24 (NKJV) For the Messiah has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of Yahweh for us; (25) not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another-(26) He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.

Over and over again (particularly in Hebrews) it is written that the priesthood of Yahushua the Messiah is a spiritual one. The sacrifices are spiritual, the temple is spiritual, everything is spiritual. This why men also only need the spiritual covering of Yahushua the Messiah upon their head when coming in the presence of Yahweh. We already have the veil needed to appear righteous unto Yahweh while in His presence.

Hebrews 10:19 (NKJV) Therefore, brethren, having boldness to enter the Holiest by

the blood of Yahushua, (20) by a new and living way which He consecrated for us, through the veil, that is, His flesh, (21) and having a High Priest over the house of Yahweh, (22) let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

This is the veil we need brothers! His flesh, our veil is all we need! We need not place a physical veil over our heads as a symbol for righteousness, we need not sacrifice a physical lamb to appear righteous unto Yahweh. We have Yahushua's righteousness upon us when we repented, were baptized and accepted Yahushua the Messiah as our Atonement for sin!!! We do not need to sacrifice a Passover lamb to make us righteous in Yahweh's sight. What's more...

Hebrews 4:15 (NKJV) For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. (16) Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

When Yahweh sees us...He must see Yahushua and His righteousness in us. We dishonor our head (Yahushua) by not letting Yahweh's glory shine forth. We ought not to cover our head and bring dishonor to Yahushua. A man's prayer is hindered without the glory of Yahweh (Yahushua in him). If you have not thoroughly read the previous 2 parts of this study, you may not fully understand all the scriptures that are involved in proving this point. I would encourage anyone who remains unconvinced to read this study all at one and in its entirety before drawing any certain conclusions. Now Let's move on to the women's head covering as outlined in I Corinthians 11.

(5) But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. (6) For if the woman be not covered, let her also be shorn: but if it be a sham for a woman to be shorn or shaven, let her be covered.

As for a woman, she is the glory of man for the woman was made for the man. A woman's glory is her hair. With the veil, a man's glory is covered (the woman) and a woman's glory is covered...her hair.

But Yahweh's glory (Yahushua, the sinless perfect image) in His presence remains uncovered. Our glory is a lesser glory... and an unworthy glory. Again, the only glory that should be uncovered is Yahushua the Messiah, the glory of Yahweh!

If a woman were to uncover her glory, then it would dishonor her head (the man) because she is in effect saying she doesn't need the man's authority in Yahushua to have Yahushua's glory appear to Yahweh. She is trying to bypass him and act as a male! She is without authority to do so. For Yahweh's glory to be upon the woman, the men in the assembly should remain uncovered in prayer and the woman must remain covered. Let's examine one place in the Law/Torah that discusses the head covering of a woman:

Numbers 5:12 (NKJV) "Speak to the children of Israel, and say to them: 'If any man's wife goes astray and behaves unfaithfully toward him, (13) 'and a man lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught-- (14) 'if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has defiled herself or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself-- (15) 'then the man shall bring his wife to

the priest. He shall bring the offering required for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it is a grain offering jealousy, an offering for remembering, for bringing iniquity to remembrance. (16) 'And the priest shall bring her near, and set her before Yahweh.

Now notice that the woman is brought before the presence of Yahweh. This is important

(17) 'The priest shall take holy water in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put it into the water. (18) 'Then the priest shall stand the woman before Yahweh, **uncover the woman's head** and put the offering for remembering in her hands, which is the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse.

Now what was the significance of uncovering the woman's head? As we have discussed, the man's covering is the glory of Yahweh, the righteousness of Yahushua the Messiah. And as we have discussed, the Messiah is the head of a man and the man is the head of the woman. In order for a woman to have the glory of Yahweh upon them, they must go through the man's authority! They must have a sign of authority upon their head if they want to come in the presence of Yahweh! That sign of authority is the head covering. This authority to come in the presence of Yahweh must come through the man.

(19) 'And the priest shall put her under oath, and say to the woman, "If no man has lain with you, and if you have not gone astray to uncleanness while under your husband's authority, be free from this bitter water that brings a curse. (20) "But if you have gone astray while under your husband's authority, and if you have defiled yourself and some man other than your husband has lain with you"--

Here is another translation

Numbers 5:19 (YLT) 'And the priest hath caused her to swear, and hath said unto the woman, If no man hath lain with thee, and if thou hast not turned aside to uncleanness under thy husband, be free from these bitter waters which cause the curse; (20) and thou, if thou hast turned aside under thy husband, and if thou hast been defiled, and any man doth give his copulation to thee besides thy husband--

The priest REMOVED the protection and righteousness that the woman might have had through the man so that the following curse would be effective!

(21) 'then the priest shall put the woman under the oath of the curse, and he shall say to the woman--"Yahweh make you a curse and an oath among your people, when Yahweh makes your thigh rot and your belly swell; (22) "and may this water that causes the curse go into your stomach, and make your belly swell and your thigh rot." Then the woman shall say, "Amen, so be it."

If the woman had despised the authority of the man by committing adultery against him then surely this curse would have been performed because she just performed an oath in the presence of Yahweh while her head was uncovered! Normally, an oath could have been revoked by her father or her husband.

Numbers 30:13 (NKJV) "Every vow and every binding oath to afflict her soul, her husband may confirm it, or her husband may make it void.

HalleluYah! Even then, a man's protection and righteousness through Yahushua the

Messiah was important!! The accused woman was coming before Yahweh and performing an oath without that protection upon her, AND without the righteousness of Yahushua the Messiah upon her through the man! Therefore, it was totally necessary that the woman's head be uncovered during this process!

It is a beautiful truth that the woman's head covering also represents her willingness to submit to her husband's authority given to him by Yahweh. Her 'adorning' is:

I Tim 2:8 (NKJV) I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; (9) in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, (10) but, which is proper for women professing righteousness, with good works. (11) Let a woman learn in silence with all submission.

With this, Kepha/Peter agrees:

I Pet 3:5 (NKJV) For in this manner, in former times, the holy women who trusted in Yahweh also adorned themselves, being submissive to their own husbands, (6) as Sarah obeyed Abraham, calling him master, whose daughters you are if you do good and are not afraid with any terror.

This relationship that exists between the husband and wife is much like the relationship that exists between the Yahushua and His bride, the assembly:

Ephesians 5:25 (NKJV) Husbands, love your wives, just as the Messiah also loved the church and gave Himself for her, (26) that He might sanctify and cleanse her with the washing of water by the word, (27) that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be kodesh and without blemish. (28) So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

Likewise, I believe that the husbands will be held accountable for how they have led their wives as part of their works on this earth. It is a beautiful relationship in that the Body of Messiah truly is 'one flesh', HalleluYah! Without the man's submission to His head, Yahushua and without the wives submission to her head (the man), there is no unity (Echad). The action of a woman covering her head is an act of recognizing the authority of the man. Woe to the woman who departs from the protection and authority and righteousness of the man through Yahushua the Messiah!! For it must be the glory of Yahweh through the righteousness of Yahushua the Messiah that must be present in prayer, not the glory of man and not the glory of woman but the glory of Yahweh, HalleluYah!

(7) For a man indeed ought not to cover his head, forasmuch as he is the image and glory of Yahweh: but the woman is the glory of the man.

This scripture shows what we discussed earlier about the man (through Yahushua) is the image and glory of Yahweh. The man is not righteous in and of himself, the man needs Yahushua's righteousness upon him to become the glory of Yahweh! It is for this specific reason that we do not cover our head (who is Yahushua) now while praying or prophesying.

(8) For the man is not of the woman; but the woman of the man. (9) Neither was the man created for the woman; but the woman for the man.

This is where it is reiterated that the man is the image of Yahweh, not the woman. Also here it is proven that the man was not created for the woman but the woman was created for the man. This concept is what is behind the principles of authority in this

chapter and in the other scriptures as well.

(10) For this cause ought the woman to have power on her head because of the angels.

This Greek word translated "Power" (#1849) is also translated "Authority" in this scripture:

Matt 7:28 (NKJV) And so it was, when Yahushua had ended these sayings, that the people were astonished at His teaching, 29 for He taught them as one having **authority**, and not as the scribes.

So let's read this scripture again with this meaning in mind.

(10) For this cause ought the woman to have authority on her head because of the angels.

It is the veil that gives the woman the authority to come to Yahweh. Without her own glory and the glory of man being covered, she has no authority to come to Yahweh because she is not respecting Yahweh's order and letting the glory of Yahushua the Messiah shine forth through the man!

For those who believe that the woman's hair is what gives her the authority to come to Yahweh, this is where such a statement really stands out as incorrect. How can a woman's hair give her any authority? How can a woman's glory give herself authority? Is it not Yahushua the Messiah's glory through the man that a woman needs to be in the presence of Yahweh?

The reason the woman is the man's glory is because she was created for him. While in prayer and in prophesying, the woman (who is the man's glory) needs to cover the man's glory as well as her own by placing the sign of authority on her head.

Concerning the phrase "Because of the angels", there are many interpretations of this. It seems to come out of nowhere and has caused much conjecture as to its meaning. One interpretation states that the angels would again 'see that the daughters of men were fair' and would be tempted to sin like the fallen angels of old. One problem with this is that the angels are present at any given time, not just praying and prophesying. I'm not saying it is wrong, but 'to me' it seems unlikely. Another interpretation says that the angels would be shocked at the conduct of the women when they are uncovering their heads in prayer or prophesying. I suppose this is possible but the scripture says that the women ought to have the 'sign of authority on her head BECAUSE of the angels'. The Angels seem to be the whole purpose of the head covering here and this doesn't really line up with the rest of the chapter.

Something that I have examined in this verse is the original language. Unlike the English language where 'angel' refers to a spiritual being, in Hebrew and Greek there is a dual meaning. The Greek word used for 'angel' (#32 angelos) here is most often translated 'angel' but is translated 'messenger' 7 times in the KJV. In each case it is translated messenger, it is referring to a person, not an angelic being. Here is an example:

Luke 7:24 (NKJV) When the messengers of John had departed, He began to speak to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?"

The word 'messengers' here is the word in question. It is the Greek word most often translated "Angel" (angelos, #32). So we can see that in Greek, this word has a dual meaning. What about Hebrew.

In Hebrew, the word has the same basic dual meaning only with even greater variation. The Hebrew word "Malak" (4397) is translated 'angel' 111 times and 'messenger' 98 times.

Here is a great example of this:

Mal 2:7 (NKJV) "For the lips of a priest should keep knowledge, And people should seek the law from his mouth; For he is the messenger of Yahweh of hosts.

This is an interesting verse! Yahweh calls the priest a 'malak' because from his mouth the people would learn the instruction and teaching of Yahweh. Now that Yahushua has come, men also have been given this responsibility in the body of Yahushua. As it is written:

1 Tim 2:12 (NKJV) And I do not permit a woman to teach or to have authority over a man, but to be in silence. 13 For Adam was formed first, then Eve.

With this in mind, let's read the verse in question again. This time we will insert the alternative translation:

(10) For this cause ought the woman to have authority on her head because of the messengers.

"Because of the messengers!" This makes far more sense in my view because it is "because of the men/messengers" and their authority in Yahushua that the women would have to cover their head! And this fits the context of the verse like a glove.

(11) Nevertheless neither is the man without the woman, neither the woman without the man, in Yahweh' (12) For as the woman is of the man, even so is the man also by the woman; but all things of Yahweh.

This clarifies that although woman is from the man, man cannot now exist without the woman for she gives birth to the man in childbearing... .however all things are of Yahweh.

(13) Judge in yourselves: is it comely that a woman pray unto Yahweh uncovered?

In other words, if you are going to try the bypass the male by making your hair short judge in yourselves if this is correct doctrine:

(14) Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? (15) But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

Again, the Greek word translated 'covering' is different in this verse than the Greek word translated 'covering' in the previously quoted scriptures.

(16) But if any man seem to be contentious, we have no such custom, neither the assemblies of Yahweh.

I believe that this 'custom' in question is the custom of long hair short hair. It would seem out of place to dismiss every foundation that was laid out in this chapter by saying 'we have no such custom'. It would seem strange that one would expound on something so spiritually deep and significant only to say "Look, if this is going to be a big problem for you, let's just forget everything I have just said. "The custom in question would have be the long hair/short hair custom. Paul himself took a Nazarite vow (Acts 18:18) and therefore had to let his hair grow long as commanded. In the law, Yahweh in certain other instances requires person to shave off their head such as in a lepers cleansing. Besides all this, the context of verse 16 indicates the long hair/short hair was the custom in question.

In conclusion I would like to share some more scriptures that will solidify the interpretations given in this study. The principles behind all of this is Authority and Glory In scripture, whether one has long or short hair has nothing to do with authority.

To recap:

Man is the image and glory of Yahweh. Woman is the glory of man. A woman's glory is her hair. With the veil over the head and hair of a woman, a man's glory is covered (the woman) and a woman's glory is covered. .her hair. But Yahweh's glory (Yahushua, the sinless perfect image) in His presence remains uncovered. Our glory is a lesser glory., and an unworthy glory. The only glory that should be uncovered is the glory of Yahushua the Messiah! If a woman were to uncover her glory, then it would dishonor her head (the man) because she is saying she doesn't need her husband's authority in Yahushua to have Yahushua's glory appear to Yahweh. She is trying to bypass him and act as a male! She is without authority to do so. For Yahushua's glory to be upon the woman, the man must remain uncovered in prayer and the woman must remain covered. With the veil, both the woman (her husband's glory) and her hair (The wife's glory) are covered and Yahushua's glory shines forth in our humility!!

Therefore, scripture says if you aren't going to cover that hair, cut it off so that you have no glory at all!!

This concludes the study on head coverings, however I would like to share 2 parallels in scripture that reveal Yahushua the Messiah as the glory of Yahweh. Both of these scriptures are in what is called the "Old Testament". It is important that we concentrate on what it taking place here:

Ezekiel 11:17 (NKJV) "Therefore say, 'Thus says Yahweh Elohim: "I will gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel.'" (18) "And they will go there, and they will take away all its detestable things and all its abominations from there. (19) "Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh, (20) "that they may walk in My statutes and keep My judgments and do them; and they shall be My people, and I will be their Elohim. (21) "But as for those whose hearts follow the desire for their detestable things and their abominations, I will recompense their deeds on their own heads," says Yahweh Elohim. (22) So the cherubim lifted up their wings, with the wheels beside them, and the glory of the Elohim of Israel was high above them.

Note that this seems incomplete, how is Yahweh going to recompense them? Now pay close attention to the next verse:

(23) And the glory of Yahweh went up from the midst of the city and stood on the mountain, which is on the east side of the city.

The glory of Yahweh "Stood" on the mountain on the east side of the city. The mountain on the east side of the city is the Mount of Olives. Now, who will stand on this mountain in a time of judgment?

Zech 14:1 (NKJV) Behold, the day of Yahweh is coming, And your spoil will be divided in your midst. 2 For I will gather all the nations to battle against Jerusalem; The city shall be taken, The houses rifled, And the women ravished. Half of the city shall go into captivity, But the remnant of the people shall not be cut off from the city. 3 Then Yahweh will go forth And fight against those nations, As He fights in the day of battle.

Now pay close attention to the next verse

(4) And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south.

Here we again see the glory of Yahweh (who is Yahushua the Messiah) STANDING on the mount of Olives! So it is the glory of Yahweh (being Yahushua) whose feet come to touch down on the mountain which splits in two! This is a striking parallel and agrees completely with the Scripture in Hebrews which speaks of our Master and our righteousness:

Hebrews 1:3 (NKJV) who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.

It is my hope that this study has shed some light on this subject and began to show the importance of the veil and how it relates to the ultimate glory of Yahweh, our Messiah Yahushua.

Psalms 80:3 Restore us, O Elohim; Cause Your face to shine, And we shall be saved!

Numbers 6:24 (KJV) Yahweh bless thee, and keep thee: (25) Yahweh make his face shine upon thee, and be gracious unto thee: (26) Yahweh lift up his countenance upon thee, and give thee peace.

(27) And they shall put my name upon the children of Israel; and I will bless them.

May Yahweh bless you and keep you by the glory of Yahweh (Yahushua the Messiah) shining upon you giving you mercy and grace. In this, the name of Yahweh our Righteousness is upon you and truly you have the shalom/peace that passes all understanding and truly you are blessed!

2 Corinthians 4:6 (NKJV) For it is the Yahweh who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of Yahweh in the face of Yahushua the Messiah.

Author Unknown

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WAS THE MESSIAH AN IMPOSTOR

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HONORING THE KING

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