

HEAD COVERINGS
MUST YOU WEAR THEM --
YES OR NO?

Must you wear a headcovering when praying
and can a man wear a Kippah or Yarmulke?

WE INFORM – YOU CHOOSE

PROFESSOR WA LIEBENBERG

HEAD COVERINGS

MUST YOU WEAR THEM -- YES OR NO?

By

WA Liebenberg

Proofread by: Lynette Schaefer

All rights reserved.
No portion of this book may be reproduced or copied.

Distributed by:
Hebraic Roots Teaching Institute
Pretoria – South Africa
Email: products@hrti.co.za
Mobile: +27 (0)83 273 1144
Website: www.hrti.co.za
Facebook Page: "The Hebraic Roots Teaching Institute"

Preface

YHWH "God" has called us to do two things. First, we are to never give up studying and seeking the correct interpretation of any given Bible passage. Second, such opportunities are golden moments for us to learn to show grace and love to others whose understanding of a given passage may differ from ours.

Throughout the HRTI's teachings we use a slightly different vocabulary to that which some might be accustomed. We have chosen to use what many refer to as a Messianic vocabulary. The reasons being: Firstly, using Hebraic-sounding words is another way to help you associate with the Hebraic Roots of your faith. Secondly, these words are not merely an outward show for us, they are truly an expression of who we are as Messianic Jews and Gentiles who have "taken hold" of our inheritance with Israel.

Instead of saying "Jesus," we call our Saviour "Y'shua," the way His parents would have addressed Him in Hebrew. In addition, rather than referring to Y'shua as "Christ," we use the word "Messiah," which is an Anglicized version of the Hebrew word, Moshiah.

"Yahovah" is the name of God in Hebrew, where it is written as four consonants (YHWH or YHVH, as the W and V is derived from the same Hebrew letter 'Vaw'). These four letters are called the Tetragrammaton (Greek for "[a word] having four letters"). Jews ceased to use the name in the Greco-Roman period, replacing it with the common noun Elohim, "God," to demonstrate the universal sovereignty of Israel's God over all others; at the same time, the divine name was increasingly regarded as too sacred to be uttered, and was replaced in spoken ritual by the word Adonai ("My Lord"). From about the 6th to the 10th century the Masoretes, Jewish scholars who were the first to add vowels to the text of the Hebrew Bible, used the vowel signs of the Hebrew words Adonai or Elohim as the vowels for YHWH, and later on the artificial name Jehovah was produced. Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of Satan as to not using the Name. The Sacred Name occurs 6,828 times in the Hebrew text of the Bible, proving YHWH wants us to use it.

In the 19th and 20th centuries, biblical scholars again began to use the form Yahweh; and it is now the conventional usage in biblical scholarship, but leading Hebrew Scholars suggest YHWH should be pronounced as YaH-oo-VaH. (Y'shua is derived from YaH-shuvah which means YaH saves).

Head Coverings for Men in the Body of Messiah

Introduction

“This is not a biblical practice! We never read of this in the Old Testament nor in the New Testament! The New Testament strictly teaches not to cover your head whilst praying. Furthermore, covering the head was a sign of mourning. We are born again, Y’shua lives in our hearts now. Why in the world do we want to go around acting as if we are in mourning all the time? Maybe the Orthodox who are waiting for the Messiah are acting as though they are in mourning because they have the veil over their face Moses spoke of and cannot see Y’shua as the Messiah” is what most Christians say today and use the following Scripture as reference to the Jews adhering to Old Testament practices ...

But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.¹

But even unto this day, when Moses is read, the vail is upon their heart.²

That is why most Christians proclaim that by wearing the head covering, it can cause a problem if you pray. See what Rabbi Paul has to say to the Corinthians about this. This is the fundamental verse they use to argue their point.

*Every man praying or prophesying, **having his head covered, dishonoureth his head.**³ (Emphasis mine)*

With this in mind that you are not allowed to cover your head whilst praying, Y’shua goes on to say that you must pray always, meaning you need to be in constant communication with YHWH throughout your every day. Your thoughts should be, as much as possible, directed to God.

*And he spake a parable unto them to this end, that men ought **always to pray, and not to faint;**⁴ (Emphasis mine)
*Watch ye therefore, **and pray always**, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.⁵ (Emphasis mine)**

¹ 2 Cor 3:14

² 2 Cor 3:15

³ 1 Cor 11:4

⁴ Luke 18:1

That means your head cannot possibly be covered, because every time your thoughts are directed to God in prayer, you must remove whatever head covering you wear.

Therefore, Christians ask the following questions:

- Why would you want to pray wearing a head covering?
- If you dishonoured your head by doing so against the Scriptures, do you think your prayers will be answered?
- Did not Y'shua tell us to pray always? I do not think one can pray 24/7, but the point is that wearing a head covering would be inconsistent with these commands of Y'shua to pray always, since it would cause you to dishonour yourself while praying.
- There is no example of anyone wearing a Jewish kippah⁶ in the Scriptures, especially when going into prayer, so why must we wear one?
- Isn't it true that false believers beguile people into sin and error by making one wear a head covering?
- We are not Jews and we do not have to wear a head covering, right?

You decide who you are going to believe, the Scriptures or the teachings of others that contradict the Scriptures. With that in mind, let us now look at the background of Jewish head coverings.

⁵ Luke 21:36

⁶ "A **kippah**, (כִּפָּה or כִּיפָה, plural: **kippot** כִּפּוֹת or כִּיפּוֹת), **hech cap** (US only), or **yarmulke** pronunciation (also called a skullcap or kappel) is a thin, slightly-rounded skullcap traditionally worn at all times by observant Jewish men, and sometimes by both men and women in Conservative and Reform communities. Its use is associated with demonstrating respect and reverence for God" – <http://en.wikipedia.org/wiki/Kippah> The name "kippah" comes from the Hebrew word for "covering"

Background

Let's start with the Tallit⁷ and Tzitziyot (see ⁷ below or this word). These items are based on the biblical commandment to wear fringes on the corners of the garments with a blue thread in it.

*Speak unto the children of Israel, and bid them that they make them **fringes in the borders of their garments throughout their generations**, and that they put upon the fringe of the borders a ribband of blue.*⁸ (Emphasis mine. Another booklet will follow on whether to wear a man-made "What Would Jesus Do" armband, or the real thing: "God's four names woven in the tassles of your garment" as instructed by the Bible.)

Note that nowhere do the Scriptures say that it is the men only that are to wear this fringe with the blue in it. Last time I checked, the "children of Israel" would also include the *female gender*. According to Jewish tradition, it is mostly men who wear the Tallit and women are not forced to wear it. However, authorities such as the Rambam and Isaac Ibn Ghiyyat permit women to wear the Tallit.

This raises the important question: *"If the Newer Covenant commands men not to pray with their head covered, why do Jewish men wear Tallits when praying?"* The Torah **commands** them to wear tzitzityot, and the Newer Covenant **forbids** praying with your head covered. So why do Jewish men wear kippahs? In fact, I've even seen them cover their heads with their prayer shawl as well. How do you explain this? Is it possible that the New Covenant Scriptures can override the Old Covenant Scriptures?

If your answer to this is yes, then we serve a God "that is confused and which cannot make up his mind", as many would say.

This is such a common question of non-Jewish Believers (Gentiles) to Messianic Jews⁹, that I felt it deserved some attention.

The verses opposing wearing a head covering whilst praying, which many Christians refer to, are found in 1 Corinthians chapter 11. Verse 4, first taken at face value, seems to prohibit head coverings for men; while at the same time, caution women to cover theirs.

⁷ "A **tallit** (Hebrew: טלית (*talet*h or *talet* in Sephardic Hebrew and Ladino) (**tallis**, **talleisim**, **tallism**, or **tallithim** in Ashkenazic Hebrew and Yiddish) is a Jewish prayer shawl. A tallit is worn during the morning prayers (Shacharit) on weekdays, Shabbat and holidays. The tallit has special twined and knotted fringes known as tzitzit attached to its four corners (tzitziyot is plural). The tallit can be made of any materials except a mixture of wool and linen interwoven which is strictly prohibited by the Torah. Most traditional tallitot (plural of tallit) (*tallesim* in Ashkenazic Hebrew) are made of wool." – <http://en.wikipedia.org/wiki/Tallit>

⁸ Num 15:38

⁹ Jews who accepted Y'shua as Messiah and still honouring the Torah and wearing a head covering

By the way, before we get into the answer posed above, if today's average Christian would use just a little logic here, we should have women in churches all over covering their heads, because it states that they must cover their head **in the same sense** as men are not allowed to cover their heads, correct? But the fact that we don't goes to show that verse 4 **cannot** be taken at face value alone. **It demands a deeper interpretation**; else then, the Jews are not the only ones violating Scripture--almost all Christian women are, too.

The Torah on the Kippah

First of all, what exactly does the **Torah**¹⁰ and the **Jewish Halacha**¹¹ say about the kippah? Let us consider the following valid points:

- A Jewish man is not specifically commanded in the Torah to wear a kippah.
- A Jewish man is not compelled by Halacha to wear a kippah.
- It is customary for Jewish men to wear kippot in synagogue services.
- It is not customary for Jewish women to wear kippot.

Moving on to the tallit head covering ... I must admit that, in my opinion, using the tallit to "**shield the face** during public prayer" is very questionable. Many other Rabbi associates say/believe that it is a "prayer closet", which creates privacy. It is true; it does create a sense of privacy, during those public prayer times when personal privacy with YHWH is desired. However, in my opinion, two important aspects need to be examined.

- 1) Was the teaching of Rav¹² Sha'ul (Hebrew for Paul) in 1 Corinthians 11 addressing a specific issue regarding the tallit?

¹⁰ "The term "**Torah**" (Hebrew: תּוֹרָה, "teaching" or "instruction", sometimes translated as "law"), refers either to the **Five Books of Moses** (or **Pentateuch**) or to the entirety of Judaism's founding legal and ethical religious texts. A "**Sefer Torah**" (תּוֹרָה סֵפֶר, "book of Torah") or Torah scroll, is a copy of the Torah written on parchment in a formal, traditional manner by a specially trained scribe under very strict requirements." – <http://en.wikipedia.org/wiki/Torah>

¹¹ "**Halakha** (Hebrew: הֲלָכָה) — also transliterated **Halocho** (Yiddish pronunciation) and **Halacha** — is the collective body of Jewish religious law, including biblical law (the 613 mitzvot) and later talmudic and rabbinic law, as well as customs and traditions." – <http://en.wikipedia.org/wiki/Halakha>

¹² **Rav** is the Hebrew word for rabbi. The term is also frequently used by Orthodox Jews to refer to one's own rabbi. Jacob's name changed to Israel which consists of Ish-rav-el. Literally translated it means **Man** (Ish) **Wrestles** (Rav) **with God** (El), that is what Jacob did. Rabbis are called Rav as they constantly wrestle with God's Word amongst each other, a far cry from when a Believer tries to express his opinion in a church to a Pastor. Jews go to the synagogue to argue heated debates amongst each other in the Word to get to the truth of Scripture.

- 2) Should modern Messianic Rabbis be open to the sensitivities of non-Jewish Believers, in Messianic congregations, during public prayer with tallitot?

The answer to the first question is "no". The whole issue was in regards to **a first century custom**, one that we are apparently no longer familiar with, that involved cross-dressing and confusing the roles between men and women in social Messianic gatherings. This custom is explained in more detail on page 17. **Judaism has never confused the tallit with a veil.** The tallit simply does not function that way. In fact, to exercise a lesson in logic, when Moshe¹³ veiled his face in the TaNaCh¹⁴ in Exod 34:29-35, the Scriptures don't record the people confusing his veil with a tallit! Perhaps the different functions of the two separate articles of clothing were rather obvious to them. Why would we confuse the issue today?

The answer to the second answer is a very big "yes". If our personal use of the prayer shawl during public prayer meetings causes a "little one" to stumble, then shame on the Rabbis, other Jewish men, and many Gentile Believers! It would be better if they would just bow their heads and close their eyes like everyone else, than to interrupt someone's focus by their strange behaviour of totally closing themselves in a tallit. But also for the Christians: they should not be so "wrapped up" (pardon the pun) in their Christian traditions that they miss one of the main points of prayer — communion with the Almighty!

Let's now take a more complete look at this topic through the lens of both Messianic and Traditional Jewry. First Messianic:

Messianic Jews' approach to Head Coverings

From the days of Moshe, one of the distinguishing marks of the Jewish people has been the head covering. Orthodox men are always seen wearing some kind of head covering, whether it is a kippah or a traditional hat. Conservative Jewish men wear a kippah for prayers and for home celebrations. Some Liberal (Reform) Jewish men wear a kippah only when

¹³ Moses in Hebrew

¹⁴ "The **Tanakh** (Hebrew: תנ"ך, pronounced *Tenakh* or *Tenak*) is a name used in Judaism for the Hebrew Bible. The *Tanakh* is also known as the *Masoretic Text* or the *Miqra*. The name "*Tanakh*" is a Hebrew acronym formed from the initial Hebrew letters of the *Masoretic Text*'s three traditional subdivisions: The *Torah* ("Teaching", also known as the *Five Books of Moses*), *Nevi'im* ("Prophets") and *Ketuvim* ("Writings")—hence **TaNaKh**. The name "*Miqra*" is a Hebrew word for the *Tanakh*, meaning "that which is read", derived from the word *qara* "אָרָךְ" meaning to read aloud. The elements of the *Tanakh* are incorporated in various forms in Christian Bibles; in which, with some variations, it is called the "*Old Testament*". The *Old Testament* does not use the traditional Hebrew subdivisions, though the distinction "*Law and the Prophets*" is used several times in the *New Testament*." - <http://en.wikipedia.org/wiki/Tanakh>

they pray, if then. Some follow the custom of some of the Jews of biblical times who went bareheaded.

Over the last 300 years, traditional Jews have been well known for wearing hats or some other type of head covering. In some European communities, the hat was transformed into the smaller yarmulke (Yiddish) / kippah (Hebrew). Yarmulke might be an acronym for the Hebrew expression, "Yirey m'Elohim (Be in Fear of God)" and from the Aramaic words "yerai malka" (fear of or respect for The King). That means **it was** originally worn in respect or reverence for YHWH. As said, kippah is the Hebrew name for the head covering and it means "covering". Whatever form the head covering may take, the lesson is clear: *"The Jewish people are to always walk in submission and humility before God the King who is always watching over them."*

Where did this custom come from? Yes, the answer, after all, is indeed **in the Torah**. The concept of a head covering was actually formalized with the priestly garments of Israel (see Exod 28:1-4). The sons of Aaron, first Cohanim HaGadol¹⁵ and the Levi'im¹⁶ were the ones appointed as the cohanim¹⁷. They were to represent God to the people, but also the people to God. Such a holy service was not to be taken lightly, and called for special garments. Among this holy attire **was the turban**. The Hebrew word "mitznefet" comes from the root "to wrap," implying that this was a turban-style of head covering.

What did this turban symbolize? The same chapter of Exodus states that the head covering of the Cohen HaGadol was to be embellished with the words "HOLY TO THE LORD," Exod 28:36-38. Clearly, this mitznefet (hat) was to be a reminder that God is characterized by the attribute of moral perfection.

Although this custom was originally applicable **only to the priesthood**, later in history the Jewish community at large began to wear head coverings. The assumption was that if the priests were required to cover their heads, **then it would be most appropriate for all men to wear this sign of submission**. After the Romans in 70 C.E.¹⁸ destroyed the Temple,

¹⁵ High Priest

¹⁶ Levites

¹⁷ Priests

¹⁸ **"CE (most often Common Era; also Christian Era and Current Era)** is an English-language abbreviation used as an alternate to the original AD (Anno Domini) notation of the internationally standard Gregorian calendar. CE adopts the existing AD numbering customary in Western Christendom and numbers years identically. Neither notation uses a year zero, but counts backwards—beginning with 1 BCE (before CE)—for years before 1 CE. The phrase "Common Era" is used at least as early as 1615 among Christians in Europe (at first in Latin); current uses may stem from that or may be independently derived in different languages and

synagogues were **already** in existence for hundreds of years as 'houses of study' and 'community-gathering places', and they became the centers of worship. **Rabbis, who were scholars and teachers, replaced priests** who had conducted ceremonial worship and to maintain the Temple atmosphere. Some Rabbis during that time (250 years before the Roman Catholic Church was established) felt the utter need to express an awareness of God throughout the day, so they began to wear a sign (a hat) as a mark of respect to YHWH. The words of Isaiah the Prophet contributed to the idea. The angels that Isaiah saw in his vision of heaven (Isaiah 6) were flying about and singing, "*Holy, Holy, Holy is ADONAI TZ'VA'OT (The LORD of Hosts)! The whole earth is full of His Glory!*"

If the whole earth was full of God's glory, then God was everywhere, not only in a house of worship or in a Beit Midrash¹⁹. Rabbi Chuna, a local-born rabbi of the 4th century C.E, reflected this thought. He would not even take a few steps bareheaded, because "*the Shekhinah (YHWH's presence) is above the head.*"

The idea spread slowly. Some Rabbis covered their heads at all times. Jewish scholars did so when they prayed and while they were engaged in religious studies. In the 1500's, the custom of wearing a hat as a sign became universal among Jews. Joseph Caro, the leading Jewish scholar of the day, decreed that men should not go bareheaded.

Later Jewish tradition regarded a man with an uncovered head **as indecent or even pagan**. So important was the head covering that some of the Talmudic Rabbis spoke of not walking even six steps without the proper head attire²⁰. Another Talmudic discussion noted that a man should have his head covered to show "*humility in prayer*"²¹. Perhaps the best summary statement on the reasons for the head covering is so that "the fear of God will be upon you"²². The head covering is a reminder to Israel that there is someone watching over them.

Ever since, Orthodox Jewish men and boys have worn a kippah at all times. So why don't Orthodox women and girls wear a kippah? This explanation is sometimes given by Orthodox men: "*Men need a hat to*

cultures." – http://en.wikipedia.org/wiki/Common_Era_Jew, especially the Orthodox CE and the BCE abbreviations

¹⁹ "**Beth Midrash** (Hebrew: בית מדרש; also **Beis Medrash**, **Beit Midrash**, pl. *batei midrash* or *botei medrash*) is a study hall (literally a "House [of] Interpretation" or "House [of] Learning" in Hebrew). It is distinct from a synagogue, although many synagogues are also used as *batei midrash* or vice versa." – http://en.wikipedia.org/wiki/Beth_midrash

²⁰ Babylonian Talmud, (Kiddushin 31a)

²¹ Babylonian Talmud, (Rosh Hashanah 17b)

²² Babylonian Talmud, (Shabbat 156b)

remind them that YHWH is above them, but women are aware of the Shechinah, God's Presence, at all times and don't need a reminder."

It is interesting to note that the Shekhinah is held to represent the **feminine attributes of the presence of God**. *Shekhinah* is a feminine word in Hebrew. The Shekhinah is also seen as the Sabbath Bride. The term "Shekhinah" is also used loosely as a synonym for "bat kol" for the Hebrew. Bat kol is Aramaic and means "a heavenly voice", where bat means "daughter". This then means Shekhinah = Bat Kol = Daughter's Voice. Furthermore, the Spirit sometimes talks with a masculine voice and sometimes with a feminine voice (Eccl 7:27-29); i.e., as the word "Ruah" in Ruach HaKodesh is both masculine and feminine; meaning the Holy Spirit was conceived as being sometimes like a man and sometimes like a woman.

Getting back to the kippah, by understanding some of the history of the kippah and head coverings, one can better discern the place of these traditions in their personal lives. For those who feel that this custom fits the context **of their Messianic faith, there is complete freedom** to wear the kippah. Considering Rav Sha'ul's philosophy of ministry, a Jewish or even a non-Jewish Believer who mingles with the Jewish community has good reason to follow this custom. Rav Sha'ul said, *"with Jews what I did was put myself in the position of a Jew, in order to win Jews"*²³.

From a biblical perspective, the more important question is not whether one wears the sign of submission, but whether one **lives a life of submission**. It does not benefit the Believer to have a traditional outward expression coupled with a personal life that is out of God's order. Whatever one practice, may all things be done for the sake of the love of Messiah. The kippah for men, or the scarf for women, is a beautiful custom when properly understood. Believers in Y'shua need to ask themselves if they are walking in the truth that these customs are meant to communicate.

Traditional Jews wearing Head Coverings in and out of Israel

Wearing of a head covering for Orthodox Jewish men was instituted in Talmudic times (approximately the second century C.E.). The first mention of it is in *Tractate Shabbat*, which discusses respect and fear of God. As mentioned before, some sources likened it to the High Priest who wore a hat (*Mitznefet*) to remind him of his submission to God. Thus, wearing a kippah makes us all like the high priest and turns them into a "priesthood"

²³ 1 Cor 9:20

(and for Christians into a "royal priesthood"²⁴), a "holy nation." The head covering is a sign of humility for men, acknowledging what's "above" us.

Many Ashkenazi rabbis (those from the European Rhineland area) acknowledge that wearing a head covering at all times was once considered an optional *midat chasidut* (pious act); but today, a full-time head covering is the norm except under justifying circumstances.

Sephardic (those from the Spain/Portugal area) communities generally did not have the custom of wearing a kippah all the time.

Some Diaspora Jews don't wear the kippah at school, work, or when testifying in court, because of real danger or uneasiness in appearing in the secular world with an obvious symbol of Jewishness.

In Israel, wearing a kippah also has a social significance. While wearing a kippah shows that you are somewhat religious, not wearing one is like stating, "I'm not religious." The style of kippah in Israel can also indicate political and religious affiliations. Classical Orthodoxy uses a large, smooth, black one shaped like a bowl. Many Hasidim²⁵ use large black felt or satin, and a "rebellious son" may wear a slightly smaller black kippah to show his independence while remaining in the Classicist camp. Another play on this rebellion is to wear a knitted black kippah. This is also usually used to confuse people as to where you stand.

In Bukhara and the Caucasian Mountains the use of a large, brightly-woven kippah is common. It is similar in shape to a cantor's kippah without the peak. This custom can also be found in other Sephardic communities.

Knitted kippot typically signify that you are part of the Nationalist Zionist camp²⁶. A larger, full-headed knitted kippah signifies the Mercaz Harav branch of the movement that produces many of the leading rabbis within

²⁴ The New Covenant teaches Believers that they are a Royal Priesthood: 1 Peter 2:9 *"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."*

²⁵ **"Hasidim"** (Hebrew: חסידים) is the plural of **Hasid** (חסיד), meaning "pious" or "righteous". The word **Hasid** was frequently used as a term of exceptional respect in the Talmudic and early medieval periods. In the aggregate, it may refer to members of any of the following Jewish movements: 1) Hasidic Judaism, a Ukrainian Jewish movement from the 17th century onwards, 2) Hasideans, pietists or "Jewish Puritans" of the Maccabean period, or 3) Chassidei Ashkenaz, a German pietistic movement of the 12th and 13th centuries" – <http://en.wikipedia.org/wiki/Hasidim>

²⁶ **"Zionism"** (Hebrew: ציונות, *Tsiyonut*) is the international political movement that originally supported the reestablishment of a homeland for the Jewish people in the Land of Israel (Hebrew: Eretz Yisra'el), the historical homeland of the Jews. Since the establishment of the State of Israel, the Zionist movement continues primarily to support it." – <http://en.wikipedia.org/wiki/Zionism>

the Religious Zionist section, although many rabbis who teach at these institutions wear the traditional large black kippot.

The taunting issue of 1 Corinthians 11

The subject of head coverings has been a source of confusion for many Believers in the Messiah. Some claim it is only tradition dictated by the Talmud or Jewish tradition, and others believe that it is permitted **if not commanded by YHWH** for men to be covered in prayer and worship.

This is a Scriptural word study from the Hebrew and Greek in the TaNaCh and Brit Chadasha²⁷ to make a "case" for the head covering. Let me make it very clear: it does not have to be a kippah as such, but some type of cap or hat for a man would fit the requirement.

It is evident that the reason why it is a source of confusion is because of a lack of understanding as to its purpose. We will learn about the coverings purpose by looking at 1 Corinthians chapter 11. Within 1 Corinthians chapter 11 we find that there are certain principles within the Word of YHWH that are discussed whether to cover or not to cover one's head. We can and will only understand this issue **by covering the principles first**; afterward we will look at the critical **verse 4** of the chapter.

In The Beginning

Let us go back to the Beginning (Gen 1:26) when YHWH created man in His likeness and image. Originally man was covered with YHWH's garment of light or kavod (glory) for excellency and splendour as proclaimed in Psalm 104:1-2:

You [YHWH] have put on excellency and splendour, covering Yourself with light as a garment.

We know this because there are two Hebrew words used for "naked" in Genesis. Before the fall of man, the word **arom** is used in Gen 2:25, meaning a "partially naked state". **After** the fall in Gen 3:7, the word **erom** is used in the Hebrew, meaning "nudity or complete nakedness". Something happened to man after he fell. He lost the "covering" he had from YHWH in creation. YHWH clothed them in a substitute covering in Gen 3:21 that He provided.

Right now we are in the likeness of sinful flesh (Rom 8:3) and not YHWH. We are no longer perfect as YHWH commanded us to be (Mat 5:48) because of the fall. **Only Y'shua is now in the true image and likeness of YHWH** (1 Cor 11:7; 1 Cor 15:49; Rom 8:29). At the resurrection, we

²⁷ Known by Christians as the New Testament. *Brit Chadasha* means "New Covenant" or Newer Covenant or better Renewed Covenant

shall be born again into His image and likeness as a son of Elohim - the only true righteous One, after putting off this sinful, corruptible flesh and putting on the incorruptible body like Y'shua's.

Moshe Our Example

Moshe is one of our examples in the Torah. In Exod 3:4-5, YHWH commanded him to remove his shoes as he was on set-apart ground. Moshe, being a shepherd in the desert of Midian, surely wore some type of **covering over his head** to protect him from the blistering sun and heat; yet YHWH NEVER commanded him to remove any head covering in His presence.

After the Exodus from Egypt, YHWH told Moshe to set apart the first-born as priests to Him²⁸. This changed after the "golden calf" incident and YHWH chose the sons of Levi to be the priests as the first-born had sinned against Him. They disqualified themselves from the office of priests because of idol worship. YHWH commanded them to **remove** the "ornaments" from them at Mount Horev. This word is 'adiy or finery, trappings, headstall or headpiece. By **stripping them of their headpieces, YHWH removed them from their office as priests**. The "glory, honour, and splendour" was removed from them and given to the tribe of Levi. The Aaronic or Levitical priesthood was commissioned to minister directly to YHWH in the Mishkan (Tabernacle) according to Exod 28:1 and Num 8:16.

Priesthood Garments

The priestly garments were given to the Priests and Levites for *"esteem (glory) and for comeliness (beauty)"*²⁹. We also read in Isaiah 61:3-7, *"...the garment of praise...and you [Israel-all of Israel not just the Levites] shall be called **priests of YHWH, servants of our Elohim** shall be said to you ... instead of your shame and reproach [or nakedness] they rejoice a second time in their portion ..."*

In the Kingdom of YHWH all Israel shall be priests to YHWH as He said in Exod 19:6. I believe these are the Sons of Tzadok (righteousness) in Ezek 44:15 and Rev 20:6. According to the Brit Chadasha, we are all priests **presently** (1 Peter 2:5; Rev 1:6). YHWH **has provided for us** as priests, **garments to cover our nakedness or shame** in order to reflect His esteem (glory), splendour, and comeliness (beauty) – this is the tallit and normal head covering.

²⁸ Exod 13:1-2, 19:3-24, 24:4-8

²⁹ Exod 28:2

Turbans or Bonnets

Exod 29:9 and 39:28 uses the word turban or bonnet as a part of the commanded garments of the Priests. Strongs Concordance says:

*TURBAN-#4021; **migba'ah**: from #1389 a CAP (as a hemispherical) bonnet. The **hemi** - means half, **sphere** means globe, ball, round. Hence the **migba'ah** was shaped as a half a ball. It comes from #1389 – gib'ah meaning a hillock, hill, little hill.*

Now #1389 comes from #1387 – Geba' which comes from #1375 - GeBiYa' an unused root meaning to be convexed, a goblet, the calyx of a flower, cup, pot.

*The Interpreter's Dictionary of the Bible Vol. 1 page 532, tells us that, "the cap of the priest was a conical-shaped object of finely woven linen tied on the head of the priest as a **sign** of his investiture. The **cap** was a distinctive item of the priestly vestments." Webster's New World Dictionary says that convex means "a vaulted arch, curving outward like the surface of a **sphere**."*

Now, if we take two convexo-convex pieces of linen material and sew them together, you would have the exact, small hilled, convex cap every priest wore when they served YHWH. You can see that this design **would be very similar to the modern "kippah" now worn.**

The mitre (or official turban) of the Cohen HaGadol³⁰ is called a *mitsnepheth* in Hebrew. According to Philo and Josephus, it consisted of an ordinary priest's cap with a turban of dark blue colour over it. Josephus (Antiq.111.vii.3, 6) says that the headgear of the priests was seamed at the folds and so became **a cap**.

Clarke's Commentary, Vol. 1, page 445 tells us that; "the mitsnepheth comes from the root – to roll (tsanaph) or wrap around, it evidently means that covering of the head so **universal** in the Eastern countries which we call a turban which encompasses and binds the head ..." Note: only the High Priest wore the Turban or mitre, while the **regular priests wore the cap!**

The Brit Chadasha tells us we are a **set-apart priesthood** offering up spiritual sacrifices to YHWH (1 Peter 2:5). Question, should we not have on some type of head covering as we minister as "royal priests" before YHWH?

³⁰ High Priest

High Priest

It is interesting that, according to the Torah, the Cohen HaGadol could **never uncover his head even in mourning for the dead** (Lev 21:10-11). Y'shua is now our Great High priest after the order of Malkitzedek³¹. Surely He wears some type of head covering as our High Priest, as He ministers in the heavenly Mishkan (Tabernacle).

The Bridegroom

Isaiah 61:10 in the KJV says, "... As a **bridegroom** decketh himself with **ornaments** ..." Here the word ornaments is *pe 'er* #6287 from #6286 and means an embellishment, i.e. a fancy headdress, **beauty**, goodly ornaments, tire, and bonnet. Note that this verse says that a bridegroom wears a head covering on His wedding day! Y'shua is coming back as a **Bridegroom!** He will be wearing some type of fancy head covering as the Bridegroom!

King David

David the King of Israel, a man after YHWH's heart, worshipped with a head covering and his prayers were answered! In 2 Sam 15:30-37 David went up to the Mount of Olives (just as Y'shua did) weeping, barefoot, and having his head covered. And ALL the people covered their heads and went up weeping ... and David said, "**O YHWH, I pray you** ..." David was seeking YHWH's face and supplicating Him for help in a time of trouble with his head covered, and YHWH answered David's prayer. Therefore, we know YHWH hears us when we pray with our heads covered! That has never changed!

The Book of Daniel

Chananyah, Misha'el, and Azaryah were three Jews taken captive in Babylon between 598-582 BCE. All the people of rank, laws, judgments, and proper dress codes were also taken to Babylon according to 2 Kings 24:14. Daniel and these three Hebrews served in the court of Nebuchadnezzar. They **refused** to defile themselves with Babylonian ways! In Dan 3:21 we are told that these three **refused to bow to the Babylonian gods and ways** and were thrown **with their "TURBANS"** on into the fire! We know the Babylonians also wore a head covering in their daily life, **as did the Jews**. The fact that they did, **does not negate the use of head coverings for Israel**. We know that in most Middle Eastern countries, men do wear turbans or caps. The Jews **carried this** into the Babylonian exile. They did not pick it up there!

³¹ Heb 6-8; Psalm 110:4-6

Ezekiel

Ezekiel, who prophesied just before and after the captivity, was **commanded by YHWH to put a turban on his head** in Ezek 24:15-17 and then he commanded all of them to do the same in verses 20-23!

Ephraim Rejected!

Hos 4:6 tells us that YHWH rejected Israel as being priests before Him because they forgot His Torah and **His glory (esteem) they changed to shame!** Then He says – as for the priest, **it is for the people!**

It is only when we embrace Y'shua as the Messiah through belief that we can qualify for the priesthood because of His righteousness. We wrap ourselves in His righteousness and His garment of Salvation. All Believers can be that nation of priests! We also need to put that helmet of Salvation upon our head³². We are, once again, clothed in His esteem and splendour. The head covering and tallit **are physical symbols and reminders of that righteousness.** We can, as a **royal priesthood**, work righteousness (Heb 10:21-27). In effect, we are **training for reigning as priests in YHWH's kingdom to come!**

Y'shua has qualified for the High Priesthood that had been removed from Israel by sin (Ezek 21: 21-27) and **all Israel**, not just Levi, can be priests after the order of Malkitzedek and sons of righteousness (Heb 7:24-28; Ezek 44). It is a superior priesthood (Ezek 44: 10-14) than the Levitical. In effect, they have been "demoted", but still are and will be priests.

Now what about 1 Corinthians 11:4?

Let's look at the verse in the Greek and see what it **really means**.

First, you have to understand that this **IS** a mistranslation of this verse! It is only **one mistranslated witness** that people try to quote to "prove" head coverings for men are wrong in the eyes of YHWH.

Every man praying or prophesying, having his head covered, brings shame to his Head. (1 Cor 11:4 - The Scriptures)

*Every man who prays or prophesies wearing something **down over his head**. (1 Cor 11:4 Complete Jewish Bible by David Stern)*

COVERED - #2596 KATA - down, about, **against**, in **opposition to**, down from (like a **veil** hanging from his head) –Thayer's page 327.

³² Eph 6:17

This word then can mean:

- 1.) To hang down from the head (**over the face**) like a woman's veil [which in context makes sense as Rabbi Paul is contrasting the worship of men and women, and **that men are not to look like women.**]
- 2.) In opposition to or opposed to.

HEAD # 2776 *KEPHALE*; *KAPTO* the **head** (literally or figuratively) supreme, chief, prominent, **master** page 345 Thayer's. This is the same word used twice in this verse. Why was **one word capitalized** and **the other isn't**? There are also **no capitals in Greek**.

This verse is **NOT** against head coverings for men. It is **against the wearing of a veil by a man over his face**, as was the custom of the women of that period!

Why does Rabbi Paul speak of men wearing long hair or actually adorning the long locks of hair with ornamental jewels as women (the word is #2863 in Greek *KOMAO* - wear long tresses of hair, locks, as ornamental (length is secondary) from #2864-*KOME*). Rabbi Paul did not want the men of Corinth (**the center for male temple prostitutes** of Apollo, Poseidon, and other gods) to be **mistaken for women** in their dress, and hairstyle - meaning **no cross-dressing!** The men were pulling their long locks of hair over their faces as a veil as was the manner of women and imitating their hairstyles and manner in prayer. **THIS IS NOT TALKING OF A MAN WEARING A HEAD COVERING IN PRAYER OR WORSHIP BUT A VEIL!**

Let me present another interpretation also in light of the real meaning of the word – *KATA* and *KEPHALE*. In **verse 3** (1 Cor 11) Rabbi Paul says, the **head** of every man is Messiah, the **head** of every woman is man, and the **head** of Messiah is Elohim.

There are three **heads** here. The **head** here is speaking of **rulership or authority!** Y'shua is **head** of the Congregation (Eph 1:22).

Verse 4 (1 Cor 11) therefore can mean the following, *"Every man praying or prophesying; that is, teaching, refutes, reproves, admonishes, and comforts having **opposition to headship (authority)** brings shame upon (dishonors) the Messiah, the **Head** of him."*

If in **verse 5** a woman brings shame or dishonor to her **head** (her man) by being unveiled or *akatakaluptos* or literally without veil down, and a man shames his **head**, the **Messiah Y'shua** by having his **veil down over his face!** (Hair over face and tallit cover the entire face in public?)

Verse 7 is speaking of Y'shua the **head** being in the image and esteem of YHWH as we have shown previously. It should read, *"Now a man truly*

ought not to cover his **head** (Y'shua) by hiding and opposing Him, for He (Y'shua) is the image and glory of YHWH; but the woman is (the expression of) *man's glory* (majesty, pre-eminence)." The word cover is *katakalupto* – to cover wholly, or to hide, to **veil**.

Verse 7 could also read, "*For a man indeed should not veil his face, since He (Y'shua) is the likeness and esteem of Elohim, but woman is the esteem of man.*"

These verses are all about delegated authority from the **head** down. Anyone with delegated authority should have a head covering on his or her head. YHWH is the **Supreme Head** - then **Moshiach** - then **man** - then **woman**. Only Y'shua is in the image and likeness of YHWH at this time. Messiah is man's head and this fact is not to be opposed by man. A man is the head of woman - **and she is to acknowledge this fact by wearing a veil upon the hair of her head**. Man is under the authority of Messiah the very same way woman is under the authority of her husband. Man also is to show he is under authority in the same manner a woman shows she is under authority – man covers his own head with the ordained head covering of the priesthood!

Closing Thoughts

Now some people argue that we should not wear a kippah because the Pope and Cardinals wear a facsimile of the kippah because they claim to have inherited the Aaronic priesthood. The Roman Catholic Church, in the same breath, strictly forbids any of their church members to wear this covering. The reason is because they tell you that you are subject **to the Catholic Church** and not to the Jewish Aaronic priesthood or any other priesthood whatsoever! Now who will you obey, YHWH or the Roman Catholic Church?

Still others claim the kippah came from Babylon and it represents the sun and sun-worship, which is why the Cardinals and the Pope wear them. Yes, it **may** be true that they corrupted something which was originally meant to honour YHWH and made it bad ... you must remember, a rifle in one person's hand can mean good (i.e., to hunt for food); and at the same time, can be bad in another person's hand (i.e., to rob a bank). To make a blanket statement that the kippah is bad without doing a thorough research **is biased** and shows that proper research has not been done. Seen from the researched facts, the kippah for men means more good than bad.

It is true that the laws concerning these garments were taken into Babylon by Judah in the exile, but these garments **did not originate in Babylon!** They were **ordained by YHWH in the Torah**, and came out of Babylon as given by YHWH with the Jews when they rebuilt the Temple of YHWH.

To put the nail in the coffin: According to *The Concise Encyclopedia of*

Greek and Roman Mythology by Savine Ostwalt on page 261, "A sacrifice was made to Saturnus³³ (S.A.Tan /Hellel) in his temple **with uncovered head according to the Greek observance.**"

Alfred Edersheim in his book "[Yahshua] the Messiah" on pages 426-431, it describes the dress of the **time period of the Second Temple**. He says, "In regard to the covering of the head, it was deemed a **mark of disrespect** to walk abroad, or to pass a person, **with a bared head**. Slaves covered their heads in the presence of their masters. The ordinary covering of the head was the Sudar, a kerchief twisted into a turban. A kind of light hat was also in use, either of a light material or of felt. The Sudar was twisted by rabbis in a peculiar manner to distinguish them from others. We read besides of a sort of a cap or hood attached to some kind of outer or inner garments ... of the outward appearance of [Yahshua]. His headgear would probably be the **sudar** wound in a kind of turban or perhaps the Maaphoreth, which seems to have served as a covering for the head, and to have descended over the back of the neck and shoulders." So, from historical references, we can see that Y'shua probably wore some sort of head covering.

This is by no means an exhaustive study on the head covering for men, but it gives solid facts that a man cannot cover (veil) his face during public prayer. Scripture suggests that his head must be covered in respect to YHWH, and at the same time it proves that a woman must also pray with a head covering. This is just a good solid starting point for the student of the Scriptures to begin his own study. May YHWH bless your understanding.

We inform – You choose³⁴

Never be guilty of: **"By your traditions you make the Word of God of non effect"**³⁵

³³ Saturn (mythology), a Roman god whose Latin name was Saturnus. **Saturn** (Latin: **Saturnus**) was a major Roman god of agriculture and harvest. "In medieval times, he was known as the Roman god of agriculture, justice and strength; he held a sickle in his left hand and a bundle of wheat in his right. His mother's name was Helen, or Hel. He was identified in classical antiquity with the Greek deity Cronus, and the mythologies of the two gods are commonly mixed. Saturn's wife was Ops (the Roman equivalent of Rhea). Saturn was the father of Ceres, Jupiter, Veritas, Pluto, and Neptune, among others. Saturn had a temple on the Forum Romanum which contained the Royal Treasury. Saturn is the namesake of both Saturn, the planet, and Saturday (dies Saturni). In memory of the Golden Age of man, a mythical age when Saturn was said to have ruled, a great feast called Saturnalia was held during the winter months around the time of the winter solstice. It was originally only one day long, taking place on December 17, but later lasted one week. During Saturnalia, roles of master and slave were reversed, moral restrictions loosened, and the rules of etiquette ignored. It is thought that the festivals of Saturnalia and Lupercalia were the roots of the carnival year." – [http://en.wikipedia.org/wiki/Saturn_\(mythology\)](http://en.wikipedia.org/wiki/Saturn_(mythology)) This is basically the heart of sun-worship

Contact us for **Distance Learning** in your **Own Time** from your **Own House**. You do it by sending your **Assignments Electronically** to us in either one of the field of:

Hebraic Roots (Y'shua centered Messiah Studies) or,
Midrashic Eschatology (Jewish approach to End-Time Events)
from **Certificate to Doctorate**.

To find out about our other Products please contact us
at <http://www.hrti.co.za> and click on "**HRTI's PRODUCTS**"

That 'narrow way' is the path of Torah,
which is the mission of the Believer ...
to continuously direct you to the Cross.

*"If you are going to achieve excellence in big things,
you develop the habit in little matters of Torah.*

***Excellence is not an exception,
it is a prevailing attitude."***

PLEASE BE SO KIND TO DISTRIBUTE A COUPLE OF THESE BOOKS
AS PART OF YOUR TITHING

³⁴ The truth of the Torah makes you see the mistranslations in the New Covenant. It's amazing how you can look at the epistles of Rabbi Paul one way and it looks like he's leading the body of Messiah away from Torah, when in reality, he's leading them **to** Torah. A paradox of vantage point. Let us remember, the intent of the law maker constitutes the law. We need to walk a mile or two in our Hebrew Messiah's shoes

³⁵ **Mat 15:3** *But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?* **Mat 15:6** *And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.* **Mark 7:9** *And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.*