

Headship

While basic authority has been weakened in most areas of society over recent decades, quality of life has not been enhanced thereby. Many perplexing problems can quickly be solved through restoration of this viable Biblical principle. Read this article carefully and understand this eternal truth.

by
Jacob O. Meyer

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Headship

- 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 while he worships the Almighty?
 - Is Paul referring to a woman’s hair as a covering in 1 Corinthians 11?
 - What importance does the teaching of headship have in contemporary worship?
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If these and other similar questions regarding 1 Corinthians 11 have puzzled you, be sure to read this article carefully for the answers taken directly from the pages of the inspired Scriptures.

Many problems besetting our modern world could be solved by returning to the sacred Scriptures to find solutions that have stood the test of time. Mankind appears to desire changes in the world but such changes are not always for the best. Such is the case with the relationship between individuals comprising the human family.

The Bible teaches a way of life. It offers a corpus of instructions to the human family that will lead them toward a rewarding life of fulfillment. Blessings

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for obedience can be reaped by those who follow these instructions, whereas punishment will be meted out to the disobedient and their lives will not become fruitful. This rule applies consistently throughout the Bible. Even the “least of the commandments” (as designated by man’s interpretation) are often among the most necessary to ensure success in life. Many times one

of those least commandments, thought to be unnecessary or merely applicable to something physical, becomes 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. His Word makes this fact quite clear. *“And Yahweh has commanded us to do all these statutes, to fear Yahweh our Elohim, for our good always, that he might preserve us alive, as at this day. And it shall be righteousness to us,*

if we observe to do all this commandment before Yahweh our Elohim, as he has commanded us.” (Deuteronomy 6:24-25) This scriptural 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. Yahweh’s laws comprise a body of instructions given to mankind for our good and keeping them will procure a blessing for those who are obedient.

When someone realizes that the entire volume of Scripture from Genesis to Revelation can be harmonized, he discovers a much different faith emerges than he had previously held. He finds that doctrines different from what he had been taught come forth from studying the Word of Yahweh. The repentant one who is being called volunteers to be obedient to whatever the Bible teaches. The instructions in the Bible become a guide in the life of the individual by leading him into a certain **WAY OF LIFE**. The humble individual seeks to please the Heavenly Father by becoming obedient to all of the instructions he finds in the Word, rather than seeking to explain away any portion of the Bible with which he could be in disagreement.

The Holy Spirit leads the individual member of the Assemblies of Yahweh toward the end goal of becoming one in a cohesive unit in sound doctrine. The people of Yahweh will be completely unified in doctrine because they follow the guidance of the Holy Spirit in their midst, which leads and guides us into all truth. Worldly religious organizations occasionally reject doctrines that are thought to be insignificant, but in reality are indeed important in their own

right. Let us examine one of these doctrines.

Bible Teaches Organization and Government—a Basic Scriptural Teaching!

The Bible teaches a system of headship. This means that the inspired Scriptures has instituted a system of government or organization for the assembly and for the family. It will ultimately be employed universally among the nations when the Kingdom of Yahweh government rules over this entire world.

Our modern world today is beset by a spirit of rebellion against the system that has guided it for many centuries. Young people today are scrutinizing every area of the life into which they were born. Many times they display an obvious bias in their criticism against segments of the system that are actually good. This age of revolution has conceived some rather drastic reversals from past concepts. Perhaps some of these changes were motivated simply by the intention to attack all concepts that have guided our society, regardless of what they have accomplished in the past. A common attitude is expressed by the slogan, “Question authority.”

The system of government that the Bible teaches as a model for the human family is very simple and has been summarized quite appropriately 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 inspired instructions of our Heavenly Father Yahweh.

One might think that these are a new set of rules to supercede 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 the 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 even contradictory, but our study will reveal that this is not the case. One of the alleged contradictions has led various religious groups to disagree on the subject of whether a woman should have her head covered for worship, which is discussed in chapter 11. Let us learn what is meant by Paul’s discourse.

Problems in Corinth

The new assembly that Paul was planting at Corinth is a model for us to study in our day so that we may avoid similar pitfalls to those that they encountered. This was an assembly which consisted of people from a variety of ethnic backgrounds. They had evidently failed to cleanse their minds completely of past religious doctrines they had held, and as a consequence, had developed a somewhat fragmented attitude. 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 of 1 Corinthians, wherein Paul laments the fact that divisions existed among the members of the assembly. There must be complete unity within the Assembly, Paul insists.

He exhorts them, *"Now I beseech you, brethren, through the name of Sovereign Yahshua the Messiah, that you all speak the same thing, and that there be no divisions among you; but that you be perfected together in the same mind and in the same judgment."* (1 Corinthians 1:13) This exhortation sets the theme for the entire letter to the assembly which follows.

Paul additionally exhorts the assembly in 1 Corinthians 11:17-19, *"But in giving you this charge, I praise you not, that you come together not for the better but for the worse. For first of all, when you come together in the assembly, I hear that divisions exist among you; and I partly believe it. For there must also be factions among you, that they that are approved may be made manifest among you."*

Indeed, if the assembly becomes 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 brought into complete harmony, without divisions, factions, or schisms.

The New Testament believers today should all be in harmony and one accord similar to biblical times if they are motivated by the Holy Spirit of Yahweh. A person would then not need to fear that doctrinal discussions will eventually only lead to acceptance of those taught by Rome. The Bible should serve as the unifying factor, regardless of what it says. No compromise with the Scriptures among Holy Spirit begotten people should take place, but all those believers in humility will seek to harmonize the Bible from Genesis to Revelation and live by the doctrines scripturally proven. The

The Holy Spirit does not divide through teaching different doctrines.

Holy Spirit unifies Yahweh's people in the truth. The Holy Spirit does not divide through teaching different doctrines.

Now that the stage has been set for our study of 1 Corinthians 11, let us open our Bible to determine what is taught on the subject of headship. You will notice that each one of the first points Paul raises were originally stated in the Old Testament. None of these things are the product of the apostolic times. Paul is merely doing what he urged Timothy to do in 2 Timothy 4:2. *"Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching."*

Paul begins the chapter by saying, *"Be imitators of me, even as I also am of the Messiah."*

"Now I praise you that you remember me in all things, and hold fast the traditions, even as I delivered them to you. 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." (1 Corinthians 11:1-3)

Setting the theme for this entire passage is the teaching of headship. In Webster's New World Dictionary of the American Language, Second College Edition, "headship" is defined as, "the position or authority of a chief or leader; leadership; command."

Paul explains that there are different levels of position in the spiritual family. Beginning at the top of the ladder of authority 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 the Messiah 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 always remains in subjection to the Father. Notice 1 Corinthians 15:27-28. *"For, He put all things in subjection under his feet. But when he says, All things are put in subjection, it is evident that he is excepted who did subject all things to him. And when all things have been subjected to him, then shall the Son himself also be subjected to him that did subject all things to 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 towards fulfilling His Father's mission. What Yahshua does is for the good of the Elohim family, for the benefit of the family named of Yahweh. Satan never could comprehend the concept of family cooperation.

Similarly, the human family has been assigned its own order of position. The man was given the responsibility by Almighty Yahweh of leading and guiding the family. 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 (*neqed*—or opposite, #5048 in **Strong's Exhaustive Concordance of the Bible**), made in his image, flesh of his flesh, and bone of his bone. The masculinity of man must be balanced against the femininity of the woman. The man was meant to possess the physical strength of the family. Yahweh intended the man to be the protector of the woman who is called the weaker vessel, physically speaking (1 Peter 3:7).

Nowhere does the Bible teach a doctrine such as the modern-day women's lib, that is the customary theme of the female activists in contemporary society. The Bible teaches that all members of the creation of Yahweh should recognize their unique positions into which our Creator has placed them. 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 individual will attain personal fulfillment.

Problems arise when either man or woman steps outside the position Yahweh intended for them. This is why the Apostles Peter and Paul were so definite in teaching in their epistles the doctrine of headship to the members of the Assemblies of Yahweh living in the apostolic era.

Please read Ephesians 5:22-29 where the proper relationship between husband and wife is also taught. The husband is commanded to love his wife, provide

for her, and even give himself for her. The wife shall submit herself to the leadership of the husband as she voluntarily submits herself to the authority of the Messiah.

In our world today many conditions exist that are 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 themselves voluntarily to the authority of Almighty Yahweh, who is the supreme King of this universe.

We cannot usurp Yahweh's rightful position, nor should we ever desire to do so. Satan sought to depose the Almighty and wrecked Yahweh's perfect creation (Isaiah 14:12-15). Yahshua submitted Himself completely to the will of the Heavenly Father and restored a shattered creation. Additionally, Yahshua shows mankind how they may be restored spiritually through faith in Yahweh and through accepting the Messiah's shed blood when they are obedient to the truth.

Because Yahweh has sent His Son to be the Savior of the world, man must humbly submit himself to the authority of the Messiah. Yahshua the Messiah is the head of the assembly (Ephesians 5:23). The man stands in a position of authority immediately under Yahshua, but the wife is to be in the position under the man.

Paul makes a rather unique statement in 1 Corinthians 14:34. ***Let the women keep silence in the assemblies: for it is not permitted to them to speak; but let them be in subjection, as the law says.*** 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 husband at home. It is a shocking thing that a woman should address the congregation." (1 Corinthians 14:34-35)

There should be no further question in the mind of the reader concerning the subject of women's lib. The truly liberated woman is one who has been released from sin by the blood of the Messiah and is humbly obeying the commandments of Yahweh found in His royal law. Nevertheless, speak the word "subjection" in the ears of some modern women and they will literally explode at the idea. Must a woman be in subjection to a man in this modern world? That is what the Bible clearly says.

Does the law of Yahweh (the Old Testament) actually declare that a woman must be in subjection to her husband? Turn with me to Genesis 3:16. In this passage, Almighty Yahweh lays down guidelines to regulate the human family so that the incident recorded in this chapter will never again recur in the future. ***"Unto the woman he said, I will greatly multiply your pain and your conception; in pain you shall bring forth children; and your desire shall be to your husband, and he shall rule over you."***

Why should a woman attempt to overturn what Almighty Yahweh has clearly 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 will revere His command? Let us not seek ways of explaining away this directive, but let us confront it squarely and live in harmony with it. The

True Worshipers will never seek to correct the Bible, but will allow the Bible to correct them.

It should be cautioned, however, that while the Creator intended the man to be 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. Actually, the structure of the human family should begin with a benign monarch—the father as the king of the home, but treating his family with love.

The woman was created as the reflection of the man—his counterpart. The Hebrew word *neged* means a counter part, as we have previously seen. In other words, the woman balances her husband's own deficiencies, she shares with him the goals and aspirations in life, she therefore should be a reflection of his 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 goal.

If all of the individuals stationed on the strata of authority perform as they should toward making the system function, society will indeed become cohesive, happy, and fruitful.

Symbols of Position

As we proceed further into 1 Corinthians 11, Paul brings to our attention that Almighty Yahweh has established symbols to be used to show His position. We have seen that the Father in heaven stands at the head of the structure of authority in His government. Yahshua the Messiah stands directly beneath Yahweh, while the man occupies

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the position of supreme authority in the family, with his wife in submission to him and she is ranked beneath his authority. Nevertheless, both husband and wife should work as a dedicated team to build a loving family relationship.

Paul shows that positions in this human government are recognized by what a person wears on his head. Notice carefully what Paul says. ***“Every man praying or prophesying, having his head covered, dishonors his head. But every woman praying or prophesying with her head unveiled dishonors her head; for it is one and the same thing as if she were shaved. For if a woman is not veiled, let her also be shorn: but if it is a shame to a woman to be shorn or shaved, let her be veiled.”***

Since nominal christianity has not been built upon a solid foundation it 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 on types of headdress. What is the answer? Does Jewish tradition enter the picture?

The term translated “covered” in verse 4 literally means “to have something upon the head,” and this is how the Greek text reads. Let us read this verse again to grasp the meaning thoroughly. ***“Every man praying or prophesying, having his head covered (something upon his head), dishonors his head.”*** The head of the man is Yahshua. Does this mean that when a man covers his head to pray or prophesy, he brings dishonor upon his head—Yahshua?

The Jews today demand that when a man worships, he must cover his head. Some of the more orthodox groups even demand that a man wear 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 *tallith* or prayer shawl over the head while in prayer.

Jewish commentators readily acknowledge that there is NO commandment in the Bible to require such. Notice this quote from the **Encyclopedia Judaica**, Volume 8, from the article titled “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. Nevertheless, some orthodox Jewish commentators insist that there must be a separator between men and his mighty one above him in heaven.

Another enlightening quote later in the **Encyclopedia Judaica** article reads 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 Ashkenazic 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 someone 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*, or *keppa*. Some of them will contend that this is a commandment. However, we have just seen that it is not commanded anywhere in the Bible.

History shows where the custom originated and it was not Semitic! During the time of Mac-

cabees True Worship was beset by pagan influence. Antiochus Epiphanes sought to establish an amalgamated religion in his realm which included Palestine. Although this tyrant employed cruel measures to force the Jews into Greek religious customs, which he deemed to be culturally more correct than the Semitic religion, they resisted his efforts. Many of the Jews 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 2 Maccabees as translated in the **The Complete Bible, an American Translation** by J. M. Powis Smith and Edgar J. Goodspeed. "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 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 4:19-13) Today the Jews are building gymnasiums next to their places of worship and they call all their places of worship by a Greek name—synagogue. (In Greek *syn* means together and *agein* means to bring.)

Jews wear the Greek sign of an educated man on their heads

for worship. Consequently, the custom is easily traceable to a pagan Greek source. The philosophers of ancient Greece, who wore the yarmulke or the hat of Hermes, 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, which is derived from the name for the Greek messenger, the mythological mighty one Hermes. Evidently both the synagogue and the church have retained pagan Greek names and customs.

Apparently Paul was seeking to restore the proper manner of symbolizing headship when he wrote to the Corinthian brethren. Perhaps some of the new Messianic brethren (both Jews and Greeks) had begun to copy the customs of the synagogue. Since most 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 the Messiah was to be preached TO THE JEWS 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 INSPIRED SACRED 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 men cover their heads for worship is not a sound doctrine, and this practice is of recent date. Possibly it received some impetus in the frigid climes of Eastern Europe, home of Askenazic Jewry where some synagogues were unheated. About 20 percent of the body heat is lost through the head. Ashkenazic rabbis may have suggested that the men keep their heads covered for worship and created the tradition to support the practice.

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 the mount of Olives, and wept as he went up; and he had his head covered, and went barefoot: and all the people that were with him covered every man his head, and they went up, weeping as they went up.***" 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. This meant that they had their heads cov-

Demanding that men cover their heads for worship is not a sound doctrine

ered, but not their faces since they had to see to walk. It would indicate that under normal circumstances it was not the common 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 his own cousin Joab. Upon hearing of Absalom's death, David mourned deeply. "***And the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!***" 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 hurried to his house, mourning and having his head***

covered."

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 be conferred upon 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 himself to become 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 mourns, and the gates of it languish, they sit in black upon the ground; and the cry of Jerusalem is gone up. And their nobles send their little ones to the water: they come to the cisterns, and find no water; they return with their vessels empty; they are put to shame and confounded, and covered their heads. Because of the ground which is cracked, for that no rain has been in the land, the plowmen are put to shame, they cover their heads.***" (Jeremiah 14:2-4)

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 Yahweh's judgment was poured out. The people mourned and covered their heads. In addition, the covered heads in this passage are said to mean being ashamed and confounded. Here then we have found four passages of Scrip-

tures that yield the same, consistent interpretation.

The Covered Head of the High Priest

In the Scriptures, we find a commandment instructing one specific man to have his head covered at all times with the priestly miter. When Yahweh separated the tribe of Levi to serve as Israel's priests, He also separated the family of Aaron to serve as the high priests. The sons of Aaron alone were instructed to keep their heads covered. Let us notice for ourselves the Scriptures relating to those instructions.

First of all, we shall turn to Exodus 28. Here we find the instructions concerning the ceremonial robes of the High Priestly family. ***"And for Aaron's sons you shall make coats, and you shall make girdles for them, and headbands you shall make for them, for glory and for beauty. And you shall put them upon Aaron your brother, and upon his sons with him, and shall anoint them, and consecrate them, and sanctify them, that they may minister to me in the priest's office."*** We can clearly determine that the miter was designed by Yahweh for His high priest's ceremonial garb.

Notice verse 4 of Exodus chapter 28. ***"And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a coat of checker work, a miter, and a girdle: and they shall make holy garments for Aaron your brother, and his sons, that he may minister to me in the priest's office."***

We next encounter the commandments to Aaron and his sons to keep their heads covered at the death of Nadab and Abihu. ***"And Moses said to***

Aaron, and to Eleazar and to Ithamar, his sons, Do not uncover your heads, neither rend your clothes; that you do not die, and that he is not angry with all the congregation: but let your brethren, the whole house of Israel, mourn the burning which Yahweh has kindled." (Leviticus 10:6)

We finally arrive at a commandment relating to the covered head of the high priest in Leviticus 21:10. ***"And he that is the high priest among his brethren, on whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes."***

Definite mourning rites among certain Semitic people were common in ancient times. When a close relative died it was the custom to tear the clothes, as we 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 the ceremonial head-dress, especially when comparing verse 5.

Let us view this ceremonial head-dress of the High Priest allegorically. It is Yahshua the Messiah who serves as the high priest of True Worship today. ***"Now in the things which we are saying the chief point is this: We have a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which Yahweh pitched, not man."*** (Hebrews 8:1-2) Please see also Hebrews 9:11.

Yahshua the Messiah in heaven today 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 Father in heaven, Yahweh, Yahshua sits beside Him with a covered head. Please read Psalm 110. The average Levite or Israelite was not commanded to have his head covered. The high priest, standing next to the Almighty Father as His mediator for mankind had his head covered as a sign of submission. Yahweh's GLORY was in His obedient servant. Please note the term **glory** because it appears again in Paul's commentary relating to the woman.

What Is a Veil?

Let us turn again to 1 Corinthians 11 where we will continue with verse 7 to discuss the symbols Almighty Yahweh has established to portray His position. ***"For a man indeed ought not have his head covered, since as he is the image and GLORY of Yahweh: but the woman is the GLORY of the man. For the man is not of the woman; but the woman of the man: for neither was the man created for the woman; but the woman for the man: for this cause the woman ought to have a covering on her head, because of the angels. Nevertheless, neither is the woman without the man, nor the man without the woman, in Yahweh. For as the woman is of the man, so is the man also by the woman; but all things are of Yahweh."*** (1 Corinthians 11:7-12)

The woman is the **glory** of the man, and as such, stands in the same position of rank to her husband as does Yahshua the Son to the Heavenly Father

Yahweh. The woman was taken out of man, not man from the woman. The man ranks first in the order of creation; therefore, the woman was intended as a mirror of the man. The woman is the feminine gender, the passive part of the family, while the man is the masculine gender, the aggressive part of the family. The man does not need to cover his head because he stands in the position of primary leadership in the human family. The woman must cover her head as a sign that she supports the man with all her loyalty and devotion because she respects his superior position.

Verse 10 has suggested 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 term *radid* (which comes from the word *radad* meaning, to have power) also signifies a veil. The Greek term *exousia* also means veil as may be seen from the **Arndt and Gingrich Greek Lexicon**. So the meaning is twofold! These two terms *radid* and *exousia* may actually each be homonyms—meaning that the word sounds the same, but has different meanings as a verb or a noun.

A woman is to have a covering on her head when she sits and listens to the messengers of Yahweh preaching. The term "angels" means messengers, it can signify the ministers of Yahweh who preach the Word. A woman should have a veil on her head as a sign of subjection to Yahweh's Word as proclaimed by

The woman was intended as a mirror of the man.

His ministers. This shows her respect both for Yahweh 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" appears to have been a name for the Middle Eastern head-dress.

Women Are To Be Covered

Up to this point we have clearly seen that a woman should be covered. Does this covering mean the hair? Let us turn to 1 Corinthians 11:13-16. ***"Judge in yourselves: is it seemly that a woman pray to Yahweh unveiled? Does not even nature itself teach you, that, if a man have long hair, it is a dishonor to him? But if a woman have long hair, it is a glory to her: for her hair is given to her for a covering. But if any one seems to be contentious, we have no such custom, neither the Assemblies of Yahweh."***

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 scriptural and human family, he calls upon them to render righteous, correct judgment. He calls forth the witness of nature, relating how a man is dominant, aggressive, and masculine, while a woman is passive, 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 tending the family.

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 and is given to her for a covering. Immediately, someone will try to point out that this indicates that long hair on a woman can take the place of a veil, however, this is not the case. Let us consider carefully. 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 (Leviticus 21:5). Men should have their hair trimmed, however. See this commandment applied to the priesthood in Ezekiel 44:20.

The term "unveiled" in verse 5 is *akatakalyptos* in Greek. The word "veiled" in verse 6 is *katakalypto*. Veiled does not mean long hair, but rather having a covering over the hair. Both these Greek words come from the same root. In verse 5 it is employed to mean unveiled (to take down the veil), and in verse 6 it is used to mean veiled.

A different word entirely appears in verse 15, *peribolaion*, which is translated "covering." *Peribolaion* is #4018 in the Greek dictionary of **Strong's**

Exhaustive Concordance of the Bible and means a vesture or something to wrap around. The Hebrew New Testament by Gingsburg renders the term *kesuth*, meaning covering, clothing, or outer garment (A Concise Hebrew and Aramaic Lexicon of the Old Testament by William L. Holladay). 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. Holladay's lexicon renders the term as a woman's turban. The verb means to wrap around. The Gesenius' Hebrew-Chaldee Lexicon to the Old Testament Scriptures by Samuel P. Tregelles renders the term *tsaniph* as "tiara," while the root verb, *tsanaph*, makes the meaning more clear—"TO ROLL UP, TO WIND UP, specially a tiara."

Consequently, the woman shall have a veil upon her head, but she shall also have long hair underneath the veil, which was given her as a kind of clothing.

Old Testament Example of Woman's Uncovered Head

Paul derived his teaching on this subject of a veil for the women from the Old Testament. The example appears in the law (Torah) of Yahweh, and once more the Scriptures reveal that the woman who has uncovered her head has rejected the authority and power her husband has over her.

In Numbers 5:12-31, we find the account of the law of jealousy. When a husband suspects that his wife has been unfaithful to him, he is required to bring her to the priest at the tabernacle (or later the Temple). The

priest was told to set her before Yahweh and take holy water in an earthen vessel. Some of the dust from the tabernacle floor was to be placed in the water. Then we read in verse 18, "***And the priest shall set the woman before Yahweh, and uncover the woman's head, and put the meal-offering of memorial in her hands, which is the meal-offering of jealousy: and the priest shall have in his hand the water of bitterness that causes the curse.***"

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, faithful to their marriage covenant. When he suspected her of being unfaithful to him the token of her subjection was taken away from her until it was proven whether she was guilty or if his suspicion was unfounded.

Now we can draw a parallel with what Paul was saying in 1 Corinthians 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 Corinthians 11:2). Since the ministers of Yahweh are the servants of Yahshua the Messiah, the head of the Body, a woman should wear a head covering when listening to a minister preach Yahweh's Word 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 support the fact 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, Eleazar of Damascus, to find a wife for Isaac. The servant had gone to Mesopotamia, to the city of Nahor, where he encountered 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 24:62-67. Please note especially verse 65.

"And Isaac came from the way of Beer-lahai-roi; for he had dwelt in the land of the South. And Isaac went out to meditate in the field in the evening: and he lifted up his eyes, and saw, and, behold, there were camels coming. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel. And she said unto the servant, What man is this that walks in the field to meet us? And the servant said, It is my master: and she took her veil and covered herself. And the servant told Isaac all the things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death."

Here we encounter a perfect type of what Paul was seeking to show his readers in 1 Corinthians 11. Rebekah demonstrated her subjection to her intended husband by covering herself as he approached her. 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 Headdress

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 go about the city found me, they struck me, they wounded me; the keepers of the walls took away my veil from me.***"

Taking a 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 vivid 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 term **veil** is translated from the Hebrew word *radid*, the same word in question in 1 Corinthians 11:10, apparently used originally by Paul when writing his epistle in Hebrew or Aramaic and translated into the Greek text as **power**.

Did Ruth Wear a Headdress?

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 Naomi 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 rela-

tives of her deceased husband, which is a scriptural law. See Deuteronomy 25:5.

She happened to glean barley in the fields belonging to Boaz and a mutual affection developed that eventually led to a marriage with him. 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. "***And he said, Bring the mantle that is on you, and hold it, and he measured six measures of barley, and laid it on her: and he went into the city.***" The word translated **mantle** here is a different word than we have seen previously. The Hebrew word is *mitpachath*, #4304 in **Strong's Exhaustive Concordance of the Bible** Hebrew dictionary, and can 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 instances where 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. Incidentally, Holladay's lexicon defines the term as wrapper or mantle (for women).

The second instance where the term *mitpachath* is found occurs in 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 beauty of their anklets, and the headbands, and the crescents . . . the hand-mirrors, and the fine linen, and the turbans, and the veils [mitpachoth].***" 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. From this passage, we can notice that 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 Yahweh's people—Israel. "***Take the millstones, and grind meal; remove your veil; strip off the train, uncover the leg, pass through the rivers.***" This prophecy reveals that although the daughters of Babylon would be attired in luxurious finery, they would also eventually be brought into slavery. The prophecy depicts the attire of a slave girl; scant clothing and grinding grain were characteristics of female slaves. Consequently, the uncovered head represents a sign of slavery, having no loyalty to one man (a husband), but being a servant of whoever will buy her.

Does a Head Covering Make a Woman a Prostitute?

Genesis 38 contains the account of the origins of the tribe of Judah. Judah was the son of Jacob who 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 of his wickedness in refusing 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 the incident and bore Judah twin sons, Zerah and Perez, the latter was to become a progenitor of Yahshua the Messiah.

Let us turn to Genesis 38:14-15, which describes the incident. ***"And she put off from her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she was not given to him as his wife. When Judah saw her, he thought her to be a harlot; for she had covered her face."***

We must note that the word translated "veil" in this passage is translated from a term we have not yet encountered. In the Hebrew text it is *tsa'iph* and should have been translated wrapper or shawl. See **A Concise Hebrew and Aramaic Lexicon of the Old Testament**.

Consequently, this passage readily shows that the word is not speaking about a headdress, 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, however.

The shawl in this instance reflects the covering of 1 Corinthians 11:15, depicted by the

Paul contends, in [assembly] meetings they should have a head-covering

woman's long hair. Obviously, a woman's long hair can be used to cover her face, but in the instance of Tamar, the means of camouflage was a shawl. Therefore, it is easy to comprehend that a great difference exists between the veil or headdress 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 Corinthians 11:1-16 was quoted from **The Sacred Scriptures, Bethel Edition**, it was for the purpose of introducing the most correctly translated version available on the subject. At this point you should re-read the quotes from the passages that were inserted at the beginning of the article. However, in addition we have made use of some scholarly sources that prove the correctness of the translation offered. These scholarly sources leave no lingering doubt that the doctrine of headship taught by Paul rec-

ognizes the man as the leader of the family with an uncovered head for worship, while the woman should have her head covered as a token of submission to her husband or to the Word of Yahweh that the preaching minister is proclaiming.

The following quote is taken from John McClintock and James Stong's magnum opus, **Cyclopedia of Biblical Theological and Ecclesiastical Literature**, Volume X, pages 738-739, under the article titled "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 woollen strings of corresponding color (Wilkinson, *Anc. Egypt*. iii, 369). 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 Corinthians 11:5, 6). Such a partial covering seemed to become females in public assemblies; and for Messianic women to have departed in such a matter from a general practice of the countries where they resided would inevitably have brought a 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* [see FRINGE], 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. [the Messiah], inasmuch as the use of the veil would imply subjection to his fellow-men rather than to the Master (ver. 4)."

This much respected work by John McClintock and James 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 along with the Bible that the covered head was a sign of subjection on the part of women and the uncovered head of men demonstrates their subjection to Yahshua.

The next source to be quoted is the **The Wycliffe Bible Commentary** on page 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 bare-headed) 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 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 Corinthians] 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 **A Dictionary of the Bible** by William Smith under the article "Veil" on page 727. "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 the women who are of the body of True Worshiper to cover their faces. So far the word "face" has been conspicuously absent from the Scriptures we have read. The Bible insists upon a woman covering her head, (but not her face) as a sign of subjection to her husband or to the Word of Yahweh preached by the elders of the assembly. The word "face" is never used, only the term "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 strong glow of Moses' skin.

Supporting these views are the **Hastings Bible Dictionary** by James Hastings, **Barnes' Notes on the Old & New Testament** by Albert Barnes, and the **Commentary on the Whole Bible** by Matthew Henry, among others that you may wish to peruse.

Summary

The people of the world today are living in times of revolution and change. Equal rights for women are being continually 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 assembly) and 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 spiritual weakness within her, but it is recognizing a fact that has existed since creation. If we overturn the structure that our Heavenly Father has established, it will only be us who will suffer.

Consequently, the Bible teaches that a man was made in the image of Yahweh, the Heavenly Father, while the woman stands in the position of the assistant which 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 sinning in the garden of Eden. It is for the best interest of all of us that we were given these instructions by Yahweh.

Shall we obey and receive Yahweh's blessing? Or shall we disobey and reap the consequences? Let us, upon whom the end of the age has come, pray for humility to accept what has been given for our admonition and learning. "***Now these things happened to them by way of example; and they were written for our warning, upon whom the ends of the ages have come.***" (1 Corinthians 10:11)

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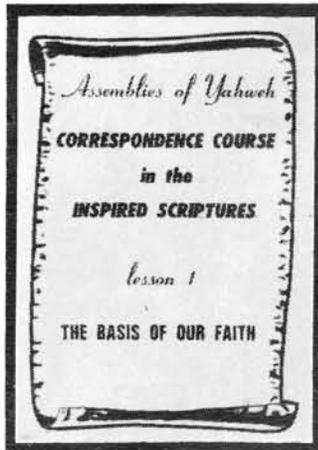
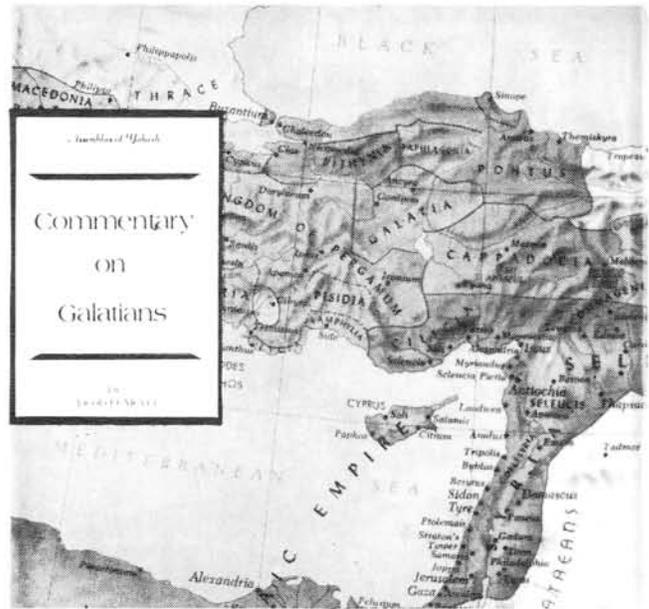
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