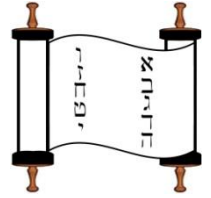




Head Covering for Yisraelite Women



יְהוָה

Yahuah

The Heavenly Father

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יְהוֹשֻׁעַ

Yahushua

Our Moshiach/Messiah

Once again there is contention in the house of Yahuah, over the head covering for women. This contention is from s.a.tan and comes not from Yahuah. Instead of doing the chukim and mishpatim of Yahuah as stated in (Qor.11:2) some are establishing their own statues and laws, showing a change in Headship. Let not your head be found uncovered before Yahuah/Yahushua for you will see that it will be a disgrace unto you.

QorintYah Alef 11:1-2 “**Be imitators of me, even as I also am of Moshiach.**” 2 “Now I praise you, Yisraelite brothers, that you remember me in all things, and **keep** the **chukim and mishpatim**, as I delivered them to you.”

Shaul states that, “I do as the Moshiach has done. I follow in his step, statues and judgments”. He writes to the Yisraelite brothers to establish the order of Headship and head coverings. So, that they will not be found guilty in breaking Yahuah commandments.

Vail's for Women

QorintYah Alef 11:5 “**But every woman** that makes tefillot, or prophesies with **her head uncovered dishonors her head**: for that **is the same as if she were shaven.**” 6 “For if the woman does not have a head covering, **let her also be shorn**: but **if it is a shame for a woman to be shorn, or shaven, let her be covered.**”

We must first address the beginning of what Shaul is saying before we skip and only read and keep the end.

Every woman that prays or prophesies with no head covering dishonors **her head**. Shaul is actually stating the **law of Yahuah**. **If a woman doesn't want to have her head covered in the presence of Yahuah she is to be looked upon as a woman that has been shaven.** Even though she has not been physically shaven.

Devarim 21:10-13 “When you go forth to war against your enemies, and Yahuah your Elohim has delivered them into your hands, and you have taken them captive,” 11 “**And see among the captives a beautiful woman**, and have a desire for her, that you **would have her to be your**

wife;” 12 “Then you shall bring her home to your bayit, **and she shall shave her head**, and **trim her nails;**” 13 “And she shall put off the garment of her captivity, and shall remain in your bayit, and bewail her abba and her eema a full month: and after that you shall go in to her, and be her husband, and she shall be your wife.”

This is a parable in Devarim like all of Yahuah/Yahushua words are. **The woman was made to shave her head to show the removal of her former headship. Once her former headship was removed then she could enter into another house/authority/headship.** Shaul is making a statement to the men of Yisrael. If a woman doesn't want to wear a head covering she might as well be shaven. Because, that is what she is implying upon herself by being disobedience to Yahuah commandments. So a woman that refuses to wear a head covering is to be looked upon as a woman that has been shaven (“**for that is the same as if she were shaven**”). Shaul is not saying that she is shaven but that her act would and should be looked upon her as if she was shaven.

QorintYah Alef 11:5 “.....but **if it is a shame** for a woman to be **shorn**, or **shaven**, **let her be covered**”

Shaul makes another statement “**if it is a shame**”. **You have to ask yourself why would it be counted towards you a shameful thing?** We need to remember that we are Yisraelites, not strangers to the brit of Yahuah!

WAYIQRA 19:27 “**You shall not round the corners of your heads;** neither shall you destroy the peyot of your beard.” 28 “You shall not make any cuttings in your flesh for the dead, nor print any tattoo marks upon you: I am YHWH.”

WAYIQRA 21:5 “**They shall not make baldness upon their head**, neither shall they fully shave off the peyot of their beard, nor make any cuttings in their flesh.

In Wayiqra this also applies to women by which we are not to make baldness upon our heads. Why does Shaul say “if it is a shame”? Because for a Yisraelite woman there are only a few reason ones head would be shaven. A vow or uncleanness like leprosy that would come upon her. Second and what Shaul is implying is that, if a woman doesn't want to wear a head covering then she is signifying she does want to be under her Headship and authority. **By refusing to wear a head covering, she is causing baldness to come upon her head (even if she doesn't shave, she is to be reckoned as a shaven head).** Signifying the removal of authority and headship of Yahushua/Husband/Abba.

YIRMEYAHU 2:16 “Also the children of Noph and Tahpanes **have shaved the keter of your head**.(YeshaYahu 30:2,31:1)” 17 “**Have you not done this to yourself**,(YeshaYahu 59:1-2) in that you have forsaken YAHUAH your Elohim, when He led you in the right derech?”

YIRMEYAHU 47:1,5 “The word of Yahuah that came to Yirmeyahu the navi against the Plishtim, before Pharaoh smote Azah.” 5 “**Baldness is come upon Azah**; Ashkelon is cut off with the remnant of their valley: how long will you cut yourself?” (48:36-38, Yechezkel 7:18)

These scriptures are showing spiritually by their head being bald, they are no longer under the authority and are naked before Yahuah. **Yahuah doesn't state that their hair is their only covering, but shows the natural symbol of what hair is showing us (which is that we are to have our head covered)**. This is why Shaul said “**if the woman does not have a head covering, let her also be shorn**”. It's a pagan custom to shave ones head and Yahuah tells us that we are not to do as they do for we are a kadosh people set apart only for Him.

QorintYah Alef 11:7 “For a **man indeed ought not to veil his head**, because he is the image and tifereth of Yahuah: **but** the **woman is the tifereth of the man**.”

Man is commanded not to veil his head as a woman. Because, Yahuah is masculine and so in a like figure men are made on the masculine side. This is why a man is not to veil himself as a woman would, for he shames his head. He is the image of Yahuah. For a man is not feminine but masculine.

Read: Head Ornament for further understanding on www.YHRIM.com

But, the woman is to have her head veiled because she is the tifereth of the man.

QorintYah Alef 11:10 “For this cause ought the **woman to have a symbol of authority on her head** because of the unclean fallen shedim.”

What has been shown so far and should have been understood by now is that head coverings are a symbol of authority on a man or woman. Shaul points that out in the beginning and again here by saying plainly that it is symbol of authority and that it should be done.

Proclaim yourselves as the children of Sarah and be obedient to Yahuah

Let's look at the 2nd and 3rd witnesses of Yahuah!

Bamidbar 5: 12-23 “Speak to the children of Yisrael, and say to them, If any man's wife goes aside, and commits a trespass against him,” **13** “**And a man lies with her carnally,**(**Shemoth 32:4**) and it is hidden from the eyes of her husband, and is kept secret, and she is defiled, and there was no witness against her, nor was she caught;” **14** “And the **ruach of jealousy** comes upon him,(**Shemoth 34:14**) and he becomes jealous of his wife, and she is defiled: or if the ruach of jealousy comes upon him, and he is jealous of his wife, and she is not defiled:” **15** “Then shall the man bring his wife to the kohen, and he shall bring the offering for her, the tenth part of an ephah of barley meal; he shall pour **no oil upon it, nor put frankincense on it;**(**Yechezkel 16:18**) for it is an offering of jealousy, an offering of memorial, **bringing iniquity to remembrance.**” **16** “And the kohen shall bring her near, and set her before Yahuah:” **17** “And the kohen shall take kadosh mayim in an earthen vessel; of the dust that is

on the floor of the Tabernacle the kohen shall take some, and put it into the mayim.”(Shemoth 32:20) 18 “**And the kohen shall set the woman before Yahuah, and uncover the woman's head,** and put the offering of memorial in her hands, which is the jealousy offering: and the kohen shall have in his hand the **bitter mayim** that causes the curse:” 19 “And the kohen shall put her under an oath, and say to the woman, If no man has lain with you, and if you have not gone aside to uncleanness with another instead of your husband, be free from this bitter mayim that causes the curse:” 20 “But if you have gone aside to another instead of your husband, and if you are defiled, and some man has lain with you beside your husband:” 21 “Then the kohen shall charge the woman with an oath of cursing, and the kohen shall say to the woman, Yahuah make you a curse and an oath among your people, **when Yahuah makes your thigh to rot, and your belly to swell;**” 22 “And this mayim that causes the curse shall go into your bowels, to make your **belly to swell, and your thigh to rot:** And the woman shall say, Amein, Amein.” 23 “And the kohen shall write these curses in a scroll, and he shall blot them out with the bitter mayim:” 24 “And he shall cause the woman to drink the bitter mayim that causes the curse: and the mayim that causes the curse shall enter into her, and become bitter.”

There are many points that need to be pointed out in this passage. A living example was lived out in Shemoth 32 chapter. Yisrael committed **spiritual fornication** by **worshipping the golden calf**. (This is happening everyday by the false traditions and holidays of mankind proclaiming all in the name of Yahuah or said more common g-d.) The **man** would **bring an offering for his wife** and present her to the kohen at the tabernacle. The “**man**” is a shadow of **Yahushua** which has and has made the offering for his “**wife**” Yisrael. The “**mayim**” the kohen has, is a “shadow of the True Word” but the “**dust**” was the curse (false hood, man). The cup is the same showing as Yahuah told Moshe “**I have set before you chayim and death, blessing and cursing:**” Devarim 30:19. If the woman committed no sin, then she was blessed and will conceive. A shadow for all people to know, that every person that is **truly** in Yahuah will bring forth righteous seeds (Matt. 12:33).

The Curse

Before the drinking of the bitter water the kohen **would remove the head covering from off her head**. Some say this means and translates that the priest just let down her hair. If you don't believe the Word and what it says then it's doubtful you will believe my words also or Shaul's words to the QorintYah's. The head covering is the symbol of authority in which case is the husband. The Kohen removed the head covering showing the blessing or curse was upon her own head and not her husbands. If she sinned, then it was upon her own head and would not be applied on her husband/head because, she went out from his authority/headship.

The signs of the Curse

Bamidbar 5:22 “And this mayim that causes the curse shall go into your bowels, to make your **belly to swell, and your thigh to rot:....**”

What is the thigh a shadow of? And what does the rotting of the thigh signify?

Beresheeth 24:2-3 “And Avraham said to his eldest eved of his bayit, that ruled over all that he had, **Please put your hand under my thigh:**” **3** “**And I will make you swear by Yahuah**, the Elohim of the shamayim, and the Elohim of the earth, that you shall not take a wife for my son of the daughters of the Kanaanites, among whom I dwell:”

Beresheeth 47: 29 “And the time drew near that Yisrael must die: and he called his son Yoseph (Yahseph), and said to him, If now I have found favor in your sight, **Please put your hand under my thigh for the oath**, and deal in chesed and emet with me. Please do not bury me in Mitzrayim:”

GilYahna 19:13, 16 “And He was clothed with a long tallit dipped in dahm: and His Name is called The Devar Yahuah.” **16** “And **He has on His tallit** and on **His thigh a Name written, Melech-ha melechim, and Adon-adonim.** (Bamidbar 15:38-41 “.tzitziyot on the wing of your garments)

Upon the thigh is the name of Yahuah. But, the woman that the thigh has rotted has taken on another name.

Yochanan 5:43 “**I am come in My Abba’s Name, and you receive Me not: if another shall come in his own name, him you will receive.**”

Mishle 10:7 “The memory of the tzadik is blessed: but **the name of the wicked shall rot.**”

Mishle 12: 4 A virtuous woman is a **keter to her husband:** **but she that makes him ashamed is as rottenness in his bones.**

Where ever the name of Yahuah is there is promise. But, they that have not the name of Yahuah upon them have no promise other then one and that is the promise of destruction (Yechezkel 9:4-11, Shemoth 28:37-38)

The swelling of the belly is the showing of a birth and a false labor that is found of them of the Flesh and not of the Ruach Hakodesh. In other words the woman that sinned not, she was counted as free as we all are that are in the Moshiach (GalutYah 4:31). (QorintYah Bet 11:2) But, the woman that sinned and sought another man (Yechezkel 16:15-36) is in bondage to sin and fulfills the law of sin (GalutYah 5:19-21). She is the world that has sought after another that is not of Yahuah and she is cursed and bears no fruit (Hoshea 3:14).

As the Word of Yahuah stated, head coverings is a sign of authority unto a woman. That has been done since Beresheeth, the beginning of our people.

Beresheeth 24:63-65 “And **Yitzchak** went out to meditate in the **field** in the evening: and he lifted up his eyes, and saw, and, see, the camels were coming.” **64** “And Rivkah lifted up her eyes, and when she saw Yitzchak, she was lifted from off the camel.” **65** “For she had said to

the eved, What man is this that walks in the field to meet us? And the eved had said, It is my master: therefore she took a veil, and covered herself.”

Yitzchak is the shadow picture of Yahushua son of Yahuah shadow of Avraham father of nations. When Rivkah (shadow of Yisrael the bride) saw Yitzchak (Yahushua) and was made known of who Yitzchak was (eved/servant is a shadow of the Ruach Hakodesh). Rivkah (Yisrael) then covered herself (Authority/head covering) before his presence.

The Parable of repentance and authority.

Rivkah (**shadow of Yisrael**) knew not the man in the field was Yitzchak (**shadow of Yahushua**) and her head was uncovered. But, the eved/servant (**shadow of Ruach Hakodesh**) revealed to Rivkah who He was. Then once she knew of Yitzchak and who He was, she then covered herself before Him. Today, most Yisraelites don't know who Yahushua is and they are uncovered as Rivkah was. But, when the Ruach reveals and shows us who Yahushua is, then we as Rivkah did, are to present ourselves under His authority/statues. And head coverings are the symbol of authority as Rivkah shows us all. This is not just a spiritual point but a physical point as well. So many only look to the spiritual side and forget they have to do the work behind it. Don't be double minded, Kol Yisrael follows the ways of our fathers and to do so we must do the work as well.

Root 2:19-20 “And her eema-in-law said to her; Where have you gleaned today? And where did you work? Blessed be he that did take notice of you. And she showed her eema-in-law with whom she had worked, and said, The man's name with whom I worked today is Boaz.” **20** “And Naomi said to her daughter-in-law, Blessed be he of Yahuah, who has not forsaken his kindness to the living and to the dead. And Naomi said to her, The man is a near kinsman of ours, one of our kinsman redeemers.”

Root 3:3 “Wash yourself therefore, and anoint yourself, and put your garment upon you, and get down to the floor: but do not make yourself known to the man, until he has finished eating and drinking.

Before going any further lets point out what she was instructed to do. First, wash yourselves, you will find this through out the Word like Shemoth 19ch. Yahuah tells Yisrael to wash themselves, then on the third day he will appear. Second, anoint yourself as we are to lack no ointment upon our heads. Third, put on the proper garments. Can a bride forget her attire? (YirmeYahu 2:32)

Root 3:4,8-9 “And it shall be, when he lies down, that you shall mark the place where he shall lie, and you shall go in, and uncover his feet, and lie down; and he will tell you what you shall do.” **8** “And it came to pass at midnight, that the man was startled, and he turned: and, see, he found a woman lying at his feet.” **9** “And he said, Who are you? And she answered, I am Root

your female eved: **spread your covering over your female eved**; for you are a near kinsman redeemer.” (Redeemer= **Yahushua**)

Yechezkel 16:8 “Now when I passed by you, and looked upon you, see, your time was the time of ahava; **and I spread My skirt over you**, and covered your nakedness: yes, I swore to you, and **entered into a brit with you, says the Master Yahuah, and you became Mine.**”

The acts of Root were righteous in the sight of Boaz. When Root said “spread your covering over your female eved” she was asking Boaz to enter a brit with her in marriage and she would be His. Let our acts be like Root, to be washed and clothed and present ourselves before Yahushua and ask him to cover us.

Root 3:15 “Also he said, **Bring the mantle that you have upon you**, and hold it. And when she held it, he measured six measures of barley? And she told her all that the man had done to her.”

The translation in Root for mantle is “Mitpachath” **wide cloak:-vail**. Even when Root was instructed to put on her garments, one of them was her vail. Again, showing her willingness and authority unto Boaz, just as Rivkah did unto Yitzchak. Another point to show is that Boaz gave a dowry of six measure of barley and told her not to go empty to her mother-in-law.

Let continue on the letter to the QorintYah’s

QorintYah 11:13 “Shophet for yourselves: is it proper that **a woman prays to Yahuah uncovered**? Selah

The woman comes in the temple with her head covered. Rivkah and Root covered there heads before their husbands. And Shaul states that they are a symbol of authority. As I stated before you will see that it is a disgrace unto yourself and Yahuah to have your head uncovered.

Some will ask: But what about my hair, it’s my covering? **Answer:** **Don’t you know what Shaul is really stating and example left for us in the Word. Don’t let s.a.tan fool you as there is no such contention or teaching in the Assembly of Yahuah’s.**

QorintYah 11:14-15 “Does not **nature** itself teach you, that, if a man has long hair, it is a shame to him?” **15** “But if a woman has **long hair**, it is a tifereth for her: **for her hair is given to her as a covering.**”

Would you say “**see there it is I just need long air**”? Are we so swift to not stand on the Word of Yahuah to justify our actions. Nature shows us the difference in head coverings. For isn’t that what is being first address with the congregation. Men are not to vail there heads as a woman for they bring dishonor upon there own head. But, if a woman wear not

a head covering then she would be reckon as a woman that has a shave head. **If Shaul was only talking about hair then why did he say “a woman with her head uncovered dishonors her head, for that is the same as if she were shaven.”** **If men and woman would be obedient as nature shows us to be then we would find ourselves walking closer in the steps of Yahushua the Moshiach the son of the most High Elohim Yahuah Father of our people. Let not the keter fall from your head, and all ways be covered in the presence of Yahuah/Yahusha.**

Mishle 4: 8-9 “Exalt her, and she shall promote you: she shall bring you to honor, when you do embrace her.” **9** “She shall give to your head an ornament of favor: a keter of tifereth shall she deliver to you.”

YeshaYahu 62:3 You shall also be a keter of tifereth in the hand of Yahuah, and a royal diadem in the hand of your Elohim

Some think that what Shaul is saying is “well if your husband tells you, you don’t have to wear a head covering then you don’t have to”. **Tell me where a man has a right to over ride Yahuah? This thought is only of them that are strangers/ger to the brits of Yahuah and ways of life. If men and woman had this thinking don’t you think this would cause contention, just as Shaul stated “that we have no custom”. So obviously this thinking is not correct and lacks wisdom. This is why Yisrael must be reeducated and the assembly’s must be put back in order, as Shaul is doing with the QorintYah’s. Let no man steal your crown, let not your spiritual covering by false Doctrine be removed and your physical covering be taken off before Yahuah/ Yahushua. May you be granted the restorations of Truth and s.a.tan be cast away from your walk in Yahushua the Moshiach, Shalom.**