

COVERINGS

The complete original version

by

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Coverings is also available as a [printed book](#)
as an even further revised work

Read the [Introduction](#) for helpful information.

This book is dedicated to:

Women

For being the most needed
companion
for men.

For mothering,
bringing forth offspring
to replenish the earth.

For giving hope,
for the present
and for the future.

For helping pay the price
for the hope set before us.

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INTRODUCTION

2007 Edition

This newest edition of the complete original version of *Coverings* affords some changes and editing that make the book easier to read and up to date. The original writing was actually begun sixteen years ago, and the 1998 edition used the original writing to a great extent just as it was. So, by now there was a need to take a careful look at it. However, the original writing was left in tact very much the way it was revealed and written at that time. Many of the changes were just to make it read smoother. Also, today I am more inclined and accustomed to using Yahweh's name, and that too is an example of one of the types of changes that were made. Also in this edition I am more straightforward about the Bride work and Christianity. Following is the revised 1998 Edition.

The writing of this book has truly been a personal life-changing experience. It began as a letter to a well known teacher. I was kneeling to pray early one morning, reflecting upon how this person's teaching against beards had caused a friend to cut his beard after having it for sixteen years. His children and his wife had never seen him beardless; but off it came in order to participate in this man's instructional program. His wife wept.

This was not the first occasion for this to happen, and as I knelt there I thought – enough is enough! I took paper and pen, and morning after morning in my regular prayer time I wrote. Days turned into weeks, weeks turned into months, and months turned into years. The more I wrote on the matter of beards, the more I learned. Included in the letter had to be the directly related issue of the headcovering, inasmuch that they are an immensely important covering, revealing the government of Yahweh God and His angels.

On and on I wrote, ever learning His truth. Eventually, it became apparent that the subject was far more involved than what a mere letter could contain. Writing was added to writing, and soon the restraints of a letter were surpassed and blocks of truth were developed, leading to chapters. After three years of ever-unfolding learning and writing, the letter was completed at fifty-three pages of typed material – the material in Chapters 1 and 3 of this book (though much more had been written). The letter was hand delivered to the individual, but even then the writing for a book continued.

Around the time of finalizing this initial letter, my studies had led to examining the vow of the Nazirite with his/her long hair. This most important vow brought an unexpected and profound explosion in my understanding of Yahweh, His works, His ways, His laws, and His plans! An event which is referenced in Chapter 8 occurred at this pivotal time.

The writings since those life-changing events surrounding the study of the vow of the Nazirite expanded into even greater understanding. This (1998) book, now almost four years since my initial studies and writings on the vow of the Nazirite, and seven years since beginning the letter on beards, is a response to my wife's request to put together something on coverings. All but the final chapter and this introduction were written in those three years after the letter began. The final chapter is a most needed conclusion to the other chapters, and was written during this (1998) compilation and revamping of the previous writings.

It is hoped that by reading this you will understand the immense gravity that coverings hold. You will unquestionably find in this work matters which you have never pondered. Frankly, neither had I. But, I find that when writing, this discipline is Yahweh's opportunity to open up the Scriptures and bring new understanding which would normally not be pursued. For this reason, I am grateful for His opportunities for me to write.

Because almost all of this material will be entirely new to you, one should expect that in order to truly grasp what is being presented, more than one reading will be required. As points are being developed, specific relevant items could be entirely missed or misunderstood by the reader because the ideas may not relate to their present thought. It is hard to hang a hat on an unfounded peg. This aspect of comprehension is true with any reading, but even more so with matters such as this in which the material is so new. Again, rereading this is strongly urged.

Also, you will find that this writer refers to the one true God by His name, Yahweh, and not by His titles, Lord or God. And in honor to the Father and His name, His Son is called by the name that bears His Father's name – Yahshua, or "Yahweh Savior."

May Yahweh open your eyes, give you a heart to understand, and quicken you to obey His ways.

Gary Naler

Chapter 1

THE BEARD

Around 1984 I grew a beard to identify with the needy/the lowly whom I served in a ministry to the poor. Instantly men could relate to me because of my shared identity with them. But since then my persuasion concerning beards has become a strong conviction based soundly on the Scriptures, history, and creation.

My thoughts on this matter of the beard and coverings were sparked by an immensely significant observation my oldest daughter, who was then about twelve, shared with me. I was outside washing the car, when she came to me and exclaimed: "Dad, I've been thinking about something. It seems that men and women try to reverse the roles God intended for them. Men," she said, "whom God intended to have beards, shave their faces and become fair-skinned like women. While on the other hand, women, whom God intended [as evidenced throughout nature] to have a lesser appearance than men, darken their eyes and put makeup on their faces, assuming a more dominant appearance over men." I began to ponder her insightful statement, and since then have studied what Yahweh's Word and history (History) say about this subject.

Foremost, it must be recognized and acknowledged that it was Yahweh God who fashioned on man the beard; it is not man's addition. In fact, conversely, man's creation of man is – beardless. Man himself must daily resist Yahweh's creation in order to become the image of his own creation. Yahweh's creation of man with facial hair distinctly sets him apart from woman and child. Therefore, we must ask the question: Why did God give man a beard? Was it an accident or the addition of a misdirected useless annoyance, or just the addition of a little shrubbery around the old house for landscaping? Obviously, none of these! Yahweh has created all things with a divine governmental purpose, including a man's beard.

In answer to this question – first, despite what society teaches today, there is a God-intended difference between the man and the woman. Yahweh God purposed that this difference be distinct and obvious. He instructed that, "A woman shall not wear man's clothing, nor shall a man put on a woman's clothing; for whoever does these things is an abomination to Yahweh your God" (Deuteronomy 22:5). God has created distinct physical, stamina, and structural differences between men and women. In 1 Corinthians 6:9-10 Paul warns: "or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, **nor effeminate**, nor homosexuals ... will inherit the kingdom of God." He has also set forth a difference between a man and a woman by their hair, both in the length of the hair on the head (1 Corinthians 11:14-15), as well as the obvious presence of facial hair – the beard. If we respect the differences of clothing and head hair length, then why do we not also respect the equally important difference of the beard?

A second reason God gave man a beard is to distinguish him from adolescence. Today, the distinct difference between an adolescent and the marked wisdom of an adult is fading. The older often try to dress like the younger. The younger try to possess the authority of the older. But Yahweh intended to distinguish the young man as not yet having achieved adulthood, evidenced by the absence of the beard. Throughout history the beard was a mark of respect, wisdom, and experience. It set apart men as men, and boys as boys! This distinction is healthy and proper, and is more readily insured when there is the outward physical distinction of the God-ordained beard. Boys can dress like men, they can act like men, but there is still that "mark" that they are bare boys – they cannot grow that identifying beard. Society would be far better off if this visible God-ordained standard of sex-distinction and maturity-distinction was not confusingly removed.

Think about it. Yahweh could just as well have designed the male to be born with facial hair, just like he has hair on his head. But instead, He placed facial hair on him later in life at a period of maturing. This is His order, His design, even His government: and it speaks, just as our shameful removal of this divine covering speaks.

It is a shame when parents try to look like their children – to dress like them, talk like them, and act like them. Paul said, “When I was a child, I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things” (1 Corinthians 13:11). A boy is fair-skinned the first fifteen or so years of his life. When he does become a man, he needs to put away fair-skinned boyish ideas and ways. What does the boy have to look forward to, to admire, when men stunt their maturing process, refusing to put away their own childish appearance? Ephesians 4:15 exhorts us “to grow up in all aspects into Him.” In Yahweh God's design, growing up also means that a man grows a beard.

In the Scriptures the concept of getting older is related specifically to growing a beard. Excluding the book of Numbers, when one reads the word translated “old” in the Bible, the original Hebrew word most likely came from the root word “zaqan,” which is the Hebrew word for “beard.” For example, in the well known verse in Proverbs 22:6 we read: “Train up a child in the way he should go, even when he is **old** he will not depart from it.” But the concept in the Scriptures of maturing is not just adding years, but more specifically, adding facial hair to a young lad’s face. Thus Proverbs 22:6 more accurately reads: “Train up a child in the way he should go, even when he is **bearded** he will not depart from it.” Even as the Scripture’s concept of maturing is related directly to being “bearded,” men today who wish to ascribe their lives to the Scriptures should likewise ascribe their face to this gauge of the maturing process.

The beard is a sign, or testimony, of maturity, though it certainly does not guarantee maturity. Maturity, like the beard, does not come all at once; it takes time. But we remove from our young men that outward sign and reminder of patient waiting for maturity. We blend that process to where maturity becomes meaningless. The testimony we give today by beardlessness is the abandonment and lack of maturity. It fails to see Yahweh's simple but vital way of preserving that orderly marked transition from childhood to adulthood.

Third, as we will see in this writing, removing the beard is a call for Yahweh's judgment. To be able to consider this matter of His judgment via the removal of His established coverings requires a foundation of information that cannot be laid at this point. So, we will simply mention this highly important aspect of the beard and consider it more fully later.

And fourth, it will equally be noted in this work that all creation, including the man's beard, reflects the divine order, the laws, and the ways of Yahweh God. Departing from this order is to forsake His ways, and thus His greatest blessings. The beard that Yahweh gives to the man is a most important matter and is very revealing.

SCRIPTURE'S TESTIMONY

Let us now share what the Scriptures specifically say about the beard. First, significantly, Yahweh instructed His people to not shave their beards. In Leviticus 19:27 we read: "You shall not round off the side-growth of your heads, nor harm the edges of your beard." The Hebrew word translated here as "harm" means – to decay or ruin, to cast off, corrupt, destroy, lose, mar, perish, spoil, or waste. Yahweh instructed His people to not "cast off" the sides of their beards. A beard without sides is not a beard at all; it is a goatee. Yahweh directs His men to keep their full beards. And this is exactly what we see from His people throughout the Bible. Men from Adam to Yahshua wore the beard.

The sons of Aaron, the priests, were instructed to "not make any baldness on their heads, nor shave off the edges of their beards, nor make any cuts in their flesh. They shall be holy to their God and not profane the name of their God ..." (Leviticus 21:5-6). We as "a royal priesthood, a holy nation, a people for God's own possession" (1 Peter 2:9), should of all people not shave off the edges of our beards.

We see then that the beard is a scriptural mark of an obedient relationship with Yahweh God. Men should have a God-designed, God-instructed, bearded relationship with their Heavenly Father! He has ordained it so in His Word.

Next, and very significantly, in Yahweh's relationship with man, the removal of the beard was a sign of humiliation, judgment, affliction, and mourning. When He was preparing to judge Jerusalem, Yahweh had the prophet Ezekiel to shave his head and beard, and apportion the clippings to indicate the types of judgment and destiny He would inflict upon them (Ezekiel 5:1-12).

In Isaiah 7:10-25, the prophet Isaiah foretold of the devastation and judgment Yahweh would bring on the land of Judah, "days as have never come since the day that Ephraim separated from Judah." Their vines were to be turned to briars and thorns. He would call in bees and flies, and would bring in the Assyrians with razor to shave "the head and the hair of the legs; and it will also remove the beard." God's judgment came **with a razor**.

Furthermore, when it was prophesied that the Moabites would be devastated and ruined, Isaiah characterized their destruction as a time when "everyone's head is bald and **every beard is cut off**," and they would gird themselves with sackcloth (Isaiah 15:2-3). Jeremiah wailed for the Moabites: "For every head is bald and every **beard cut short**; there are gashes on all the hands and sackcloth on the loins" (Jeremiah 48:36-37).

In Isaiah's prophecies concerning the humiliation and sufferings of Yahshua, we see further the graphic relationship between the removal of the beard and Yahweh's humiliating judgment: "I gave My back to those who strike Me, and My cheeks to those who **pluck out the beard**; I did not cover My face from humiliation and spitting ..." (Isaiah 50:6). In Jeremiah 41:4-5 we see eighty men traveling to the destroyed temple, sorely grieving and weeping for its destruction and the expulsion of their people to Babylon. They demonstrated their grief and humiliation by their beards "shaved off and their clothes torn"

In 2 Samuel 10:1-5 we further see a very interesting account concerning the great humiliation associated with the removal of even a portion of the beard. King David had sent some of his servants to the new Ammonite king to show kindness at the death of the king's father. In an act of reproach, the new king "took David's servants and shaved off half of their beards, and cut off their garments in the middle as far as their hips, and sent them away." This incorrigible act "greatly humiliated" the men, and undoubtedly David as well. So greatly offensive was it that David sent out messengers, instructing his disfigured servants: "Stay at Jericho until your beards grow, and then return." This defacing act of insult caused the Ammonites to "become odious to David," and led to a war that ended in the thorough defeat of the Ammonites and the Syrians.

And most importantly, the testimonies of the first man and the last man in the Bible to shave are exceptionally revealing. The first man to shave was Joseph – when he went before Pharaoh (Genesis 41:14). And while the outcome of that meant temporary deliverance for Israel and his sons and family, it was in fact by going to Egypt that they were led into bondage as slaves. The last man in the Bible to shave was Paul (Acts 21:23-26). Against everything he had taught, he too shaved; and as a result, he too was taken into bondage, only his was immediate. But Paul only had one life to live, and while the sons of Israel in time were delivered from their bondage, Paul was never released from his and was killed. Thus we see testified by both the first man to shave, as well as the last to shave, that this defacing act produces bondage and death. And of course, this is exactly what we saw evidenced by the prophets as well.

It is a great sorrow and reproachable humiliation when men forsake the Scriptural shame associated with defacing their appearance. And literally, men are, by their own design, defacing themselves – taking off the face Yahweh has given them. If only men could see His perspective regarding beards. But then again, as we have just seen, for a harlotrous people who do not walk in His ways, it is only fitting that men be defaced. For men have, in many ways, turned away from Yahweh God, entered into bondage, and justify the humiliation of their sorrowful appearance, calling for His judgment.

In 1989, this same oldest daughter and I were attending a seminar in which the instructor took a strong position in opposition to men wearing beards. During a break, she asked me why he felt this way. I explained that his feelings were based on the attitudes of the 60's, and he felt that beards were a sign of rebellion; to which she responded: "It looks like he would base his beliefs on the Scriptures and not on a brief point in time." Her answer was straight to the point – simple and innocent, yet piercing to the heart of the truth! She was exactly right! It is shortsighted and an insult to the Scriptures and to the Creator's design if we base our beliefs on the whimsical nature, the attitudes, or even the accepted styles of man.

Men should base their actions, including their appearance, on Yahweh's instructions and His established order. He has a beard! Is He rebellious? The Son of God, the very image and glory of the Father, wore a beard (Isaiah 50:6). Was He too rebellious? We should have a far greater concern for our testimony of unhindered and unadulterated conformity to Yahweh God, rather than conform to what men think. Some good-intentioned people who do not want

to appear rebellious, are actually rebelling against God each day as they remove the beard that He has given them to wear.

Men who call upon the name of Yahweh should accept His design for a man and obediently wear the beard He has created for them, despite what society or teachers present. In the Scriptures, as well as throughout the major part of the history of man, it was a shame to be shaven! Let us not look at "truth" in shortsighted reaction as though it rested at the end of our fair-skinned nose; but let us honestly, and with a willingness to examine the unchanging standard of the Scriptures, see the purpose and design Yahweh has in the beard.

CREATION'S TESTIMONY

Throughout Yahweh's creation, one can plainly see that the Master Designer ascribed more abundant glory and outstanding appearance to the male. To the lion He ascribed the majestic and full mane, as well as to the goat, the stag, and to the apes. To the stag He also added the magnificent towering antlers. To the peacock He displayed the showy spray of tail feathers with their marvelous colors. On and on we could go with examples throughout the span of creation – the mammals, the birds, the fish – Yahweh has ascribed a greater glory to the male. Why? The widely accepted secular "scientific" notion is that the male needed to attract a female, or to draw away a predator. This most certainly cannot hold true. There are too many cases in which this does not prove necessary. Ravens and doves that show no outward sex differences have no trouble wooing a mate; and often it is the more splendid and colorful male bird that sits on the eggs, which would only attract a predator to the nest. No, there is a higher purpose for this design that is consistent with the Creator's plan for man.

This testimony of Yahweh's creation that He has given more abundant honor and appearance to the male is clear, affirming, consistent evidence and truth that the man "is the image and glory of God; but the woman is the glory of man" (1 Corinthians 11:7). God created the man as His "image and glory," and He consistently confirms this position throughout all of His creation by the greater appearance He has given to the males in nature. This fact is certainly not by accident, but by divine testimony and design. Why else would Yahweh assign a greater appearance to the males except that it affirms the glory and image He has given the man?

This obvious important distinction that Yahweh our Creator has affirmed throughout creation should be affirmed and respected and upheld by men and women today. Where then is the beard on man? Does a lion shave his mane? Shall the stag lob off his antlers or the peacock pluck out his tail? Never may there be such marring and humiliation to creation! These things would be most repulsive and pathetic to see! Then pray tell, why does man forcibly remove the distinction Yahweh has placed uniquely on him in contrast to the woman?

OF MALE MALLARD AND MANDRILL

(Creation's testimony to the beard)

The cow's in the stable; the cock on the roof.
The lamb by its mother; the horse stands aloof.

The fish in the pond; the bird in the air.
The worm in his hole; the badger in lair.

All creation knows its rightful place;
For God has ordained each one's limited space.

A horse on the roof? A lamb in a lair?
The cow in a hole? Oh what a scare!

When creation does not take its rightful place;

Things are in upheaval , confusing, and an unorderedly disgrace!

Into this scene comes farmer Smith;
Tending his livestock, the least he'll not miss.

And something fits, as we examine this man;
With livestock in stable, and beasts in the land.

This natural scene, and order to boot,
Is not interrupted by division or loot.

His hands are firm, his brow is stern;
His back is bent from labor and yearn.

His face is covered, not only with years of work,
But his jaw is adorned with a beard and a perk.

He's worn it proudly upon his jaw;
For ever since a boy, he's wanted to be like his Pa.

He knows his Creator, and plainly sees throughout the land,
That God has a purpose for all; we're to fit the Master's plan.

His male goat has a heavy mane; his nanny none.
The stag in the forest – regal antlers He's hung.

Even the great lion in Africa, though he's personally not seen,
The male he knows is maned, while the female is mean.

The peacock, his roosters, all display,
A distinction in appearance; "A Master plan," he'd say.

For who can dispute throughout the land
That God's formed creation has a message in hand?

If God's Word says He gives His image and glory to the male,
Then why to the beard would with razor he assail?

Would we pluck the peacocks tail?
And send away the lion bare-faced and pale?

Would we discount the colors sublime
Of male mallard and mandrill, of pheasants of all kind?

Of guppy and betta, with colors so stark?
Then why from distinction does man wish to depart?

It is the will of God that man should show
Hair on his face – a beard he should grow.

Farmer Smith well knows what he plainly sees,
That when creation's in order – the Creator we please.

His beard he wears proudly, and so should you;
Hair on your cheeks, and not defaced in lieu.

So listen to the farmer, and observe throughout the land,
That God planned the beard, and not stubble in hand.

Drawing further from Yahweh's creation, what example has He given us of the female possessing the dominant appearance over the male? What He reveals in nature regarding the answer to this question is very interesting and remarkably significant. Some animals show little to no dissimilarity between the sexes – e.g., crows, doves, dogs, etc. And in a few examples the female is larger in size, when she carries large quantities of eggs, as in fish. But I know of only one isolated example that Yahweh has given where the female is both larger and more splendid – the black widow spider!

In this isolated case, the female is not only much larger, but substantially more attractive. While the female is large, shiny black, and has the distinct red hourglass marking on her abdomen, the male is dramatically smaller, dull light brown or gray, and spindly. This fiendish female will capture and eat her mate if she is not cautiously approached and restrained by him, thereby obtaining for herself the name “widow.” Is there not a clear message here for us? In similar regard, time and time again, the sad, destructive results of a dominating wife are demonstrated. The family is brought into upheaval when the wife prevails, and the children bear the chilling consequences – troubled homes and lives, homosexuality, a confusion of the sexes, divorce, and many other tragic ills. The results are devastating!

The Scriptures clearly teach Yahweh's design for a marriage: "Christ is the head of every man, and the man is the head of woman" (1 Corinthians 11:3). When this is reversed, there is spiritual anarchy, mutiny, rebellion, and confusion. From the beginning the man is the head – dominant in physical appearance and responsibility. When the “black widows” prevail, man and his seed are the victims! When women dress, adorn themselves, or wear cosmetics (from the Greek word "kosmos" or "world" – that ought to tell us something ladies) that draw attention away from their husbands, they follow in the usurping steps of Satan and the angels "who did not keep their own domain, but abandoned their proper abode" (Jude 1:6). And when weak men passively or purposefully abdicate their God-ordained glory and headship to the wife, they doom the wife, children, and society to a troubled pit. Men need to be the head Yahweh has ordained them to be. And to the ladies, Tertullian (an early church writer around 150 to 210 A D) wrote this like truth:

Obtain your whiteness from simplicity. Get your ruddy hue from the blush of modesty. Paint your eyes with meekness and your mouth with silence. Implant the words of God in your ears. Array your neck with the yoke of Christ. Submit your head to your husband, and you will be adequately adorned. (From *A Glimpse at Early Christian Church Life*, by David W. Bercot.)

In stark contrast to Tertullian, consider this poem:

THE BLACK WIDOW SPIDER

I'm the black widow spider; the glory is mine!
I love how I'm made; it fits me just fine.

You see, my husband is small; a worrisome sort.

He's dull and lackluster, spindly, and short.

But me, I'm the more beautiful; I'm shiny and large.
Much more attractive than my husband. Men? – I give them a charge!

An hourglass spot I have on my back –
A distinct beauty mark, my husband does lack.

That frail weasely husband approaches me,
To woo me, and mate me; there's certainly no glee.

I'll go along with his frivolous tact,
Unless I'm disposed to a more self-serving act!

Just let him think he's got me bound;
And I'll unleash! My fury he's found!

I'll bite him, and bite him, till you'll surely see,
That of the two spiders, there's only one, that's me!

I'm the exception in creation; I like it that way –
I supplant my husband, in beauty to display.

But I'm not alone in my supplanting act;
For women wise like me can take it by tact!

Just let that male reduce his appearance
By shaving his face, to our image adherence.

And when you can, ladies, with glee,
Let him wear soft clothing – an attribute to me.

And, dearies, I know, what you have at hand,
To make your appearance a more striking command.

They say "paint your face;" it's easy to see,
That in worldly cosmetics you'll be beautiful like me.

Take the red of male cardinal, and the green of he mallard,
And the blue of pop mandrill, and make yourself glamoured.

And don't forget my shimmering black!
A trace on your eyes; oh, my beauty you'll not lack.

So go on creation; I see your silly plan,
Of making the female less glorious than man!

But don't you worry, as long as there be
Razors, garments, and cosmetics, us women you'll see!

We'll deck ourselves out with color and charm;

And your lead appearance we'll surely disarm.

Mustaches for mice! Beards are for beast!
Shame on you man; you'll dare not compete!

We'll turn on our charm and seductively woo you!
We'll then rise to the front and shadow you blue!

Come on, my dearies, let nature agree,
That women should all look like me!

Man is a man, not a woman. Man is a man, not a boy. Yahweh has set forth a clear, substantive, and causative difference; and a man should, according to His holy design, preserve that difference – for his wife's sake, for the sake of his children, for the sake of Yahweh's kingdom and His creation, for the sake of society, and for the sake of truth. Let a man proclaim: Wear the beard men! God has set it upon your jaw. Preserve it. Uphold it. Let His distinctive identifying mark upon you be in harmony with His glory, His creation, and His purpose.

Will a beard make a man? Not necessarily. But, a beard unmistakably tells others he is a man. A sign outside a building lets one know what kind of business is inside; but it does not necessarily reveal the character or quality of the business. And if a man is not capable of even growing a beard, he is no less a man. He too should equally accept the distinctive way Yahweh has made him (just as the man who can grow a beard should accept the way he is made). Again, what has Yahweh shown in nature but diversity and acceptance? The raven and the dove do not lament that they have not a showy appearance over their mates. Likewise, there are whole groups of people who cannot grow beards. But that is alright. The point is – men should accept Yahweh's individual design for them. His prevailing testimony, both in nature and in men, is that the man is to have a more striking appearance, which included a beard. Frankly, there is something to be said for the man who grows a scraggly, thin, or patchy beard and seeks to honor Yahweh's unique and complete creation of him, when other men who can grow a robust beard remove it daily.

Men who have lesser beards should wear them proudly. The sparrow does not lament that he does not have the splendor of a peacock. The quail does not grieve that his colors do not match that of the pheasant. The dog does not sulk that he does not possess the mane of the lion. We should accept the beard Yahweh has given us, and wear it, groom it, let it be distinctive; not for what others have, but for what each of us has been given by Yahweh. Small or great, patchy or full, we should acceptingly wear the beard; it is Yahweh's own distinctive design for each of us individually.

RESPECT AND INTIMACY

A groomed beard is the only proper appearance for a godly man. In the Greek, the word "godly," as used in 2 Peter 1:6-7 and other verses, actually means – to honor others by one's actions. It does not mean – God-like. It was used to describe Greek children who honored their parents by what they did. Likewise, we honor God and respect His design when we wear and groom the beard. Wearing the beard is godly – honoring God our Creator who made men with a beard. It is His order for men's faces, not fair skin like women or boys.

The beard, by the will and design of Yahweh, is a mark of respect and intimacy. One can never know this truth unless they have grown a full beard – one which can be grasped with the hand. The Scriptures certainly assign this honor, affection, and respect of the beard. In the story of Joab and Amasa (2 Samuel 20:9-13), we find that Joab grasped Amasa's beard in a gesture of respect. Verse nine says: "And Joab said to Amasa, 'Is it well with you, my brother?' And Joab took Amasa by the beard with his right hand to kiss him."

Though this gesture of good was used by Joab to deceive Amasa and make him vulnerable to him, whereby he killed him, it nonetheless reveals the honor and respect that was given to the beard. Throughout the Scriptures, the beard is respected. It has been a point of honor and intimacy.

David drew from that intimacy to explain a very pleasant relationship. He said, "Behold, how good and how pleasant it is for brothers to dwell together in unity!" What is that pleasantness like? The beard is a fitting expression. "It is like the precious oil upon the head, coming down upon the beard, even Aaron's beard, coming down upon the edge of his robes" (Psalm 133:1-2).

There have been precious, memorable moments when my children have intimately clasped my beard and stroked it in affection and love. I can tell you personally that their loving gesture is deeply satisfying. It is like warm oil! Children cannot show this same act of affection to mother, sister, or young brother. It is uniquely and especially for father. But men have been robbed of this fulfilling and appropriate exchange. They can only be touched on the cheek like a woman or a boy. And even then, the little ones just say – "scratchy!" Scratchy? No thanks, I'll take the beard!

“IN HIS OWN IMAGE”

Let us further examine this matter of the man being made in the image of God. Genesis 1:26-27 state: “Then God said, 'Let us make man in our image, according to our likeness ...' And God created the man in His Own image, in the image of God He created him; male and female He created them." It should be noted here that “the man” was made "in our image," in the image of the triune God. Since Yahshua has a beard (Isaiah 50:6), and He is "the image of the invisible God" (Colossians 1:15, 2 Corinthians 4:4), it can equally be stated that God the Father has a beard. Yes, "God is Spirit," but the Bible also talks about His back, His hands, His feet, His eyes. Can He not also have a beard? Indeed so, for the Son of God has a beard!

Likewise, it is simple to reason that if the man is made in the image of God, conversely God has a beard. All paintings throughout history confirmingly represent Him as bearded. Since God has a beard, He shared His image with the man and created Him to likewise wear it. Since God shared His image with the man, for this cause alone a man seeking to glorify God should be compelled to wear what He has personally shared with him. Gillette and Norelco are cheap and shameful escapes from the image God bears and uniquely shared with the man.

God is a father, not a mother. He is masculine, not feminine. He is the head, and headship is passed down with the image that He shares – to His Son, and then to the man. Headship, as laid out in 1 Corinthians 11:3, begins with Yahweh God and ends with the man. Headship does not extend to the woman, because she is not the image of our Heavenly Father. 1 Corinthians 11:7 specifically states that the man "is the image and glory of God; but the woman is the glory of man." The woman is not the image of man; she is not the shared image of God; but she came from the man to make the man complete – not to compete.

In Genesis 1:27 in the New American Standard, the word "the" that is in the phrase – "God created the man" – is not in the printed text; but it very significantly does exist in the original Hebrew and is thus inserted here. Likewise, in Genesis 9:6 God spoke to Noah, affirming: "for in the image of God He made the man." This is an important distinction. It was "the man" who was created first, not a man and a woman. Granted, all of mankind was in Adam, as Eve was in Adam; but Adam was created a man in the image of God. It was "the man" who needed a helper "corresponding to" but not replacing him (Genesis 2:18). This important original text phrase – "the man" – with the definite article "the," was accurately translated in numerous verses afterwards: Genesis 2:8, 15, 16, 18, 19, 20, 21, 22, 23, 24, 25; 3:8, 9, 12, 20, 22, 24; 4:1. It was "the man" who was communing, walking, working on the earth. "The man" clearly identified a man, not a "male and female," but – a man.

God created “the man” in "His own image, in the image of God He created him," The word "him" is very significantly singular, not plural – God created Adam, a man, in His image. Then added separately, the Scriptures go on to say: "male and female He created them." It does not say: "God created male and female in His own image." When He made the man, the woman (meaning - "taken out of man," Genesis 2:23) was in the side of the man. "Male and female He created them," but not until after He first made the man, conformed to His own father image.

Men are not "in the image of God" when they shave their beards. They become a confusing, distorted mixture – partly in the image of God who made them, and partly in the image of the woman who came out of the man. Instead of being clearly identifiable bearded men, they are a woeful mix – woe-men! Men are no longer “in **His** own image,” but take on the distorted, self-designed appearance of “in **his** own image,” an image that man fashions of his own creating. Woe-men should quit sending mixed signals! God distinctly forbids it, as in dress and hair length.

Men should be absolute, not persuaded by the fashions or expectations of a corrupted society, but wear the beard He has given them from His fatherly image.

Very interestingly and most significantly, starting in Genesis, the first five instances in which the word "image" (meaning – to form a likeness) is used, four of these instances state that God has made the man in the likeness of Himself. Four is the number which denotes God's creation. And thus, Yahweh God gives testimony to the creation of the man in His image. The fifth usage of the word "image" in Genesis 5:3, replicates this "image" process from men to men: "When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth [who was in the ancestry of Yahshua – Luke 3:38]." Note that it does not state that Adam produced in his own likeness his daughters; no, it was his son Seth. His daughters were in the likeness of Eve, his wife.

Five is the number for grace or God's goodness. By God's grace and goodness, He continues to share His image with men – from Adam, to Seth, to Yahshua, and on to men today. Interestingly, it is the man's chromosomes that determine the gender of children. The woman has no influence at all on this. The male sex chromosome possesses the determining "x-y" factor; while the female chromosome possesses a nondescript "x-x" factor. Upon fertilization, the woman's egg can only share an "x" component, while the man's sperm can contribute either the "x," which will produce a daughter, or the "y," which will produce a son. To the son he gives his own chromosomal image. To the daughter he gives the woman's image.

Now back to the Scripture's use of the word image. Throughout the remainder of the Old Testament, the word "image" finds an entirely new usage. No longer does it give testimony to Yahweh's plan to share His image with the man; but instead, in the remaining eighty-six usages of this word, it now solely denotes man's attempt to alter and recast His image into perversions and replacements – in other words, man began to make and worship images created by himself! Today men do the same. The man, who was made in God's image, seeks again to alter His image to conform to the fair-skinned woman who was created from man. **Man continues striving to become like (to worship) the created, and not the Creator.** This is idolatrous to Yahweh God who has affectionately and purposefully shared His glorious image and likeness with the man. Instead of being the distinct "x-y" image God created, man became a mutation with the "x-x" image which came from him.

The most compelling argument in favor of men wearing a beard is the fact that it is Yahweh God who placed the beard on man, a reflection of His own image. Man does not go to a fashion store and purchase one, nor does he buy seeds to sprout one, nor does he go to a plastic surgeon and have it added to his face. A beard is not the creation of man. In fact, for a man to not have a beard, he must daily resist God's creation. Daily he must remove what is God's persistent will.

Men have beards not because it is something they add to their face. It is a natural, God-given identifying feature specifically for the man. When a man does not have a beard, he must daily alter his face, God's image, in order to keep from having it. What is more natural than having a beard? What is more fitting with God's creation from the beginning than having a beard? What is more in keeping with the order of Yahweh God than having a beard? What is more consistent with the image God has shared with "the man" than having a beard? To be otherwise must be the creation of idolatrous man, not of God! Man, by his own hand, becomes a woe-man!

MOVE OVER LADIES (How to abandon creation)

In the Beginning God made man, in His very own image according to His plan .

Of sinew strong and features stark, of ruddy appearance man was not to depart!

His face was covered with hair unlike his head, but course and strong to match his stead.
His eyes were framed within this mass, and his stern jaw was covered from lad and lass.

Out of the man the woman was made; fair and frail her image was laid.
But man to the woman his image he slew, when by razor and clothing his appearance he made anew.

The point of this poem is very clear, for shaving a man from ear to ear,
Is like saying to our Creator – "I don't like how I'm made!
So move over ladies and pass me the blade!"

FOLLOWING THE WORLD'S WAYS

Despite Paul's warning to "not be conformed to this world" (Romans 12:2), the world has often regrettably set the course for the Christian's face, hair, and dress. Joseph naively gave himself to the world after being Egypt's slave and prisoner for thirteen years. In the Scriptures, Egypt represents the place of bondage and curse. It was in Egypt where, three generations earlier, great-grandfather Abraham jeopardized his wife, and acquired Sarah's Egyptian maid, Hagar, who concubined the son of the flesh – Ishmael. Now, likewise in Egypt, Joseph was also adversely impacted by his abode in "the world." He conformed to being like them by shaving his head and beard and dressing like the Egyptians. In Genesis 41:14 we read: "Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had **shaved himself** and changed his clothes, he came to Pharaoh." The Hebrew word for "shaved" means – to be bald. In most cases in its usage, it means to shave the head; but in other instances it was applied to "balding" the face as well.

The Egyptians fittingly had such a disdain for Yahweh's created hair that daily, wealthy men and women visited barbers who shaved and plucked the hair from their balded heads and face. "Hair was not only shunned but it was considered evil.... Egyptian priests had their heads and entire bodies shaved at least three times a week" (*The Long And Short of It*, by Bill Severn, pp. 22, 23). Such was the world this bearded Hebrew conformed to – not only in baldness but also in dress. His identity with Egypt led to other transgressions – taking an Egyptian wife, entering into the occult practice of divination (Genesis 44:5, 15), and intentionally misleading, lying to, and deceiving his brothers as he further altered his appearance. In fact, his appearance was so altered that his own family could not recognize him, though he talked face to face with them – bare-faced to bearded-faced! Joseph had conformed to Egypt, their soon-to-be captors!

I have a friend who, like Joseph, shaved his beard. In fact, his name is Joseph. As with so many others, he too at one time was concerned that his beard created an "image" that he was afraid would interfere with his worldly success. Also, he did not think it "looked good" on him, so he shaved it off. I shared this with another friend who responded – "he is trusting in the flesh, rather than faith." So true! He was relying on his conformity to the world to produce his success, and not on humbling himself before Yahweh God who would exalt him through His ways and plans. My friend was overcome by his lower nature of vanity (as so many are), being more concerned about how he appeared before other vain men and women, thereby becoming like them. Shaving the beard is most often a vain decision. Men who will not wear a beard because it makes them look older or less attractive are simply giving themselves over to pitiful vanity! (However, my friend did later become very convicted that wearing the beard was not a choice, and now wears it out of conviction.)

When shaving the beard for worldly promotion and acceptance, one relies upon the flesh, both literally and figuratively. Isn't it interesting that it is indeed the flesh that a man misguidingly presents upon removing the beard? Every man must thus choose whether he will daily work at removing the covering Yahweh has placed upon his flesh, and trust in self for promotion; or rest from his daily works and yield to that which Yahweh has placed on the man's face, trusting in Him for promotion, success, acceptance, and, if necessary, a new job. A man who daily labors to keep the beard off does so by works; while a man who ceases from that daily labor enters into Yahweh's rest – with the glorious results of a God-honoring beard!

It seems appropriate to ask a simple question at this point: Are we to conform our lives to the standard of worldly acceptance and reward, or do we conform our lives to the plan and design of God? The beard – this unique visible point of acceptance and trust – can be the building block for further faith and trust in Yahweh! The natural always precedes the spiritual (1 Corinthians 15:46), and this one important natural act of accepting His beard can precede and produce added spiritual yieldedness and growth. It can be a constant, important, physical reminder of an important spiritual truth – to not trust in the flesh but in God who made us. "God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the

things that are, that no man [Lit. – flesh] should boast before God" (1 Corinthians 1:27-29). The beard in our society may seem base (though, thankfully, less so today; and not without meaning), but God will use it as a point of spiritual growth – to cover the "flesh" in our life.

What the Egyptians did for Joseph, the Greco-Romans have accomplished for man today. It is the Greeks who have most influenced the beard's removal. Let us quote at length from the book *Apologia Dome. Apologia De Barbis*, edited by RB. C. Huygens (pp. 58, 59).

In Greek society, hair-style was an important aspect of liminality [the transitional phase in social status], especially during the period between youth and adulthood, when young men all shared the characteristics of their age group. The offering of cut hair to a god was a form of thank offering or dedication through which the god acquired some power over the person whose hair was offered. Hair was regarded as a source of life in Roman society and was cut at the approach of death. The traditional tearing of hair as a sign of grief was "the first offering or sacrifice to the dead" and has been seen by some scholars "as a substitute for blood and human sacrifice."

The beard in particular was a sign of age and physical maturity. It marked the borderline both between boys and men and between men and the gods, who never grew old. Alexander's shaving of his beard, which inaugurated a long period of beardlessness in the Greco-Roman world, may have been inspired by his desire for the appearance of perpetual youth associated with the gods. In ancient Greek society, the growth of a beard marked the end of the stage when a boy might legitimately be the object of sexual advances from an older man. It was also the distinction between the two major categories of performers, the juniors and the adults, in the Games. The custom of shaving was introduced at Rome probably in the third century BC.

For chronology sake, we will insert a portion from *The Long And Short of It*, by Bill Severn, pp. 28-29. This quote gives us further insight about the accepted styles during the time of Yahshua and the early church.

Shaving was so customary by the time Cicero was delivering his orations in the 1st century BC that senators with "five-o'clock shadow" were turned away from the senate and refused their seats until they visited the barber. Caesar, it was said, went unshaven only once, during a vow to let his beard grow until he avenged a military defeat. Caligula, who became emperor in the year 37, sometimes wore a false beard of gold [as did the Egyptians]. Nero, who came to power a decade later, made a public ceremony of dedicating his beard to the gods, presenting it at the temple in a small casket covered with jewels.

The Greco-Roman society has unquestionably had the greatest influence of any other society on man today – in government, in art, in architecture, in language, in literature, in thought, and, yes, in the clean-shaven image. But the early church rejected this gods-worshipping vain appearance. Instead, they accepted the design of their Creator. Let us continue this quote from *Apologia Dome*.

Beards thus came into the Christian world with a heavy baggage of pre-historic and classical symbolism, of which the Church Fathers were not unaware. Lactantius in the *De opificio Dei* wrote, "It is incredible how much the reason of beard (barbae ratio) confers, either for distinguishing the maturity of bodies, or for differentiating the sexes, or for adorning virility and strength." The beard for Epiphanius was "the proper form of man," and for Clement, the sign of his superiority to woman. In Augustine's *De civitate Dei* the fact that beards served "not for protection but for manly adornment" was evidence that some things were placed on the body for decoration rather than for use. These texts helped to establish the basic Christian view of beards, in both East and West, as the natural mark of manhood, both in a general and in a specifically sexual sense. According to a medieval proverb, "A beard suites a man."

To specifically examine what the early church fathers did say about removing the beard, let us quote from the book, *Why I Wear A Beard*, by William R. Mc Grath, pp. 15-16. Here he quotes the early church fathers.

From Clement of Alexandria (ca. 190 AD): "Men are also infected with the disease of vanity.... But for those who are men to shave and smooth themselves; how ignoble! ... how womanly! For God wished women to be smooth, and rejoice in their locks alone growing spontaneously, as a horse in his mane; but has adorned man, like the lions, with a beard, and endowed him, as an attribute of manhood, with hairy

chest – a sign this of strength and rule. This, then, the mark of the man, the beard, by which he is seen to be a man, is older than Eve, and is the token of the superior nature.... It is therefore impious to desecrate the symbol of manhood, hairiness. But the embellishment of smoothing (for I am warned by the word), if it is to attract men, is the act of an effeminate person, if to attract woman is the act of an adulterer; and both must be driven as far as possible from our society. 'But the very hairs of your head are all numbered,' says the Lord; those on the chin, too, are numbered For it is not lawful to pluck out the beard, man's natural and noble ornament."

From Tertullian (160-220 AD): "Are there then, some things that to men are also not permissible, if we are god-fearing, and have a due regard for gravity? There are indeed My own sex recognizes some tricks of beauty which are peculiarly ours, for example, to cut the beard too sharply, to pluck it out in places; to shave round about the corners; to arrange the hair and conceal grayness by dyes But all these tricks are rejected by (Christians) as being frivolous and hostile to modesty, as soon as the knowledge of God has destroyed the wish to please."

From Cyprian (195-258 AD): who was writing of the reasons for apostasy among the churches, mention is made of a worldliness among church members which led them to have "no discipline in manners. Men defaced their beards (or wore their beards disfigured), and the beauty of women was a (painted) counterfeit. Their eyes were changed from what God had made them, and a lying color was placed upon the hair."

From Lactantius (240-320 AD), we read a condemnation of the effete and effeminate walk, dress and appearance of the worldly men and a defense of the beard for Christians: "The nature of the beard contributes in an incredible degree to distinguish the maturity of bodies, to the distinction of sex, and to the beauty of manliness and strength; so that it appears that the system of the whole (body) would not have been in agreement if anything had been made otherwise than it is."

As in the words of Yahshua to a hardened world concerning divorce, we see that, though men of God shave today, "from the beginning it has not been this way" (Matthew 19:8). The early church had a single-hearted resistance to effeminatizing the man by vainly removing Yahweh's appointed beard. But due to division of heart between the vanity of this world and Yahweh's design, man has defaced his appearance. One must choose whether he will establish his appearance like unto the examples of Abraham, Moses, Eli, David, Yahshua, et al; or rather, like unto the Egyptians and Greco-Romans and those today who follow in their denuding practices. And in making this decision; remember, the first and last men in the Bible to shave, Joseph and Paul, were thereby given into bondage and death by both of these.

A POEM BY A BEARD

I'm on, I'm off, I'm sometimes a snare;
For some I'm never seen – I'm the beard of your hair.

For some I'm an offense, for others a joy;
When I'm left to grow, for the baby I'm a toy!

Affectionately held and stroked with the hand,
I like my position on the jaw of a man.

In the past I was even regal and wisdom sublime.
But since Alexander and Nero I've changed in time.

Men like to hide me, remove me, and cut me each day;
And if you will listen, I'll tell you what I'd say.

From the beginning I was the Master's plan;
But man thought himself wiser and removed me by hand.

So now I am hidden by man wise in himself;
No longer do I grow but cut by razor on shelf!

I guess in time men will come to see,
That his and my Creator is wiser than thee.

So please let me be the glory of God;
And let me adorn you and accent your nod.

Please let me be that mane in the hand,
Of respectful men, of wisdom in land.

And distinguish yourself, young budding lad,
From sister and mother, and grow up like dad.

A hearty "AMEN!" I'll shout through the land,
When men wise put down razors, and once again stroke me in hand!

LET THERE BE BEARDS

We know Yahweh God did not create anything without a purpose. He did not put hair on the man's face just because it was a cute, unfulfilling, or even distracting idea, or just to needlessly cover a face. Yahweh gave us hands for a purpose. He gave us feet for a purpose. He gave us eyes, ears, taste, feel, everything for a purpose. He does not make mistakes or add to His creation needlessly. When Yahweh said, "Let there be ...," He included a beard on a man. So, "Let there be" a beard on His created man!

Yahweh has numerous purposes for the beard – to distinguish the sexes, to distinguish from adolescence, to place His image upon the man, and far more, as we will see in the pages yet before us. But when men remove this distinguishing mark, they confuse creation and Yahweh's order in masculine headship, promoting an unmooring and slipping away from His ways.

Women may wear our clothes and cut their hair short like ours. They may work at our jobs and join the military. They may teach in seminaries and become pastors and priests. But there is one thing they can never do, no not ever – they can never grow the beard! The beard is clearly and overtly male! But, woe-men shamefully accommodate the woman's inability and cut it off!

I am humored by men's perception that today's trend of a boy, or even now a man, wearing an earring is an unacceptable departure from masculinity and a move toward femininity. Yet those very men who share these remarks and would not follow their example, are often clean-shaven like the appearance of a woman. Actually, men have been desensitized to the more extreme, yet now accepted, marked change in appearance through the feministic removal of the man's beard. In times past it would have been an unthinkable shame for a man to shave his beard. In fact, the removal of a man's beard was so offensive that some crimes were punishable by its humiliating removal. Remember, King David would not even allow his partially shaven men to return until their beards returned (2 Samuel 10:1-5). Where has the beardless stigma gone? It was removed by Satan and fallen worldly man as men accepted feminization.

Shaving a man's beard off is a far greater and more destructive departure from masculinity than any earring in one's ear. There are no specific scriptures denouncing wearing an earring; but there are numerous specific scripture's denouncing shaving the beard (Leviticus 19:27, 21:5-6)! Those same boys who put an earring in their ear(s), would have in other times shaved their beards. "In the beginning man created God in His own image!" No! It is time for men to accept the image God made a man to be – returning back to "in the beginning God" when a man had a beard!

A man growing a beard will not necessarily bring instant results, either in himself or in the world. But it is an important formative, harmonious truth that should be followed. The mind of Yahweh is expressed in a trinity – first wisdom, then understanding, and then knowledge. Man perverts this by reversing it and saying – first knowledge, which brings understanding, and then comes wisdom. But no – first pursue wisdom! Knowledge without understanding and wisdom is dangerous and erroneous.

In this godly process, growing the beard that Yahweh planted is wisdom. One cannot fully understand nor express some truths apart from this harmony with Yahweh's plan for the man. With this initial wisdom will come understanding – understanding about his role as a man, as a father, and as a husband; understanding his headship and his great responsibilities therewith; and understanding his relationship with his Heavenly Father, who governmentally and purposefully shared His image with him. And to understanding will come knowledge – a true confirmed knowing of his role in all three of these areas, and more. The beard is a marked reminder of his important commitment to and progress in the ways of his Creator. It is a beginning, or a renewed commitment, to pursuing the mind and will of Yahweh.

Yahweh gave the man the beard. We need to quit resisting it, establishing ourselves as wiser than our Creator, and let it bear fruit. There are indeed fruits of obedience; and there are valuable and important fruits from growing the beard that Yahweh has given the man. Let a man thus look to Him to bear these fruits. Let the man rejoice that he has come into harmony with His will and design. Yahweh will bear the fruit if we look wholly to Him.

And before we move on, let us consider some caution about restoring the beard back to its original place. The beard is not an end in itself, but a means to an end – a beginning for some, a continuation for others. The beard is a reminder, a sign of being a man who sets his heart for the will and design of the Father and for the care and love of his wife and children. This headship that Yahweh has given the man cannot be in stern harshness, but in firm but caring love. The coarseness of a man's beard should not reflect harshness; but as the mercy seat covers the ark of the covenant which contained the Law, in like manner let the man's facial hair give caring testimony to the need for mercy on the stern and powerful jaw of the man. Let the strength of the hair on a man's face show the strength of mercy and compassion in one's life.

Bearded men should pray that Yahweh would lead them to be the godly heads that He would have them to be – in submission to Yahshua's headship, and in true, honorable, responsible, and right headship to one's wife, family, and others. Let him pray that as he has yielded himself to Yahweh's design for his head, that He will complete that design for his entire self according to His perfect will. Let him yield to Yahweh in like appearance, that he might be reflective of Him in like purpose and actions – yielding to Him in hope that he might be like Him.

If you are a husband, love your wife. Be the man Yahweh has called and created you to be. Lovingly "groom" your wife. As "grooms" we be called, men; then to "groom" let us be about. As Yahshua is preparing a bride, let us "groom" our brides for godliness with care – knowing that our prayers are hindered when we fail (1 Peter 3:7). And let us groom our face as Yahweh intended it to be. Appropriately groom the "groom" men! Let the beard be the mark of calling for you to be His intended husband and father in Yahweh's image. Do not put your confidence in a beard, but put your confidence in Him who purposefully gave you the beard. As Yahweh gave you a beard as a man, seek Him to likewise provide the grace and fruit to be a man of God.

GROOMED GROOMS, BRIDLED BRIDES, AND FATHERED CHILDREN

(A riddle in rhyme)

A groom we be called, then to groom bid we be,
Yon bride for the Master, spot nor wrinkle to see.

And wisely one note that to groom bears no disgrace;
When yon bride is groom's affection, and grooming groom grooms groom's face.

Bon bride, be no burden when bound to yon groom;
But boast in the bounty of his pleasure consume.

For brittle the bridal when bridaled bride bridles not
Barbed words of contention – a perilous lot.

Fain flee fair children from father to fract;
When father the further his will thou attack.

To mother and father, thou will to obey,
And Father from further bids happy and gay!

Chapter 2

ATONEMENT

A very important and seldom considered aspect of the beard is its role as a spiritual covering. We have already seen that Yahweh instructs His people to wear the beard, and that it is an important shared portion of His image uniquely given to the man, His image. And we have briefly seen that removal of the beard is a shame, associated with judgment and bondage. Now, even further, let us consider the great significance that hair serves as a spiritual covering for both men and women. This chapter on atonement is a good introduction to the highly important chapter that immediately follows, and hopefully will cause you to begin to think further about the spiritual and governmental aspects of not only the beard, but also hair in general, as well as the headcovering of a woman.

When considering this matter of coverings, a whole new panorama unfolds with the study of a vital aspect of Yahweh God which we generally would not think of in relation to coverings. The relevance of coverings and their significance in relation to Yahweh's judgment, or His refrain thereof, is evident through our study in this chapter on atonement. As defined in the 1828 Webster's Dictionary, atonement is – agreement; concord; reconciliation, after enmity or controversy. Interestingly, this definition actually describes the outcome, or product, of atonement, rather than the process. Drawing one step closer to the true meaning of this word, one could address the means of atonement, such as the blood of Yahshua that atones for our sins. But to most beneficially learn about this word, we must look at its root meaning. Found by in large in the Old Testament, the word atonement comes from the Hebrew word "kaphar," which means "to cover over." Atonement is the legal remedy of placing a protecting covering over something or someone.

The incense altar and sacrifice altar had to be atoned for, or covered, by the blood of an animal. Sins committed by the Israelites were to be atoned for, or covered, generally with the sacrifice of an animal and the shedding of its blood. Leviticus 17:11 tells us: "for the life of the flesh is in the blood, and I have given it to you on the altar to make atonement [covering] for your souls; for it is the blood by reason of the life that makes atonement [covering]." The blood on the altar was a governmental covering for the soul of the Israelite.

Like all other coverings, including the covering of hair or the beard or the woman's headcovering, atonement was a headship or government issue. This matter of headship is specifically evidenced when, prior to the sacrifice being slain, before the scapegoat was released, before atonement was made with the resulting forgiveness of sins, there was always the governmental act of laying hands specifically on the head of the sacrifice animal. Coverings/atonement are governmental. The extent of the relationship between atonement and headship is seen in

the atonement of the defiled Nazirite. As a part of cleansing and restoration, he had to shave off the hair of his dedicated head on the seventh day of his cleansing. Then on the eighth day he was to "consecrate his head" to Yahweh (Numbers 6:9-12). As stated in verse 7, "his separation to God is on his head."

An entire book could be written solely upon this matter of atonement. Plagues were stopped by single acts of atonement, re-establishing a covering (Numbers 16:46-47 and 25:13). A three year famine was broken by the atonement (covering) of covenant blood with the death of seven sons of Saul (2 Samuel 21:1-9). Many sins and defilements were covered, or atoned for, by the sacrifice of an animal. But one of the most interesting coverings is found when a leader counted his army. Let us take time to examine an interesting account and see the consequences when this covering was not placed over these numbered men.

First, we find in Exodus 30:11-16 Yahweh's instruction concerning this census:

Yahweh also spoke to Moses, saying, "When you take a census of the sons of Israel to number them, then each one of them shall give a ransom for himself to Yahweh, when you number them, that there may be no plague among them when you number them. This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary ... as a contribution to Yahweh The rich shall not pay more, and the poor shall not pay less than the half shekel, when you give the contribution to Yahweh to make atonement [covering] for yourselves. And you shall take the atonement [covering] money from the sons of Israel, and shall give it for the service of the tent of meeting, that it may be a memorial for the sons of Israel before the Lord, to make atonement [covering] for yourselves."

The first census was taken and there were 603,550 men with the appropriate half shekel paid (Numbers 1 and Exodus 38:25-26). Next, in Numbers 26 we see a second census that was likewise commanded by Yahweh. Here, the half shekel atonement is not mentioned. And we do not have an accompanying accounting record of it as we do for the first census as recorded in Exodus 38:25-26. But, since Moses was faithfully carrying out Yahweh's command, and since no ill fate befell them following this census, it can be assumed that atonement was made. This must certainly be the case because in a lesser census taken shortly thereafter in Numbers 31:48f by some of Moses' officers, 16,750 shekels of gold were paid by the men to likewise "make atonement [covering] for ourselves before Yahweh. ... So Moses and Eleazar the priest took the gold from the captains of thousands and of hundreds, and brought it to the tent of meeting as a memorial [or, remembrance] for the sons of Israel before Yahweh." Thus, up to this point, all the armies of Israel were under the covering of the half shekel, and no plague was among them when they numbered them.

The next major census did not take place until 1 Chronicles 21 when "Satan stood up against Israel and moved David to number Israel." Actually, we have seen that there is nothing wrong with numbering a man's army, even as Moses and his captains did. But, to number an army without paying the half shekel atonement would bring a plague! And a plague did indeed come following this census, killing 70,000 men of Israel.

Closer examination of this census and resulting plague further reveals a very interesting truth concerning the covering half shekel atonement. Interestingly, Joab, who conducted the census, objected to it and "did not number Levi and Benjamin among them" (vs. 6). All other men in Israel were counted. Now follow closely. When the angel of Yahweh passed through the land destroying the men with pestilence, verse 15 tells us that Yahweh halted the plague "by the threshing floor of Ornan the Jebusite." Who was Ornan the Jebusite? And why did the plague stop at him? Ornan was a Benjamite (Joshua 18:16-20), and the plague ceased at this southern border of Jerusalem for one reason – **the Benjamites were not counted in the census**. Therefore, they were still under the covering of the census taken by Moses.

All the rest of Israel was uncovered because they were a part of a census that did not include the half shekel atonement. When Satan "stood up against Israel" to get Yahweh to afflict them, he knew he had to **first remove their covering**. This was done by the Law of Yahweh. He used the Law to uncover them and evoke His judgment. But Benjamin was spared because of Joab's refusal to number them along with the rest, and were therefore still covered.

One more interesting aspect of this particular covering relates to the matter of the covering of all the glory – "for over all the glory will be a covering" (Isaiah 4:5). It is interesting and significant that upon numbering an army, a

covering is evoked or called for. Why do you think that would be? Is it not that the glory of a king is his army? Proverbs 30:29-31 tells us: "There are three things which are stately in their march, even four which are stately when they walk: the lion ..., the strutting cock, the male goat also, and a king when his army is with him." Yes, the glory of a king is his army, thus requiring it to be covered. And in the ways of Yahweh, this covering was by the half shekel atonement money to be used in repairing the temple.

PLAYING THE HARLOT

When studying this very revealing matter of atonement, one finds a wonderful testimony of Yahweh's favor and faithfulness in providing His promised covering. In Ezekiel 16 we see His selection of Jerusalem from its original unwanted, vulnerable, rejected state. Yahweh chose it, cleansed it, refreshed it, and, most significantly, covered its nakedness. Jerusalem prospered under His covering and became a splendid example among the nations. "But you trusted in your beauty and played the harlot because of your fame," declared Yahweh, and she greatly multiplied her sins. Thus He said, "Because your lewdness was poured out and your nakedness uncovered [she removed her own covering] through your harlotries with your lovers and with all your detestable idols, and because of the blood of your sons which you gave to idols, therefore, behold, I shall gather all your lovers with whom you took pleasure, even all those whom you loved and all those whom you hated. So I shall gather them against you from every direction and expose your nakedness to them that they may see your nakedness. Thus I shall judge you ..." (vs. 36-38).

Yahweh said: Because you have removed your covering and sinned greatly, I will fully remove your covering and judge you. When women remove their coverings by rejecting their husband's headship and therewith remove the coverings over their bodies and their heads, then Yahweh must fully remove His covering and judge. Like Jerusalem, they "have borne the penalty of [their] lewdness and abominations" (vs. 58). Such is the state of not only the families of this nation, but of this nation as a whole as well.

Most Christians today do not even recognize their lewdness. They "play the harlot" by taking on the appearance of the world, by pursuing its pleasures and accepting its philosophies and actions, enjoying their departure from the ways of godliness. They adopt the world's talk, their toys, their talents, their pleasures. They give their children to the world's instruction and ways – to its fancies, its frivolities, and its fun (1828 Webster's Dictionary defines fun as – "Vulgar merriment. A low word"). Education is preeminent over wisdom, virtue, and godliness. Dating becomes sport, and the serious pursuit of a home and family is simply an afterthought – first let there be fun. Divorce is rampant, in and out of the church. Many have left their moors. The woman is no longer being a mother. Father becomes only a passing figure, if present at all, who comes home when not at work or play. Children have floated aimlessly, tied only to their peers.

WHEN PIERS BECOME PEERS

When moorings are no more,
And stable piers replaced by peers;
Then adrift our children will go,
We'll lose them in their years.

One craft bound to another
Is certainly not sure;
For when the waves toss to and fro,
Calamity they'll not endure.

Adrift the crafts will be,
And from their harbor they go;
The tide will pull them out to sea.
Adrift my children, adrift! The wind does blow.

But in this disparity there remains hope. "Nevertheless," says Yahweh to Jerusalem and to us, "I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. Then you will remember your ways and be ashamed Thus I will establish My covenant with you, and you shall know that I am Yahweh, in order that you may remember and be ashamed, and never open your mouth any more because of your humiliation, when I have forgiven [Lit., atoned – covered] you for all that you have done" (vss. 60-63). In the beginning, Jerusalem was naked, and Yahweh promised that He would cover her. Through her harlotry she uncovered herself, and Yahweh completely uncovered her and judged her thoroughly. But, Yahweh promises to return to her through His covenant and once again recover her.

There are things I have done in the past, even as a sincere Christian, that I am ashamed of today. Following a change in our family towards greater modesty, on one occasion we pulled out the old family movies to show the children. But instead of enjoyment for me, I found them to be a shame – the way we dressed and inappropriately and inadequately covered ourselves. We too were uncovered, following the ways of worldliness. I will not look at those movies again. They are the past that no longer represents our lives. We will go on to the coverings Yahweh has for us. Once a person truly realizes their dire need for a covering, the humiliation of the past will guard them, and they will wholly seek the coverings of Yahweh. Can you imagine Adam and Eve going back to their fig leaves?

And we cannot leave this matter of atonement without addressing the uncovering of our nation. On just one solitary issue alone, as a nation we are wholly deserving of Yahweh's judgment. Numbers 35:29-34 warns: "And these things shall be a statutory ordinance to you throughout your generations in all your dwellings. If anyone kills a person, the murderer shall be put to death at the evidence of witnesses Moreover you shall not take ransom for the life of a murderer who is guilty of death, but he shall surely be put to death So you shall not pollute the land in which you are; for blood pollutes the land and no expiation [atonement – covering] can be made for the land for the blood that is shed on it, except by the blood of him who shed it. And you shall not defile the land in which you live" Today, through the murders of abortion, our land is polluted and defiled. As was Israel, it is uncovered and is due Yahweh's judgment.

But let us also look at the history of America and see the place the beard has occupied. At the founding of this nation the beard was not resident upon men's faces, other than on some immigrants and frontiersmen. By the 1800's it had found its place on the face of the men of the west. Then in 1861 an eleven year old girl by the name of Grace wrote the soon-to-be President of the United States, Abraham Lincoln, and a period of thirty years began in which all American men, North and South, East and West, began to grow the beard. By "grace" the covering beard took its place upon the men of this nation, uniting it as one when in our darkest hours it seemed that nothing else united it. While the nation was divided over the issue of slavery, the beard of Grace/grace united it. During the Civil War and for a quarter of a century following, the covering of Yahweh on a man's face resided in this nation. But in the 1890's the beard once again began to gradually lose its place on the face of American men. In 1895 King Camp Gillette introduced the disposable safety razor, beginning the "fad" of men shaving at home. The clean-cut look began, and has lasted for over 100 years.

Today, it is encouraging that men in the United States are once again covering their faces. This can only be from above and has hopeful prophetic implications. Those implications can only be positive. Through our nation's most troubling times, by His covering grace Yahweh brought us through, united us bearded under one progressing nation, and caused us in the 1900's to become the blessing to the world as promised to Abraham – "in your descendants all the nations of the earth shall be blessed" (Genesis 18:18, 22:18). There is no other nation in the history of the world that could fulfill that promise.

This recovering of men today with the beard bears the hope of being the prelude work of Yahweh. While many are prophesying doom and destruction in the days ahead; to the contrary, Yahweh's grace will bring us mercy. As wayward Israel was promised to be recovered, Yahweh will recover and restore us, doing us good and not evil, bringing us through and not forsaking us. This He will accomplish – not just for our sake, but for His holy name's sake (Ezekiel 36:22). We rejoice and take hope in Yahweh's recovering of men's stern jaws. We also take hope that in recovering men's mouths, He also will bring forth His words of truth and life that are from above, having been withheld.

As we close this brief study on atonement, is it not evident that coverings are entirely essential to preclude Yahweh's humiliation and judgment? Repeatedly in the atonement process laid out primarily in Leviticus and Numbers, the

final word after having passed through the recovering procedure was – "and they shall be forgiven." Let us seek our re-covering. Let us seek our atonement. And should we do so, Yahweh will say – "Forgiven".

Chapter 3

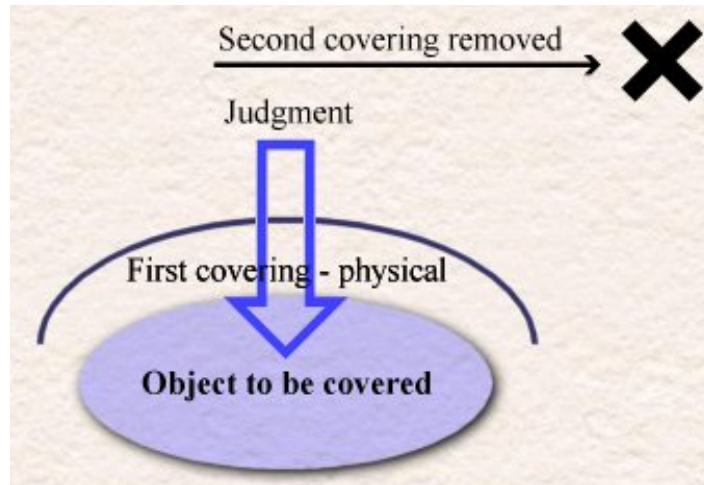
COVERINGS

Having now seen how coverings are both spiritual and governmental in nature and purpose, relating specifically to the laws of atonement (or, covering), in this chapter we will consider some of the specific coverings identified in the Scriptures and see their vital significance. As you will find, this is a most important and revealing chapter. There are four specific sets of coverings we will consider at this time which will provide a wealth of insight into Yahweh's judicial workings – His government of coverings.

As we examine this matter, a remarkable pattern develops which we find is repetitive in all four cases. The similarities in these reveal what we could call a "way" of Yahweh, or His government. It is significant that in each case where coverings are addressed – **coverings are always present in pairs**. In other words, there are two coverings over the object being covered. We also find that the first covering is physical, while the second covering gives greater evidence to the spiritual.



We see this repeatedly, not only in these four examples but in others as well; and will do well to consider its great significance. Additionally and very significantly, we find that when Yahweh God has to judge the "object" being covered, He must first remove the **second** covering, effect His judgment, and then recover the object with a **substitutionary covering**.



Then a substitutionary covering is set in place



This substitutionary covering is essential to forestall further judgment. It is also temporary in nature and purpose, deferring to the eventual re-establishment of the original second covering. You will understand this better as we examine these four examples.

An important truth to note concerning these paired coverings is the Scriptural significance of the number "two." In the Bible, "two" indicates witness (as in the disciples going out in pairs, Luke 10:1-16), union (as in the two becoming one flesh, Matthew 19:5), and division or difference (as the Bible is divided into two testaments, on the second day of creation the waters were divided, or the first Adam – the natural – and the last Adam – the spiritual – 1 Corinthians 15:45-49). Coverings are indeed a witness, a union, and yet different – one physical and one spiritual.

With this brief introduction, we will now consider these first four testimonies of these paired coverings. As we look at each one, you will better understand what we have just laid out. These four cases will be referred to throughout the remainder of this writing, so pay special attention to this chapter.

THE EARTH

The first paired coverings Yahweh created were the coverings over the earth. The first physical covering was the water in the clouds and in the sea.

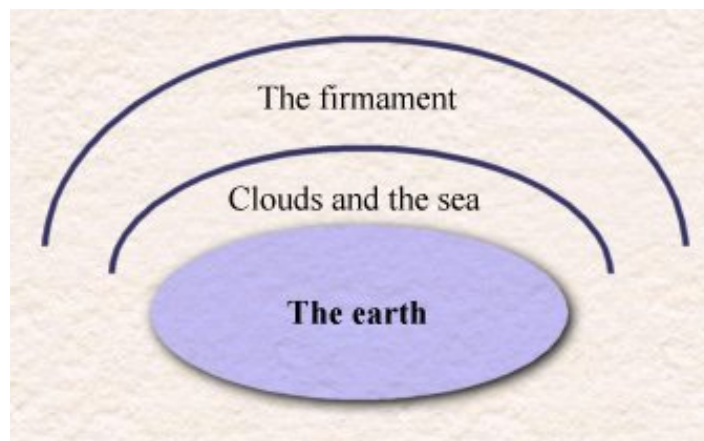
He established the earth upon its foundations, so that it will not totter forever and ever. You **covered** it with the deep as with a garment [Psalm 104:5-6].

... who **covers** the heavens with clouds, who provides rain for the earth [Psalm 147:8].

As clothing covers our body, so the clouds and the sea cover the otherwise naked earth – affording it protection, as well as providing Yahweh's essential covering over His creation. While this first essential physical covering remains as a garment, there used to be another very important covering that, while still physical in structure, was detrimentally removed as a spiritual consequence of sin. When Yahweh created the earth, on the second day He created this second spiritual/physical covering over the earth.

Then God said, "Let there be an expanse [or, firmament] in the midst of the waters, and let it separate the waters from the waters." And God made the expanse [firmament], and separated the waters which were below the expanse [firmament] from the waters which were above the expanse [firmament]; and it was so" [Genesis 1:6-7].

As pointed out in Dr. Carl E. Baugh's book, *Panorama of Creation*, page 47f, "The word used in the Hebrew to describe the firmament is 'ragiya.' Hebrew scholars recognize the word ragiya means to compress or pound out, and stretch out this arch of heaven in thin metal sheets. However, the elements used in the firmament are the elements of water." Dr. Baugh goes on to explain that the "firmament," or canopy, or covering over the earth was compressed hydrogen taking on near-metallic characteristics, formed in the middle of a solid water formation about eleven miles above the earth. This canopy, or covering, created a lush greenhouse effect, protecting the earth from the harmful affects of short-wave radiation from the sun. Therefore, this first covering set could be graphically viewed:

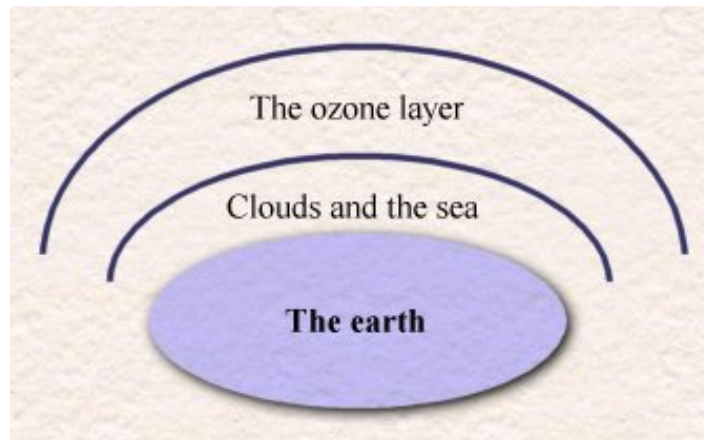


But as we have said, this second covering is spiritual in nature, and when man sinned Yahweh withdrew this protective covering, bringing the judgment of the flood, and even the post-flood shorter lives of today (not to mention other harmful affects of unfiltered sun rays).

And it came about after the seven days, that the water of the flood came upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky [or, windows of the heavens] were opened [Genesis 7:10-11].

When Yahweh removed this protective covering, the windows of the heavens were opened with consequential judgment. During the millennial reign of Yahshua, when He brings man into His sabbath rest, He may very well reestablish this original second spiritual covering, returning full circle to the conditions which existed in the days of Adam and Eve.

Since Yahweh removed the second covering in order to effect judgment, it was then necessary that He restore a substitutionary covering over the earth to abate further judgment. Thus, He placed over the earth the substitutionary covering we call the ozone layer. If this covering was removed, the earth, once again, would be judged. This is very plain to see from the news we hear about the deterioration of the ozone layer.



OUR SPIRIT AND SOUL

The second pair of coverings are rather interesting and bear an exceptionally relevant message for us today. These are the coverings over our spirit and our soul.

We see the establishment of these coverings likewise in the first days of creation; but the clarity of the first physical covering is actually revealed in the New Testament. The first physical covering of this second pair is man's body:

"Then Yahweh God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living soul" [Genesis 2:7].

The body is the physical covering for the man's spirit and soul. This covering is confirmed in 2 Corinthians 5:1-4:

For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this house we groan, longing to be clothed with our dwelling from heaven; inasmuch as we, having put it on, shall not be found naked. For indeed while we are in this tent, we groan, being burdened, because we do not want to be unclothed, but to be **clothed** [or, covered], in order that what is mortal may be swallowed up by life.

Our spirit and soul is clothed with the garment of our physical body. We do not usually think of our body as being a covering, or clothing, but the Scriptures reveal that indeed it is. The validity of this first physical covering is not only confirmed in 2 Corinthians 5, but also by the presence of a second spiritual covering. And herein lies a very important and relevant message for us today.

The spiritual nature of the second covering is first established by the absolute spiritualness of the original second covering – Yahweh's glory. When Adam and Eve were first created, Genesis 2:25 tells us that they "were both naked and were not ashamed." It was not until they sinned that their nakedness was evidenced. Adam then replied to Yahweh when He was seeking him: "I was afraid because I was naked" (Genesis 3:10). What made the difference?

In Psalm 104:1-2 we read: "O Yahweh my God, you are very great; You are clothed with splendor and majesty, **covering** Yourself with light as with a cloak." Before Adam and Eve sinned, Yahweh was their covering, taking full responsibility for them; and whether literally or simply governmentally, they were clothed by His splendor, His light.

Thus we see this second covering example:



But when Adam and Eve sinned they became naked, evidenced to them in their own eyes. This spiritual covering – the light and splendor of Yahweh – was removed. Therefore, as in the first case concerning the earth, once again the absence of the second covering demanded judgment. Adam and Eve were judged, but their nakedness (the absence of the second covering) necessitated the placement of a substitutionary covering. Therefore, Adam and Eve "sewed fig leaves together and made themselves loin **coverings**" (Genesis 3:7). Then, in a hope-filled foreshadowing of Yahshua's second work in His kingdom, Yahweh slew an animal and "made garments of skin for Adam and his wife, and clothed them" (Genesis 3:21). Thus, we see that clothing replaces Yahweh's splendor or light as the second covering.



In like parallel, we find in 2 Corinthians 3:7-11 that when the glory that covered Moses' face faded, similarly the appropriate response was for Moses to veil, or cover, his face with a cloth. His "nakedness" in the absence of Yahweh's glory, as with Adam and Eve, necessitated a substitutionary covering.

We see then that clothing is distinctly spiritual in function, providing a substitutionary spiritual covering for the original splendor that had covered man. And as further evidence of this spiritualness, when this mortal flesh, our body, is "swallowed up by life," again our bodies – made new and imperishable – will be clothed by Yahweh in white and brightly shining robes (Revelation 7:9, 13, 14). Thus we see that our clothing is intrinsically spiritual in nature and should be worn in a manner so as to represent this.

Do you see now the spiritual position of this second substitutionary covering – clothing? We do not think of it as spiritual, but it is very much so! This is certainly something that Yahweh and His angels recognize and respond to. Considering this, let us then digress here momentarily and seize upon some important insight regarding the relevance of modesty in dress.

We see clearly that our physical clothing actually bears a great substitutionary purpose. Like the ozone layer, it is indeed an interim spiritual covering – covering man from the time of the fall up to that moment when once again Yahweh will restore the original covering and men will be clothed in and by His splendor.

Since our clothing is a substitutionary spiritual covering, we should wear it in such fashion as to restrain from flaunting our fallen nakedness by exposing or revealing our bodies in a shameful and unreasoning way. We should be compelled to hide our shame and refrain from taking our substitutionary spiritual covering and yielding it to worldly and seductive fashion that leads one astray from truth and what is right. Clothing is a spiritual covering that is to effect modesty, not a picture frame drawing attention to our fallen flesh! Its spiritual significance should be respected, covering our body in such measure and style as befits the original covering. As a substitute for Yahweh's splendor and a prelude to the yet-coming robes of righteousness, let clothing be worn in modesty, humility, and godly restraint, not giving ourselves to worldliness. If our resurrected righteous bodies will be fully covered with a robe, and if Yahshua's own glorious body is covered with a robe "reaching to the feet" (Revelation 1:13), how much more should we cover the sinful shame of our flesh (Romans 7:16f) with modest clothing?

Inasmuch as we are called to give glory to God in our bodies (1 Corinthians 6:20), in like manner let us give Him glory in our spiritual body-covering – clothing. Ask yourself: Is my spiritual covering of clothing in keeping with the modesty, order, and thoroughness of Yahweh's splendor? If not, then as Yahweh did so for Adam and Eve, you need to change and increase your covering.

In this regard, here is a fitting poem by Isaac Watts.

AGAINST PRIDE IN CLOTHES

Why should our garments made to hide
Our parents' shame, provoke our pride?
The art of dress did ne'er begin,
Till Eve, our mother, learn'd to sin.

When first she put the covering on,
Her robe of innocence was gone;
And yet her children vainly boast
In the sad marks of glory lost.

How proud we are, how fond to show
Our clothes, and call them rich and new;
When the poor sheep and silkworm wore
That very clothing long before!

The tulip and the butterfly
Appear in gayer coats than I:
Let me be dress'd fine as I will,

Flies, worms, and flowers exceed me still.

Then will I set my heart to find
Inward adornings of the mind;
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

No more shall worms with me compare,
This is the raiment angels wear;
The son of God, when here below,
Put on this bless'd apparel too.

It never fades, it never grows old,
Nor fears the rain, nor moth, nor mold;
It takes no spot, but still refines;
The more 'tis worn, the more it shines.

In this on earth would I appear,
Then go to heaven and wear it there;
God will approve it in his sight,
Tis his own work and his delight.

And before examining the next covering pair, one final point needs to be added. Recognizing the spiritual nature of this second covering – clothing – which is the replacement covering for the splendor and light of Yahweh, it is entirely inappropriate for anyone to depict animals in human characterizations, covering them in Yahweh's spiritual covering. Animals will never be clothed in the splendor and light of Yahweh, which is clothing's promise. To place clothing on humanized animals will never elevate animals; but instead, reduces humans to beasts and is an insult and shame to Yahweh's spiritual covering, which He personally placed upon man. Yet man, in keeping with his fallen ways, turns around and places that covering of promise on the creature.

You may think this nit-picking, but animals depicted as humans with the spiritual covering of clothing on them is entirely wrong. This will be rejected by most, simply because they think such practices are "cute." To fallen man it is cute; but, you will never find this characterization in the Scriptures; and if you understood the laws of coverings, you too would not have anything to do with it. Placing human clothing on humanized animals, no matter how "cute" it may appear to be (the world uses cuteness to sell its ways), is wrong.

THE ARK OF THE COVENANT

The third pair of coverings is over the ark of the covenant, which contained Yahweh's Law. The Law is impossible for man to keep while in his flesh, and needs a covering. It exposes our nakedness before Yahweh God. Thus, the first physical covering necessitated by the Law was the mercy seat with the covering cherubim.

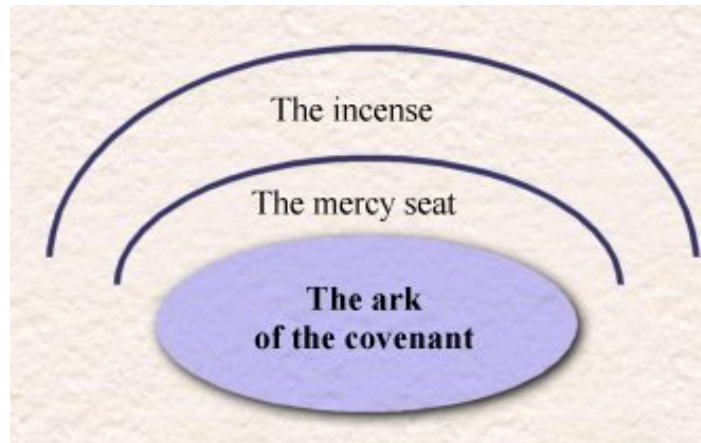
And the cherubim shall have their wings spread upward, **covering** the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat [Exodus 25:20].

For the cherubim spread their wings over the place of the ark, and the cherubim made a **covering** over the ark and its poles from above [1 Kings 8:7].

And where there is one covering, Yahweh bears testimony to His presence (or His judgment when withdrawn) by a second spiritual covering. Let us see what this second covering was.

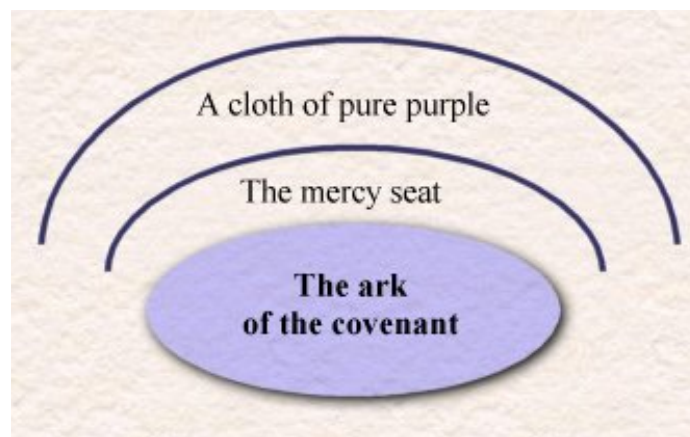
And he [Aaron or the high priest] shall put the incense on the fire before Yahweh, that the cloud of incense may **cover** the mercy seat that is on the ark of the testimony, lest he die [Leviticus 16:13].

This second spiritual covering, revealing Yahweh's presence, was the cloud of incense. The third pair of coverings we see then is the mercy seat with the covering cherubim and the cloud of incense. Thus, we find the third covering example to be graphically represented as follows:



And like the firmament over the earth, or the glory of Yahweh on Adam and Eve, the removal of the incense likewise meant judgment and death. We read in the subject passage that if the incense covering was not in place then the priest would have been judged unto death.

And once again we find that removal of the second spiritual covering demands a substitutionary covering. When the tent was moved and the incense had to be removed, Yahweh required that "a cloth of pure blue" be placed over the ark as an interim covering (Numbers 4:1-6). Not only was this interim blue cloth covering placed on the ark, but a like cloth was placed over the table of the bread of the Presence, the lampstand, the golden altar of incense, and all the associated utensils. All the items of the temple were covered in some fashion while in transport; and if anyone uncovered them and they were looked upon, it meant the transgressor's death. Interim substitutionary coverings, as we can see, are very significant!



THE TABERNACLE

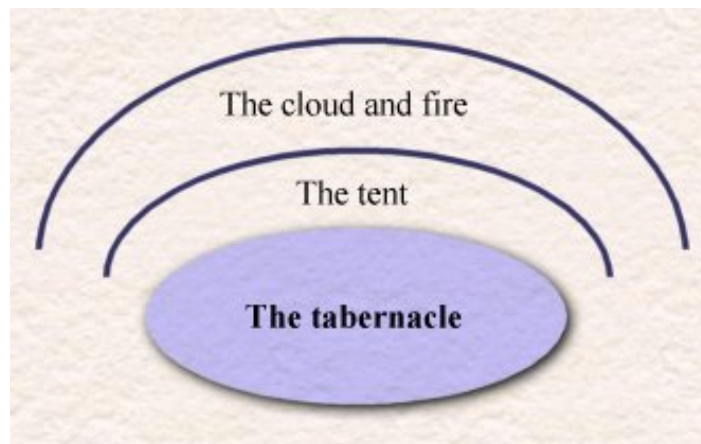
Housing for the ark of the covenant revealed yet a fourth important pair of coverings. These are the coverings over the tabernacle. The physical first covering over the tabernacle was a tri-layered tent. It included the first layer of goat's hair, covered by ram's skins dyed red, and topped by porpoise skins. This special tri-layered covering afforded physical protection for the tabernacle from the heat and rain.

And the overlapping part that is left over in the curtains of the tent [made of goat's hair], the half curtain that is left over, shall lap over the back of the tabernacle. And the cubit on one side and the cubit on the other, of what is left over in the length of the curtains of the tent, shall lap over the sides of the tabernacle on one side and on the other, to **cover** it. And you shall make a covering for the tent of ram's skins dyed red, and a covering of porpoise skins above (Exodus 26:12-14).

In the second covering over the tabernacle is the most dramatic testimony to the spiritual nature of this second covering. Covering the tabernacle was Yahweh's presence – a cloud by day and a pillar of fire by night.

Now on the day that the tabernacle was erected the cloud **covered** the tabernacle, the tent of the testimony, and in the evening it was like the appearance of fire over the tabernacle, until morning (Numbers 9:15).

Thus we find in this fourth example:



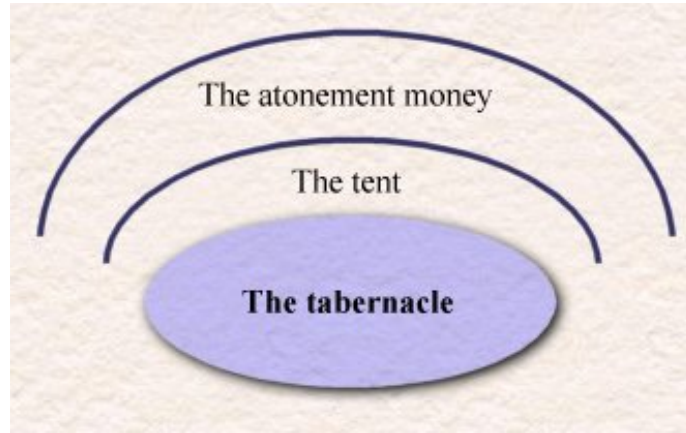
This second vital spiritual covering afforded the Israelites protection, light, and guidance. And if this spiritual covering was removed, like the others we have seen it too would have meant the Israelite's death and destruction in the wilderness.

If the ark of the covenant had an interim covering when in transport, then when the cloud was removed to indicate the time to move, do we find an interim substitutionary covering over the tabernacle? There had to be one! If not, then unmerciful extended judgment would have been required on the Israelites while they journeyed.

In the same chapter detailing the required substitutionary coverings of the temple objects during transport, Yahweh tells Moses that he is to number, or take a census, of those men who serve in the tabernacle and its transport. In and of itself, this alone does not seem significant. But in Exodus 30:11-16 we saw that Yahweh required that anytime a census was taken, all those who were numbered were required to "give a ransom for himself to Yahweh ... that there may be no plague among them when you number them." The "ransom" to be paid was a half shekel that was given **"for the service of the tent of meeting."** However, the ransom of a Levite was ten times that amount, or five shekels – Numbers 3:44-51. This ransom was very significant in that it served as the legal substitutionary covering over the tabernacle.

How can we say this required numbering of these Levites with the resulting ransom money was in fact an interim covering? Very simply. First, note that its payment was to avert Yahweh's judgment by a plague. And second, very

clearly, He calls it a covering. In Exodus 30:16, the ransom is specifically identified as "**atonement** money." As we learned in the previous chapter, the word "atonement" literally means – covering. Thus, this census money was "covering money." The ransom money for those men who served in transporting the tent was an interim substitutionary covering over the tabernacle and the men themselves.



Let us now summarize these four highly revealing, extraordinarily consistent, and individually entirely intact and repetitive examples of the government of coverings. And further evidence of this remarkably repetitive pattern is presented in the following section and in the next chapter as well.

Object to be Covered	First Covering	Second Covering Removed to Effect Judgment	Substitutionary Covering
The earth	The clouds and the sea	The firmament	The ozone layer
Man's soul and spirit	The body	Yahweh's glory	Clothing
The ark of the covenant	The mercy seat	The incense	A cloth of pure blue
The tabernacle	The tent	The cloud & fire	Atonement money

A FIFTH PAIR OF COVERINGS

With these four clear examples of paired coverings, and in each case there is a substitutionary covering, let us now go to the New Testament and examine a fifth pair of coverings. Very importantly, this is the covering of a man or woman's head, which speaks of governmental headship.

Hair on a man or woman's head is strikingly the first covering. As one might suspect, we will find that **this head-covering speaks to a very important governmental issue of headship**. While there are no specific scriptures that exactly say the hair "covers" the head (as we find in all four of the preceding examples), as in the case of each of these other coverings, this is indeed an unarguable fact. But more specifically, we will see that the vital spiritual second covering very clearly establishes the hair as the physical first covering. Because of men's divergent ideas and

confusion on the text we will be addressing, and because of the important relevance of this set of coverings today, of necessity we will devote considerable attention to this fifth pair of coverings.

Having already stated that the first covering of the head is hair, let us now consider the second spiritual covering. In 1 Corinthians 11:3-5 we read:

But I want you to understand that Christ is the head of every man, and the man is the head of woman, and God is the head of Christ. Every man who has something on his head while praying or prophesying, disgraces his head. But every woman who has her head **uncovered** while praying or prophesying, disgraces her head; for she is one and the same with her whose head is shaved.

We find then a headship line with the following order:

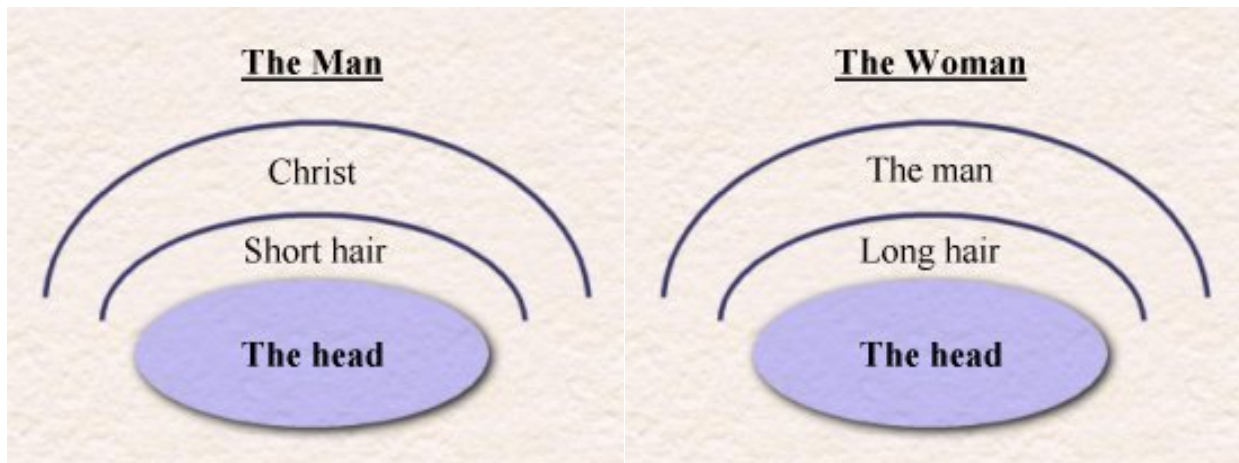
Yahweh God

Yahshua

The man

The woman

This headship order greatly influences this matter of coverings – establishing and requiring a line of different heads, providing literally different heads to cover – a woman's and a man's – and thus necessitating different coverings, both the first as well as the second. The head, or covering, of Yahshua is Yahweh; the head, or covering, of the man is Yahshua; and the head, or covering, of the woman is the man. The first physical covering of hair (differing in lengths for the man and the woman) is covered by the second spiritual covering – the head, or authority, of each, as established in Yahweh's headship order. Let us equally lay out these two differing sets of coverings for better understanding.



Thus, as we just read, when the man prays to Yahweh, he cannot have something on his head or hair. This would be a disgrace to Yahshua, as He is his covering. In verse seven we further read: "For a man ought not to have his head covered, since he is the image and glory of God" We have already seen the significance of this scripture as it relates to the man's unique place as the image of God. Now, in context, we see it gaining even more significance as we understand that the man not only bears the Father's image; but also, is positioned directly under the authority of His Son. And as the one who shares His image, the man also shares His governmental authority. Thus, in man's unique position, he cannot have any other covering, or "authority" (as is used in reference to the woman in verse 10), over his first covering, his hair, or he shames Yahshua, his headship covering.

There will be many questions arising that require our thorough examination concerning the covering of the woman. These will be addressed, but let us begin with the clear and simple matter of her first covering – her hair.

Both the man's short hair and the woman's long hair demand a second covering. But as Paul makes issue of in 1 Corinthians 11, the woman's longer hair gives testimony that Yahweh has likewise given the woman a different head, or covering, from that of the man. These differences between the man and the woman necessitate entirely different coverings, while still conforming to His established covering pattern. In all four previous examples, the item being covered is one item. Yet when it comes to the heads of men and women, there are two distinctly different heads – the man's and the woman's. With these two different heads, Yahweh sets in order two different first coverings – short hair and long hair.

And most importantly, these two different first coverings of long and short hair exist to further give testimony to the two different second coverings. Thus, we have seen that the governmental head, or covering, of the man is Yahshua; and the governmental head, or covering, of the woman is the man. This matter of differing hair lengths is therefore very important, and helps us to understand why Paul taught that "if a man has long hair, it is a dishonor to him" (vs. 14). If a man has long hair like a woman, his longer hair ceases to give testimony to Yahshua as his head. This difference is thus very important in this headship and covering matter.

In 1 Corinthians 11, Paul begins by establishing Yahweh's headship order, including the man's covering over the woman. And he does so with the clear purpose of addressing the issue of a cloth veil, or headcovering, on the woman. By establishing the man's covering for the woman, he thereby sets forth Yahweh's order and government, as well as the need for the woman to cover her head when praying or prophesying.

Likewise, this difference in hair length is used by Paul to further argue the differing ways in which men and women either speak to God – prayer – or speak on behalf of God – prophecy. Again, it is important to note, and worthy of our restating, that hair length is brought up here by Paul as an argument to show that there is a distinct difference in the way men and women go to God. This distinction is introduced by Paul's immediately preceding question: "Judge for yourselves: is it proper for a woman to pray to God with head uncovered?" His answer: No, there is a difference in the proper way for men and women to come to God in prayer, even as there is a difference in their primary coverings – their hair. (We will address the mistaken idea that the woman's hair is her second covering.) So, why is it improper for the woman to go directly to Yahweh in prayer without her head covered? Let us see what Paul said in verse five.

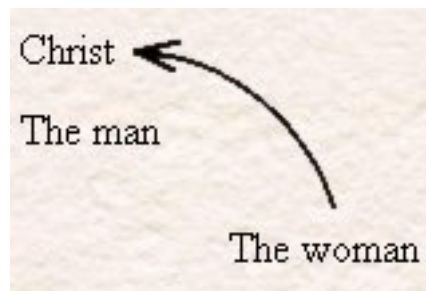
But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved.

We see that when a woman prays or prophesies without her head covered, she disgraces her head. This is very important to note. Why is it that she disgraces her head, or her husband or father as it may be? Because clearly, no longer is she going to her head in the proper headship order; but now, she is going above, or around, her head to her head's Head. She is now speaking directly to her husband's head, and is uncovered.

Yahweh's Headship Order

Yahshua
The man
The woman

But when the woman prays to Yahshua



Let us try to relate this in a natural comparison. If an employee on a job was concerned about or desirous of something, and instead of going to his boss he went around him to his boss's boss; in most employment situations where there are closely observed lines of authority, he would be, literally, out of order. The normal course of his appeal would be to go directly to his head, or boss, and not to his boss's boss. Such it is with the authority, or headship, of Yahweh. When the woman goes directly to Yahshua in prayer, she is now going around her husband, her head, to her husband's head, his Boss.

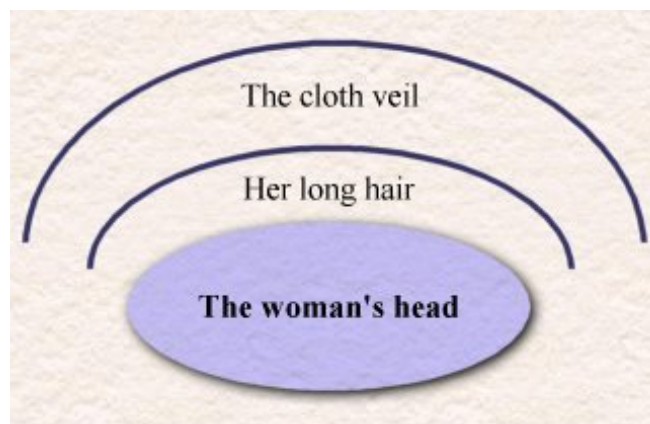
The difference between this example and our approach to, or ministry from, Yahweh is that "there is neither Jew nor Greek, there is neither slave nor free man, **there is neither male nor female**; for you are all one in Christ Jesus" (Galatians 3:28). All – male or female, Jew or Greek, slave or free – have open, direct access to Yahweh and His kingdom. Yet, this equal access to Him does not nullify His order of headship, His government. When it comes to headship and covering government, the woman is to freely go to Yahweh, but specifically under the covering of a veil. Why? Let us look further.

We have already noted the clear distinctions Yahweh has set in place regarding the first and second coverings of the heads of men and women: men wear short hair (the first covering) covered by Yahshua (the second covering), and women wear long hair (the first covering) covered by the man (the second covering). But now, what happens when that order is changed and the woman goes to her head's Head – Yahshua? She is no longer under his covering, but is now governmentally appealing directly to Yahshua. To help understand this, let us consider another example.

This appeal is the same as if you had gone to court under state law; and then, for one reason or another, legally changed your appeal to a higher court under federal law. When you were in state court, you made your appeals under state government. But now, you remove yourself from that government and appeal to a higher government. Your appeal is now not made under state law but under federal law. You are still under the law, but now a higher law. (This example has its limitations when comparing the government of Yahweh with the government of man, although we can benefit and aid our understanding by using this comparison.)

When the woman likewise prays to Yahweh, He sees or hears her appeal (since both male and female can come to Him), but in His governmental order He has a major concern. The woman's appeal is no longer under the covering or appeal process of her husband. Now, the woman is directly going to Him. The husband cannot cover his head before Yahweh, for Yahshua is his covering. His appeal process is clearly laid out in the Scriptures – when he goes to Yahweh, he is to appeal to Him under his covering – Yahshua. But the woman, Paul says, must go to Yahweh with her head covered. Why? Because the woman is no longer under her covering, her husband. Therefore, she is uncovered before Yahweh and His angels. What does she need? **She needs a substitutionary covering.**

This is the identical substitutionary process we saw in all four of our previous examples. The similar fact is – her covering is not there as she appeals outside of her husband and goes directly to his covering, Yahshua, or to the Father. This lack of a covering demands judgment from Yahweh; therefore, He says to the woman: When you pray or prophesy, cover your head with a substitutionary covering representative of the covering of your husband. Governmentally, there can be no exception to this, even as Paul declared to the Corinthians: "But if one is inclined to be contentious, we have no other practice, nor have the churches of God" (vs. 16). Thus, Yahweh's covering pattern for the woman when she goes to her head's Head is as follows:

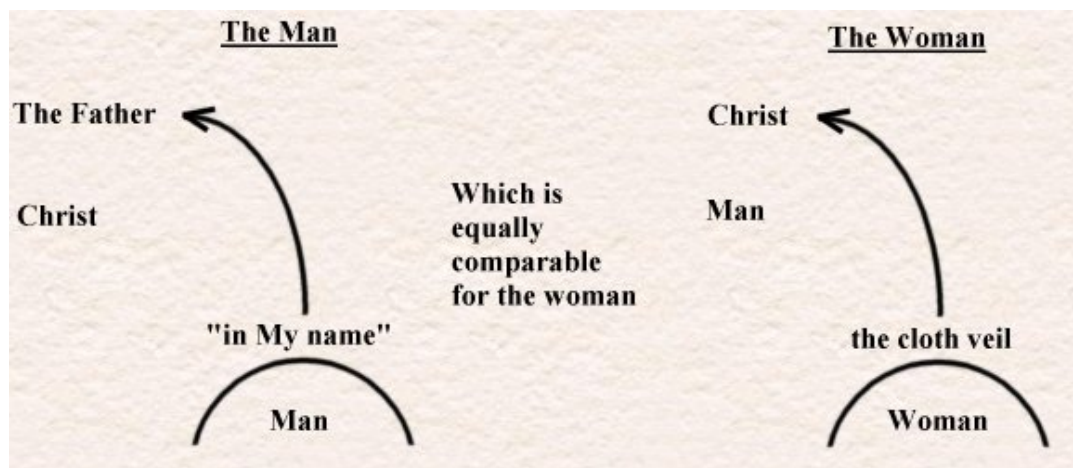


Let us now look at the identical application of this truth as we go up the headship order. This "no other practice" of head-covering applies to man (or even to the woman) as he appeals up the line of authority, or headship. Yahshua said:

"And in that day you will ask me no question. Truly, truly, I say to you, if you shall ask the Father for anything, He will give it to you in My name. Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full. ... In that day you will ask in My name, and I do not say to you that I will request the Father on your behalf; for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father" (John 16:23-27).

This is a wonderful parallel, or repeat, of the very order we see when the woman goes directly to her head's Head, when now the husband is not making request to Yahshua on her behalf, but the woman herself. Yahshua says: "You have full right to go directly up the headship line to the Father because He loves you. But, when you go to Him, approach Him under My authority by asking 'in My name.'" The "in My name" is the covering of the man under Yahshua (or the woman whose head is covered) that allows him to go to the Father.

In this covering process, what could be clearer than when the woman goes to Yahweh, she is to follow the same covering authority that Yahshua provides for our appeal to the Father? The only difference is (and we have learned that differences are definitely in order when headship is at issue) – the covering of the man is Yahshua, and "in His name" he makes his upward appeal; but for the woman, her covering outside of her husband is a veil over her head (and hair), and under this veil she makes her appeal. The woman's covering is physical, with governmental authority (we will examine this next), while the man's covering is spiritual, under the authority of Yahshua. We can graphically lay out this order of headship and the substitutionary covering in the following way. But keep in mind, this diagram is presented to reveal the similarity in pattern, and does not imply that the woman does not pray to the Father "in Yahshua's name."



And in completing this examination on authority and headship, we see that Yahshua most certainly knew who was His covering and authority. He could make no appeal higher than His Head, the Father. Yet when He spoke to man, He spoke under that authority, or covering, of His Father – "the works that I do **in My Father's name**, these bear witness of Me" (John 10:25).

Thus we see, from the woman to Yahweh, headship order, and the coverings they provide, are vitally important. Women need to cover their heads when praying or prophesying, and wear long hair; while men cannot cover their heads when praying or prophesying, and need to keep the primary first covering not only short on their heads, but also present on their jaws, a part of the head.

Authority

So when is a woman to wear a headcovering? Is it just when she enters a group-gathering? No. The headcovering is not for man to look at. The woman should wear a covering upon her head anytime she prays or prophesies. If she prays in the privacy of her home, or even in her car, she comes before God and should cover her head. If she is in public and prays, she should cover her head. Does not a man take his hat off when there is prayer at any time or location? Likewise, a woman should cover her head when there is prayer at any time or location. By doing such, she places substitutionary "clothing," a covering, or authority, on her head that says to Yahweh and to the angels: "I come to my husband's Head with respect for and under his authority." According to Yahweh's word, to do otherwise is to shame her head – her husband or father.

Very significantly, let us look at the meaning of the word "authority" as used in 1 Corinthians 11:10.

Therefore the woman ought to have authority on her head, because of the angels.

The Greek word here translated "authority" is "exousia." What is this "exousia" that a woman needs on her head? W.E. Vine's *Expository Dictionary* records the following about "exousia": "From the meaning of leave or permission, or liberty of doing as one pleases, it passed to that of ability or strength with which one is endued, then to that of the power of authority, the right to exercise power, e.g., Matthew 9:6; 21:23; 2 Cor. 10:8" Additionally, it is to be noted that the word "symbol" is erroneously and shamefully added to this verse in some translations, for it does not even exist in the Greek text. The statement here is direct and simple – the woman's headcovering is authority!

How much clearer Paul's usage of this word "exousia" becomes regarding the headcovering for the woman when one understands the purpose of the covering – as a substitutionary covering for her head when she appeals to her head's Head. The woman's headcovering is thus liberty, strength, the right to exercise power, the power of authority to speak to her head's Head, or to speak on behalf of her head's Head. **The woman's headcovering is the substitutionary second covering giving her authority to speak to and on behalf of Yahweh.**

Some would disregard the woman's headcovering as nothing more than a piece of cloth; but we find it is much more than that. What is clothing? Is it likewise nothing more than mere cloth? No, for we have seen that clothing is a spiritual covering we wear in hope of its promise that once again we will receive Yahweh's glory. It is a legal covering which Yahweh personally provided to the first couple on this earth. In truth, clothing is a covenant, a promise that Yahweh has made to man that He will once again cover him with His glory. It is an interim covenantal covering that assures us that Yahweh will restore all that we lost.

Equally, the woman's headcovering is a covenantal covering that bears tremendous prophetic meaning (as we will see in chapter 8). It is far more than simply a piece of cloth, but is literally authority on the woman's head when she comes before Yahweh. In Yahweh's government and order, the woman's headcovering is the covenant that the woman can be accepted before Him with the like access of the man, whose head is Yahshua. Yes, the cloth headcovering (like the cloth of pure blue, or clothing, or even the tent) is made of material; but, in the government and ways of Yahweh, it is covenantal authority before Him and His angels.

What is a contract, or a traffic ticket, or a dollar bill, or even the Constitution of the United States? Are these only pieces of paper? No, because they have governmental authority behind them. What is water baptism? When one enters into water baptism, are they simply taking a bath in their clothes? Of course not! When one enters into the waters of baptism, that water becomes an entrance into death with Yahshua and His resurrection. Though it may only be water, it too becomes a covenantal element that one enters into. When backed by Yahweh's government, the natural becomes spiritual – or in the case of the woman's headcovering, even authority. Though the woman's headcovering may appear to be only be a piece of cloth, in Yahweh's government it is covenantal authority!

Intrinsic Consequences

To confirm the presence and purpose of the woman's substitutionary headcovering, let us briefly review the removal of the earth's spiritual covering. As we saw, in the beginning the earth was covered with a second spiritual covering – the firmament. But in order to effect judgment, Yahweh removed that covering at the flood. Even as His judgment of Adam and Eve was preceded by the removal of His splendor, yet followed by the establishment of the substitutionary covering of clothing, so the removal of the firmament was followed by the establishment of the substitutionary covering of the ozone layer.

Whereas the superior firmament was a fully protective covering before the flood, the substitutionary covering of the ozone layer yet provides the earth with an essential protective covering, averting pain and death for the earth and its inhabitants. And obviously, the removal of this substitutionary second covering would mean further judgment, harm, and death. Much attention is being given to the warnings concerning adverse affects from a thinning ozone layer. Why? In truth, a substitutionary covering would be removed. Likewise, the removal of clothing from the body is a consequential uncovering followed by the destruction of society with its loose morals.

The judgment from the removal of these two substitutionary coverings is evident. But to our sorrow we fail to recognize today the corollary significance and like judgment that comes from the removal of the substitutionary covering to be worn on a woman's head. Let us not be naive. **Just as there were and are obvious adverse affects from removing the substitutionary coverings of the ozone layer, clothing, the cloth of pure blue, and the atoning ransom money; there are equal, inevitable judgments and destructive consequences for women, the family, society, and the church when women do not cover their heads.** A covering affords God-given protection, or atonement. And by not covering her head, the woman abandons that protection, and judgment is inevitable. We cannot escape Yahweh's judicial consequences! In truth, coverings are not a choice. They are not optional additions that can be debated and discarded at one's will! They will either be in place, or judgment is certain!

Who would go above the ozone layer and say: "The sun will not harm me!?" Or who would go naked and say: "I won't be affected by this!?" Then why do men and women say today: "A woman can pray or prophesy with her head uncovered without any ill consequences!?" The judgment of such error is just! "Can a man take fire in his bosom and his clothes not be burned? Or can a man walk on hot coals and his feet not be scorched" (Proverbs 6:27-28)? One only has to look at the condition of the home – the children and marriage relationships – at society and at the church to say: something is woefully wrong! Yes indeed – the woman goes to Yahweh uncovered, and the man uncovers his jaw. Both of these are of grave prophetic and governmental significance, evoking Yahweh's certain judgment.

One might ask: Is Yahweh mad when someone fails to practice these coverings? No, but that does not change the consequences of disobeying His laws and ways. Yahweh may not be mad, but that does not change the ill outcome of our failures or His disfavor with us. Is Yahweh mad when someone jumps or even falls out of a building and plummets to the ground? Of course not. But neither does He change His law of gravity for the person. The law of gravity is intact; and when one tests that law to their detriment, Yahweh is not mad. It is simply that the violation of His law, or way, has resulting adverse consequences. Such it is with His coverings. Yahweh may not be mad when a man shaves his beard off or the woman refuses, or even fails, to wear the headcovering; but, one can be certain that there will be adverse consequences. He does not change His laws and ways to accommodate our failure or even ignorance.

This matter of coverings is not the ideas and laws of man. This is Yahweh's consistent order and ways from the foundation of the earth that the angels recognize and respond to. If we are wise and discerning, we will follow His ways. Obedience cannot be a matter of choice or selection. As we have seen, Paul completed his instruction on this matter with these concluding remarks: "But if one is inclined to be contentious, we have no other practice, nor have the churches of God."

How fitting a closure provided on this subject. Paul could not have known the prevailing contentions offered by men and women today on this issue. Or could he? Maybe it was similar enough in his day so as to spark this exhortation. Only today, in shameful contrast one has to look far and wide to find those who abide in Yahweh's word on this important governmental order. And today, to see the consequences of the failure to cover the woman's head (and the

man's jaw), all one has to do is open their eyes. Christians are careful to use the words "in Jesus' name" at the end of their prayers, yet they nullify that very truth concerning headship and being properly covered by not honoring the Scripture's equal instruction concerning the woman covering her head!

Let Her Head Be Shaved

In 1 Corinthians 11:5 we read: "But every woman who has her head uncovered while praying or prophesying disgraces her head; for she is one and the same with her whose head is shaved." If the woman prays or prophesies without her head covered; first, she disgraces her husband by speaking to, or for, Yahweh, which is her head's responsibility; and second, she is speaking as though she were shaved, or bald, before God and man (which is a shame). Her absence of the second necessary spiritual covering – the veil – demands and gives testimony to the removal of her first covering – her hair. If the second covering is set aside, then truly she might as well remove the first covering. She is uncovered, even as were the Egyptians who religiously shaved their heads.

Our purpose here is to not only address the importance of women obediently covering their heads when they pray or prophecy, but also to see the importance of the hair on a man. The weight and significance of this matter regarding the beard on a man's face is made clearer when we see the consequential evidence addressed here to women. Both are God-ordained coverings. Paul goes on to say in verse six: "For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved [and it was, and is], let her cover her head." What Paul is saying here is: If you are going to remove the second spiritual covering, then you might as well remove the first covering also.

It is thus foolish to say, as do those who conform moreso to worldly styles than to God's word, that the woman's hair is both coverings – her first physical covering as well as her second spiritual covering. This is not the case for the man, and neither can it be for the woman. This is not the case in any of the other four examples, and neither can it be for the woman. The first physical covering of the woman's hair in fact gives testimony to the necessity of the second spiritual covering – in this case bearing testimony to headship. Nevertheless, some people say the woman's hair is her covering, in lieu of a cloth covering over the head. They base this solely on 1 Corinthians 11:15: "For her hair is given to her for a covering." Let us consider this error.

"Peribolaion" vs. "Katakalupto"

Certainly, the woman's hair is a covering; but as we have seen, its covering is in the same respect as the first covering of the man – physical. This is born out in the Greek word used here in 1 Corinthians 11:15 regarding the woman's hair wherein it is identified as a "covering," or "peribolaion." It is very important to note that this is an entirely different Greek word from all the other cases in this chapter in which the word "cover" and its derivatives appear. The Greek word used in each of these cases (set in bold in the following passages) is "katakalupto," not "peribolaion," as used in verse 15 describing the woman's hair. These distinctive word differences are clear proof that the woman's hair is not a "katakalupto," a fulfilling cloth headcovering.

But every woman who has her head **uncovered** while praying or prophesying, disgraces her head; for she is one and the same with her whose head is shaved. For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her **cover** her head. For a man ought not to have his head **covered**, since he is the image and glory of God; but the woman is the glory of man [vss. 5-7].

Judge for yourselves: is it proper for a woman to pray to God with head **uncovered** [vs. 13]?

"Katakalupto" means – to cover up or to cover wholly. This speaks indeed to the second spiritual covering which covers both the hair and the head, as we find in context. But the completely different Greek word in verse 15 – "peribolaion" – is a fitting expression regarding the woman's "long hair" first covering.

Does not even nature itself teach you that if a man has long hair, it is dishonor to him, but if a woman has long hair, it is glory to her? For her hair is given to her for a covering [peribolaion].

What is the position or purpose of the woman's long hair? It is the first covering on the woman's head that is used to physically cover, or clothe, the woman. Thus, as confirmed in the meaning of the Greek word "peribolaion," the woman's long hair is – "something thrown around or a mantle around the body" (W. E. Vines). The woman's long hair is a body-covering. The woman's long hair can literally come down and wrap around her like a garment, covering her neck, shoulders, and upper torso. Therefore, there is a distinct and obvious difference in these two "coverings" – the first covering being a woman's long "peribolaion," or "wrap around" hair that demands the need for the second covering, the head and hair "katakalupto," or "to cover wholly" (being a cloth veil over the woman's long hair, as addressed in verses 5-7 and 13). The first "wrap around" covering – the woman's long hair – demands the second "to cover wholly" covering – the headcovering. Therefore, the first can in no wise replace the second.

Likewise, if a woman's hair is her spiritual covering, do you not see the foolishness that Yahweh would have to instruct women to wear hair? Why would Paul devote all of this account to instruct women to wear long hair? Is it not obvious that the woman would wear hair anyway, even long hair? But would she wear a cloth covering over her glory without instruction? No! Even with Yahweh's clear instruction, women still do not wear this important spiritual covering. It is not necessary for Yahweh to instruct a woman to wear hair.

Furthermore, He would not instruct the woman to remove her spiritual covering (if it was her hair, as Paul instructed her to cut off), knowing that it would mean certain judgment. Also, keeping in line with this erroneous idea that the woman's hair is her covering, one must then conclude that the man would have to shave his head when he prayed (which is forbidden in the Scriptures) in order to not have this covering of hair on his head. Likewise, why would Yahweh tell a woman to wear long hair specifically when she comes before Him? It is absurd to think that Paul's instruction would be directed regarding these specific times of prayer and prophecy as though a woman could put on long hair one moment and short hair the next. Do you see not only the fallacy, but the total absurdity of this conclusion that the hair, even long hair, is the sole covering? If one takes this position, it totally falls apart on many counts, including when we see the pattern of paired coverings.

This truth concerning the need for the woman to cover her head and hair is thus exceedingly evident in the context of these verses in 1 Corinthians 11. A qualification of the hair as the spiritual covering before Yahweh is wholly impossible, affording a conflict to the preceding statements in verses five through seven. If the woman's long hair is her covering before Yahweh, why would Paul say to cover her hair, or else cut it off? This contradicts the hair being a spiritual covering!

And because this second covering of the veil relates to Yahweh's governmental order and is covenantal, its application is thereby demanded and also recognized by the ministering angels. Verse ten states: "Therefore the woman is [lit.] obligated to have authority on her head, on account of the angels."

The angels are beings of authority and under authority. They respect and thus respond to authority, thereby obligating the woman to act responsibly under this governmental order. Wearing a headcovering is not a choice, ladies; as clearly stated, "on account of the angels," it is an obligation! Any woman praying or prophesying without this second spiritual covering is out from under the headship of her husband and despising Yahweh's divine governmental order.

This instruction, of course, equally defies people's arguments that the woman covering her head was and is only cultural. Clearly, this is not true, for Paul forthrightly stated that the woman "is obligated" to cover her head "because of the angels." This is not cultural, but a clear command that is founded on Yahweh's government and responded to and administered by His angels.

BACK TO THE BEARD

Let us here once again make a few comments concerning the man's beard. We hope you are beginning to see the significance and importance of both the headship of man and the relevance of hair. But significantly, unique to the

woman and by Yahweh's governmental design, the man bears hair not only on the top of his head, but also on his jaw. This greater hair-covering bears unique testimony of the headship and responsibility the man has for the woman. Just as Paul cited the length of the woman's hair as a testimony of her need to be covered, it can equally be said that the quantity of hair-covering on a man's head gives testimony to his increased responsibility as the head of the woman and his household, as well as the chosen mouthpiece for Yahweh.

But before we get too far from the testimony of the woman, let us be cognizant of the fact that when men shave off the hair of their heads, it too bears testimony to the eradication or rejection of the second covering and man's failure to effectively serve as a head to his wife and family under Yahshua's headship. When the woman did not abide under her cloth second covering, her spiritual position was the same as being bald; so Paul said, "you might as well shave your head." Now similarly, the man has shaved his face, giving testimony to the removal of his Head, or second covering, and his own failure as head of his family and covered spokesman for Yahweh.

This removal of a covering is a shame, even as it is a shame for the woman to shave her head. It is a shame and humiliation, even as it was in Old Testament Scriptures when removal of the beard meant shame, humiliation, and judgment. Yahweh removed the first physical covering to reveal the removal of His second covering, as well as His protection for His people. His removal of their beards was soon followed by His removal of the second spiritual covering, and thus came their judgment. It is a shame in defiance of Yahweh's word, which instructs a man to neither shave his head nor his beard. It is a shame, giving reflective testimony that a head without hair is a head without two coverings.

Of course, we are not talking about natural balding; although it speaks prophetically. Yahweh did not say a man cannot go bald. Elisha was bald. But He does say a man should not "bald" himself with razor. What Yahweh may do, man may not! And we might say here that balding, the loss of hair, is undoubtedly a consequence of Adam's sin and the curse, which we are all under. This will be considered later.

The covering of the jaw of a man holds a unique testimony in itself. In the Scriptures, the jaw repeatedly represents the idea of strength. Samson, definitely a man of strength, picked up the "jawbone" of a donkey (also a representation of strength) and slew a thousand Philistines (Judges 15:14-17). A bridle placed in the jaw of a horse controls its entire strength (James 3:3). Yahweh gives testimony that He puts the bridle, or even hooks, in the jaws of entire nations and directs their strength (Isaiah 30:28, Ezekiel 29:4, 38:4). And by way of physical structural testimony, the jaw of a man, whose strength is 50 percent greater than the woman's, is larger and more pronounced.

So why would Yahweh put a covering over this strong jaw of the man? Because man is to yield his strength under the covering and control of Yahweh! A man with an uncovered jaw portends a man who forbids to yield his strength under Yahweh's control and order. Coverings clearly denote spiritual truth, and a man with a balded, uncovered jaw or head afflicts the testimony of Yahshua's divine headship over that man. In a true sense, that man bares his strength to the world and makes himself naked – void of the covering God has given him.

Would a man go naked, removing the covering of clothing that hides the shame of sin? Does not nature, that Paul appealed to in testimony regarding the hair, teach that man is to cover his body? One and the same, the man who removes his beard makes himself naked, void of the covering Yahweh had significantly and purposefully placed there. Likewise, would a woman shave her head? As a whole – of course not! It is a disgrace to her! Then why does the man disgrace his own face and Yahweh, his head, by shaving? Man has conformed to this world and accepted its ungodly image over the testimony of Yahweh and the Scriptures. Equally, because man has been unbelieving and has conformed to this world, in the spiritual sense he too has rejected his Head. Thus, Yahweh has given him over to the testimony of unbridled strength and the forsaking of his Head and his headship as a husband and father.

Woe is the message presented by the man who shaves! And woe is the message presented by the woman when she prays or prophesies without her head covered or is balded! In testimony, equally they have both gone astray from their heads.

WHEN SWORDS ARE TURNED INTO PLOWSHARES

When the wolf dwells with the lambkin,
And the leopard lies down with the goat kid,
The hammer turns sword into plowshares,
What will become of our man-shears?

Can you imagine when the righteous of God
Rule and reign upon this sod,
That worldly ways will continue to linger
And go unnoticed to escape His finger?

Will worldly cosmetics be seen on the face
Of a righteous woman sharing His glory and grace?
Or how can one imagine wearing clothing consistent
With immodest fashion, and to righteous robe be resistant?

And of those swords that man does slay his face,
Will he continue to God's image disgrace?
The hair on his jaw God's given by plan,
Will men not forsake making woman of man?

I can't imagine a world that's no different
Than our fallen behavior – to His ways we've been distant.
For when a righteous God comes here to reign,
His will to conform will be perfect and plain.

To criticism one may contend that my concerns are external.
But to rhyme of poem I pursue to show them eternal.
For God to order will He return with a shout,
And these ways of worldly man will He soundly cast out.

It may be His order and ways I desire here on earth;
A prelude, I hope, to His second birth.
I'd rather be found to strive for the perfect,
Than be naked and altered; this world be not worth it.

So if you incline to criticize or misunderstand my external behavior,
Just keep in mind I'm preparing for the return of our Savior.
I want to be found with heart and appearance for Him,
That's why to me worldly beauty is detestable and grim!

So of my loins I'll keep covered from sight;
And modest apparel worn not too tight.
A beard is worn upon this face –
A covering to my Creator I dare not disgrace.

My wife and daughters have head covered likewise –
Authority for conversation to God, and angels not despise.
No make-up you'll find upon their face,
The beauty of God not to disgrace.

So go on worldly Christian about your way;
But there's one thing I'd like to say –
If you choose that of this world, friend thou art,

Then when swords turn to plowshare, you'll bear no part.

OTHER EXAMPLES

Before closing this chapter on coverings, let us list a few conclusive biblical examples of the severe consequences of removing Yahweh's established coverings.

- "Naked is Sheol before Him and Abaddon [or, place of destruction] has no covering" (Job 26:6). Strikingly, and of course significantly in light of this study, Yahweh's judgment and destruction is void of any covering! It is naked before Him. Judgment demands the removal or absence of a covering/atonement over it.
- We have likewise seen that when Yahweh was going to judge His people, the Moabites, or even His own Son, He first gave testimony to this judgment by warning, or symbolically showing, the removal of the covering of their beards or clothing.
- When Ham exposed the nakedness of Noah who was uncovered inside his tent, a curse was placed upon his son Canaan (Genesis 9:20-25). Yet there was a blessing upon his two other sons who respectfully covered him (verses 26-27).
- Aaron and his sons could not uncover their heads nor tear their clothes, or Yahweh would take their lives (Leviticus 10:6-7). Nor could any priest who was consecrated with the anointing oil uncover his head or tear his clothes (Leviticus 21:10-12).
- There are 22 accounts in Leviticus and two in Deuteronomy in which Yahweh forbade "uncovering the nakedness" of a family member. The consequence for this "abomination" was that they were to be "cut off from among their people."
- The clothes of an unclean leper were to be torn, his hair was to be uncovered, and he was to go about crying "Unclean! Unclean!" (Leviticus 13:45-46).
- If a man "lies with a menstruous woman and uncovers her nakedness, he has laid bare her flow, and she has exposed the flow of her blood; thus both of them shall be cut off from among their people" (Leviticus 20:18).
- The prophet Isaiah was naked (uncovered) for three years, signifying the judgment and shame to befall Egypt (Isaiah 20:1-5).
- Babylon was to experience the judgment and wrath of Yahweh as depicted in Isaiah's warning: "Remove your veil, strip off the skirt, uncover the leg, cross the rivers. Your nakedness will be uncovered, your shame also will be exposed" (Isaiah 47:1-3).
- Judah "uncovered" herself and made her "bed wide," thus necessitating Yahweh's wrath and judgment (Isaiah 57:8).
- Yahweh judged Edom and characterized it: "I have stripped Esau bare, I have uncovered his hiding places so that he will not be able to conceal himself" (Jeremiah 49:10).
- The "nakedness" of Israel was "uncovered" because of her "harlotries" with idols, and Yahweh judged her thoroughly (Ezekiel 16:35-43).
- Judah's "transgressions [were] uncovered," and Yahweh used Babylon to judge them (Ezekiel 21:24-27).

- Men in Jerusalem had "uncovered their father's nakedness," and Yahweh judged them sorely (Ezekiel 22:9-16).
- Samaria was judged by the Assyrians: "They uncovered her nakedness" and "slew her with the sword" (Ezekiel 23:9-10).
- Jerusalem "uncovered her nakedness" with Babylon, and thus she was sorely judged: "the nakedness of your harlotries shall be uncovered" (Ezekiel 23:17-30).
- Concerning Israel, Yahweh said: "I will uncover her lewdness ... and no one will rescue her out of My hand" (Hosea 2:9-13).
- Israel's iniquity was uncovered, bringing Yahweh's judgment (Hosea 7:1-2).

Thus, it can be conclusively stated that removing a covering is a reproachable act, calling for Yahweh's righteous judgment. Is it not then to man's shame and harm when men or women do not modestly cover their own nakedness? Are we not inviting Yahweh's just and wrathful judgment if we dress in such manner as to expose more and more of our nakedness? Are we not removing a covering that was given to cover our shame, not as a means to enhance "attractiveness" or seductiveness? Clothing is in fact a spiritual covering, and its removal before men, in part or in whole, is a call for Yahweh's judgment.

I was sharing with a sister in Yahshua about coverings, and she had a remarkable insight and response (which I frequently found her to possess). Concerning the issue of shame and humiliation associated with the tearing or removal of clothing as addressed in the Scriptures, her response was: "Isn't it interesting that man has a new name for humiliation – fashion!" That is a statement deserving much thought. What Yahweh establishes, man will seek to reverse. "Woe to those who call evil good, and good evil; who substitute darkness for light and light for darkness; who substitute bitter for sweet, and sweet for bitter!" (Isaiah 5:20). When removing the beard or clothing means shame, humiliation, and judgment; woe to those who conversely call it clean, honorable, attractive, or respectable.

Why is it that we have so little regard for the coverings that Yahweh has given us – clothing, a woman's veil, and hair, including the important beard on a man? Let us be wise, acknowledging His ways and infinitely higher purposes, and allow His ordained coverings to reside with the placement and purposes for which they were given. Men should wear the jaw-covering beard Yahweh placed upon them. And women should wear the headcovering He has ordained for them, so that they do not disgrace their husbands and be bald before Him and the angels. And to both men and women, you should wear clothing as a modest spiritual covering. And to all, seek not to be out from under any covering, lest you find judgment and grief accompanying in like display.

SCRIPTURE'S EVIDENCE OF COVERINGS

Poetry and prose fall far short
Of rescinding the message that the beard man not sport.

How can lines of a man contain such wisdom
Of the rhyme of heaven to counter men's contradiction?

When man does remove that identifying mark
Of headship with God, from truth doth we embark!

Oh speak ye old Scriptures who far surpass
The counsel of this poetry; unlock your wisdom, alas.

The mind of man plans his way;
And without Your wisdom, truth with razor we slay.

How can we fathom what there might be
In a simple beard-covering that you and angels see?

The jaw of a man is set strong, hard to guide.
A covering on it let be; to God it reside.

A beard on a man is more than pleasure to men:
It resides on man's jaw, of God's order portend.

Hair on the head, a beard on the jaw,
A covering for woman, oh Scriptures tell all!

Hide from us not, by favor let us see,
The excellent mercies of harmony with Thee.

Pray, let us gasp for truth with every breath we seize,
The counsel of God and not man's self-styled ease.

Let us abandon ourselves with willful disdain
For all that falls short of God's holy plane.

And open ourselves to unfathomed truth,
That in God's order there is purpose; let us not be aloof.

Disdain not, tis my humble plea,
The beard on your face; men, wear it with glee.

Consult God's word, not the affairs of mankind
Who stumble in darkness, and to truth not align.

Hair on the head, and a beard on the jaw,
Is God's unique design; from His image you draw.

And coming from heaven with no due restraint,
Is headship from God; please, His image not taint.

And now let us add from Scriptures so dear,
That in removing a covering – a covering's loss you should fear!

If you're so intent to Scriptures disagree,
Then let me explain what you'll surely see.

Let man shave beard; and why not shave head?
Wear clothes that don't cover; be immodest instead.

And women, do not wear a covering on your head.
Let your hair be uncovered glory; and submission – just shed.

Take on the world. Go ahead and be free!
But you can be sure – beyond grace you have gone, and dire consequences you'll see!

Fathers depart from their role as a man.
Mothers too busy to take child in hand.

Children resort to the image that parents,
Have given to them by their ill adherence.

"No order!," Wisdom declares, "You've sold it at market.
Traded for glammers and jangles and sparklets."

"Things that flash, for the moment to please;
And lull you to companion with pleasure and ease!"

Fail not, oh Despair; let your vengeance not lack!
The end of ourselves – let come; and with reverence we'll draw back.

I know this poet, (as poet he may be),
Only addresses the beard, but I hope with purpose you see.

It's not hair on the face that makes a man.
A man you be, but not in God's designed plan.

Let's not allow men to come short
Of all God possesses – a beard you should sport.

Hark ye old man, to yon Scriptures we bear,
With heart of obedience and face clothed with hair.

A beard is a covering. God set it as true.
Let me come quickly to point – God has a beard; so why don't you?

Chapter 4

FLESH AND SKIN

Let us now turn to another set of coverings. This chapter is presented as further enlightening evidence, a preponderance of which there is, of Yahweh's government of paired coverings and the application of a substitutionary replacement covering. This is a marvelous pair of coverings that has great and far-reaching implications in the New Testament.

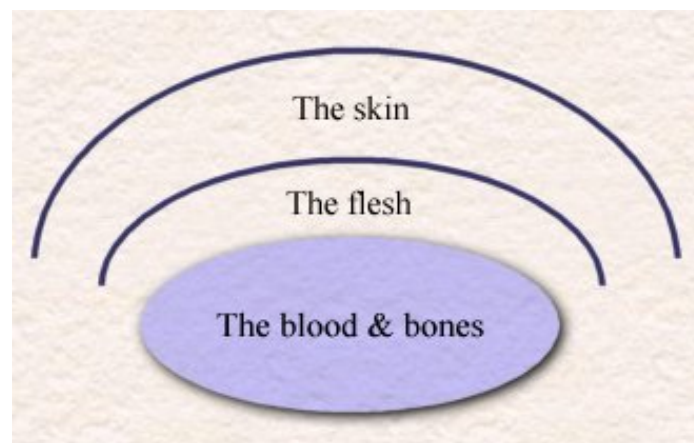
The item, or items as it is in this case, to be covered are the blood and its source, the bones. While these two are distinctly different, nonetheless they are intrinsically related; for it is from the bones and the marrow thereof that flows the blood. A life without bones is a life without blood, wherein there exists no life at all.

Bones represent government, structure, and order, which are necessary to bring forth and sustain life. Leviticus 17:11 and 14 specifically state that "the life of the flesh is in the blood"; and, "For as for the life of all flesh, its blood is identified with its life." Though we must consider the bones as a part and parcel to be covered, the most significant item that finds expression as being covered here is the blood, for in it is life. We will see more regarding this shortly.

Now that we have identified what is being covered, let us turn to a familiar account in Ezekiel 37:1-10 to identify the two coverings.

The hand of Yahweh was upon me, and He brought me out by the Spirit of Yahweh and set me down in the middle of the valley; and it was full of bones. And He caused me to pass among them round about, and behold, there were very many on the surface of the valley; and lo, they were very dry. And He said to me, "Son of man, can these bones live?" And I answered, "O Lord Yahweh, You know." Again He said to me, "Prophesy over these bones, and say to them, 'O dry bones, hear the word of Yahweh.' "Thus says the Lord Yahweh to these bones, 'Behold, I will cause breath to enter you that you may come to life. And I will put sinews on you, make flesh grow back on you, **cover** you with skin, and put breath in you that you may come alive; and you will know that I am Yahweh.'

And then the prophet spoke, "and behold, sinews were on them, and flesh grew, and skin **covered** them" The two coverings we find over bones and the blood are – first, the flesh, and second, the skin.



For the sake of maintaining an identity and relevance with the other paired coverings thus far addressed, let us briefly note that the removal of the second covering equally has grave and adverse affects on the covered. Even as the other second coverings were vital to the continued life of the covered, so the skin is a vital covering of the flesh and the entire body. If the skin is cut or removed, then a terrible judgment comes upon the flesh and blood, depending upon the degree of the removal of this second covering.

The existence and significance of these two coverings in the Old Testament are substantial. Repeatedly they are mentioned together in the atonement ceremonies (Leviticus 4:11, 8:17, 9:11, 16:27; Numbers 19:5). This atonement, which we have already mentioned, was for covering the Israelite's sins – "atonement" meaning, "covering." Judgment was required when they sinned; thus, Yahweh gave them a means whereby they obtained forgiveness by the death of a sacrificial animal. Judgment must fall when sin occurs; and to judge, coverings must first be removed. And they were!

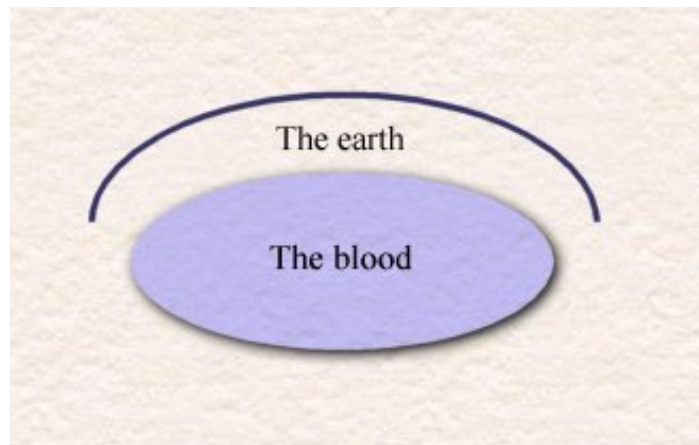
The coverings of the blood – the flesh and the skin – were cut and the blood was poured out. This cutting was the judicial uncovering of the animal. Now uncovered, substitutionary judgment took place in its death on behalf of the one who brought the offering (preceded, of course, by laying their hands on the head of the sacrifice). With the judgment now effected by its death, the two coverings were removed outside the camp and consumed by fire. Not only were the coverings removed, they were entirely destroyed by fire.

Now that we have seen these two coverings and the great significance of their removal as a necessary part of sacrificial atonement, let us examine this further to see and confirm the important aspect of a substitutionary covering. Remember, these substitutionary coverings from our other examples included not only the woman's headcovering, but also the ozone layer, clothing, atonement money, and the cloth of pure blue. In the example we are considering now, would it surprise you that the blood also possessed a substitutionary covering equal to the other examples? Remember, blood requires a covering; and when it is uncovered, judgment is required.

To prevent judgment for the routine shedding of blood, Yahweh established a substitutionary covering. Interestingly, the substitutionary covering He called for was the same substance from which the other two coverings were formed – the dust of the earth. In the same instruction where Yahweh states that the "life of the flesh is in the blood," and that it is "the blood by reason of the life that makes atonement," He also gives the following substitutionary covering instruction for spilled blood:

"So when any man from the sons of Israel, or from the aliens who sojourn among them, in hunting catches a beast or a bird which may be eaten, he shall pour out its blood and **cover** it with earth" [Leviticus 17:13].

The substitutionary covering for blood that averted Yahweh's judgment for the removal of the coverings of the animal was the dust of the earth. The earth covered the life of the animal as a replacement for its skin.



You might think: What difference does this make? A lot to Yahweh God and the angels, as it specifically applied to the important matter of coverings and the judicial consequences of their removal. For example, in Ezekiel 24:7-9 Yahweh significantly warned the "rebellious house" of Jerusalem:

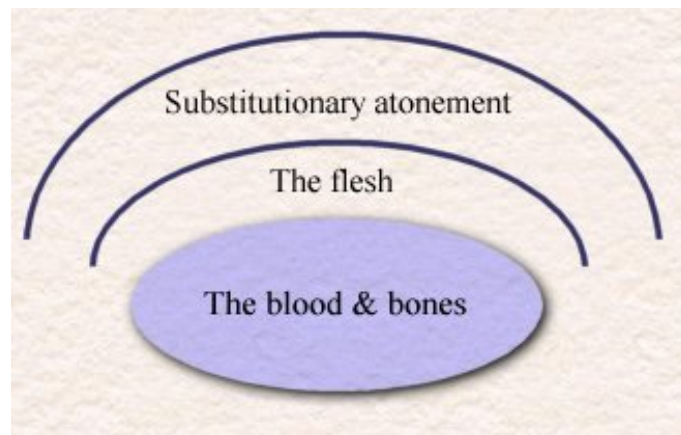
"For her blood is in her midst;
 She placed it on the bare rock;
 She did not pour it on the ground
 To cover it with dust.
 That it may cause wrath to come up to take vengeance,
 I have put her blood on the bare rock,
 That it may not be covered."
 Therefore, thus says the Lord Yahweh,
 "Woe to the bloody city!"

Yahweh was judging Jerusalem, and to present the case of that judgment, He referred to the law of the covering of blood. Through the uncovered blood, He was showing the uncovered state of that city because of their rejection of Him and His ways. Thus, Yahweh said they were uncovered! And because they were uncovered, they were to be judged. The uncovered blood represented the case for the uncovering of the people, which resulted in their judgment. Similarly, will Yahweh judge this nation or the church or women and men today because they are uncovered physically? Clearly, their uncovered state, like the uncovered blood here, is overt evidence of an underlying like uncovering, both of which portend and call for judgment.

Yahweh said that because Jerusalem had placed her blood "on the bare rock" and did not try to cover it (i.e., her sins were committed openly without any attempt to change or atone for them), then He would put "her blood on the bare rock, that it may not be covered." This is the same truth regarding the woman's headcovering and clothing: one, because the dust likewise represents a substitutionary covering; and two, in like manner this nation and the church have performed unclean deeds that deserve Yahweh's judgment. Thus, because this nation and the church have uncovered themselves before Him, Yahweh has in like testimony uncovered them, evidenced by the woman's rejection of the substitutionary headcovering and modest clothing. Yahweh God has equally placed our blood on a rock and blinded our eyes to the relevance of coverings – not allowing us to see the headcovering's relevance, as well as that of clothing and the beard. Both this nation's and the church's blood is on a rock, and few, very few, are finding the substitutionary covering of the woman's headcovering and hiding or covering the shame of their nakedness.

Now let us briefly point out a second substitutionary covering over blood. This additional example further shows the relevance of a substitutionary covering, and blood is unique in that it can be substitutionally covered in two ways. Again, the uncovering of blood – removing it out from under the coverings of the flesh and skin – required judgment. Thus, when a woman was in her menstrual period, her exposed blood called for judgment. And not only did she become "unclean" by her blood, but anyone who touched her or anything she touched, sat upon, or laid upon became unclean for a period of time. To atone for the blood which she shed, she had to take two turtledoves, or two young pigeons, to the priest as sin and burnt offerings (Leviticus 15:19-30). These sacrifices became the legal substitutionary covering for her uncovered blood.

There are two other examples of substitutionary coverings over blood – substitutionary atonement made for the blood shed during the birth of a child (Leviticus 12), and to remove the guilt of shedding innocent blood (Deuteronomy 21:1-9). Each of these reveal that in addition to the dust as a substitutionary covering, substitutionary atonement by the death and sacrifice of another served likewise to cover exposed blood.



It is worth noting here again before moving to the next section the absence of the coverings over the blood within the temple ceremonies, in contrast to an animal killed outside the temple. In fact the coverings, as we have seen, are even removed outside the camp and burned. The complete removal and absence of coverings in the temple practices speaks loudly of what was taking place – the substitutionary judgment of the people's sins.

THE JUDGMENT OF YAHSHUA

Let us now move on to the judgment of Yahshua, and see how this same pair of coverings found unique legal expression and fulfillment in His life. Indeed, Yahshua's judgment as our atonement/covering for sins was a governmental matter, and was accomplished entirely under the law of coverings. To fully grasp this truth, we must go back into the Old Testament and look at yet another comparable pair of coverings.

In the temple, there were two veils, or coverings, over the way into the Holy of Holies – the veil/covering into the Holy place, and the veil/covering into the Holy of Holies. Once a year the blood of a sacrifice animal was brought

into the Holy of Holies (along with the incense which would cover the altar while the priest was in there) and sprinkled on the mercy seat to atone for the unintentional sins of the people (Leviticus 16, Hebrews 9:7). This sprinkling of blood, of course, looked to the work of Yahshua and His atonement for sins. In this regard, it is important to note that the sprinkled blood present in the Holy of Holies was indeed covered by two veils, picturing the flesh and the skin over the blood/the life.

We are clearly told in Hebrews 10:10-20 that "we have confidence to enter the Holy place by the blood of Jesus, by a new and living way which He inaugurated for us **through the veil, that is, His flesh**" Of what significance was it that Yahshua's flesh was pictured by the veil? Great in every regard!

We have already seen in the Old Testament that the flesh and skin are two vital coverings over the blood. And anytime blood was spilled, it had to be covered with a substitutionary covering, otherwise the exposed blood called for judgment. Thus, the shedding of Yahshua's blood was an uncovering of life that demanded judgment, which He took for us. Yahshua fulfilled the judgment of sins for us by His shed blood as a substitutionary sacrifice, a substitutionary covering.

Furthermore, a dramatic testimony of this judgment took place in the temple, at the culmination of His own suffering and death! We are told in Matthew 27:51 that upon Yahshua's death, "the veil of the temple was torn in two from top to bottom." As we are told in Hebrews 10:20, this rending of the temple veil was like testimony to the rending of His own flesh in order that judgment might be fulfilled. His flesh was rent, His blood spilled; and in like testimony, the temple veil was split. Judgment was thus required and fulfilled as Yahshua's own blood was sprinkled on the mercy seat of heaven before Almighty God, and atoned for us. Judgment was required, carried out, and fulfilled in Yahshua's suffering and death.

But actually, His judgment, as it related to the matter of being uncovered, was demanded not on one account alone, but on at least three accounts. First, we are told that His beard was plucked out, or removed – one uncovering. Also, they removed His clothing – a second uncovering. And finally, they scourged Him, tearing His flesh and uncovering His blood, and then on the cross pierced His side and His blood flowed out uncovered on the ground – a third uncovering. Three testimonies demanded judgment, and judgment was wholly fulfilled, once for all!

Yahshua came under the law to fulfill the judgment and atonement of sin in His own flesh covering: "For Christ also died for sins once for all, ... having been put to death in the flesh ..." (1 Peter 3:18). But His atonement of sin by the rending of His flesh and the fulfillment of the requirement of the law in no way cancels the law of coverings for today. In fact, it establishes it as a law of continuing immense relevance. Most importantly, it is under this ongoing law of coverings that we continue to find our own forgiveness. We can thus rejoice in that law that brings our forgiveness and seek its application wherever required by the Scriptures, gladly proclaiming – we are covered.

Much, much more could undoubtedly be written on this matter of the flesh and skin being coverings of the blood, but we will let it suffice by revealing one more noteworthy example of the relevance and application of these vital coverings.

ALTERING A COVERING

It is interesting how understanding on one passage or principle from the Scriptures links one to understanding other truths. In this matter of the covering over the blood, it becomes evident why Yahweh commanded the Israelites to not make cuts in their skin. By doing so it is clearly evident that they were uncovering their blood and thus calling for their judgment. Let us briefly look at this, allowing some succinct comments.

"You shall not round off the side-growth of your heads, nor harm the edges of your beard. You shall not make any cuts in your body for the dead, nor make any tattoo marks on yourselves: I am Yahweh" [Leviticus 19:27-28].

Notice that both shaving the sides of one's beard and cutting the skin have to do with removing a covering, and thereby calling for judgment. When one understands Yahweh's divine principle of coverings, it becomes evident

why neither of these practices were allowed – they bring judgment. Also, we might digress here for a moment and ask: Why do you think Yahweh did not allow tattoos on the skin? Is it not that a person's skin is a covering of great spiritual significance, and as a part of His divine governmental purpose thereby belongs to Him? What if the Israelites covered the tabernacle with a circus tent? Did not Yahweh give the specific design? And concerning the incense which we have seen is likewise a covering, was He concerned about it, or did the priests have a right to alter it and bring in any incense? Absolutely not! In Exodus 30:9 Yahweh warned: "You shall not offer any strange incense on this altar"

We know what happened to those who offered strange incense, or "fire," before Yahweh. In Leviticus 10:1-2 we read: "Now Nadab and Abihu, the sons of Aaron, took their respective fire pans, and after putting fire in them, placed incense on it and offered strange fire before Yahweh, which He had not commanded them. And fire came out from the presence of Yahweh and consumed them, and they died before Yahweh." Why did he kill them? Because they altered the covering of incense, thus calling for judgment.

Do you now see the importance of not altering or putting your own design or tattoo on Yahweh's covering? Your skin belongs to Him! And may we add – women, don't tattoo your face either. Oh, you say, I would never place one of those ugly tattoos on my face! But don't you? What do you think make-up is? Is it not also altering the covering of the skin which Yahweh has given you? What is the difference between the coloring of a tattoo and the coloring of makeup? The only difference is one is permanent and one is not. Both of these "tattoos" result in altering, or putting "strange fire," on your face.

If you paint your eyes ladies, you follow in the ways of Jezebel who "painted her eyes and adorned her head" just before being pushed out her window and falling to her death under the hoof-beat and wheels of Jehu's chariot (2 Kings 9:30). Equally, you are following in the ways of the inhabitants of Jerusalem who were sent into bondage in Babylon. Yahweh declared to this rebellious people: "Although you decorate yourself with ornaments of gold, although you enlarge your eyes with paint, in vain you make yourself beautiful; your lovers despise you; they seek your life" (Jeremiah 4:30). In Ezekiel 23, Yahweh equally told the inhabitants of Jerusalem that since they desired the ways of the Babylonians, He would send them into captivity in Babylon. Likewise, Christians have sought the ways of the world, and they too have been turned over to the world's captivity. These are the Scripture's two examples of women painting their faces; and these are the two you follow if you paint your face.

Wearing makeup should have the same repulsion as wearing a tattoo. And even today, the church shames the covering of Yahweh and paints pictures on the faces of young children. Are they not also a tattoo, even though a temporary one? The skin of a man or woman is a spiritual covering designed specifically by Yahweh God, being of great significance to Him; and we have no right nor are we showing spiritual wisdom when coloring or altering it. Leave the skin alone! It is Yahweh's divine, designed spiritual covering! There is nothing wrong with natural coloring in skin, or even the absence thereof. Yahweh designed the face naturally. We do wrong in tattooing and altering His design.

Peter tells us we are living stones, "being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5). We are likewise told in Exodus 20:25 and Deuteronomy 27:5-6 that when building an altar of stones on which to make sacrifices unto Yahweh – "you shall not wield an iron tool on them. You shall build the altar of Yahweh your God of uncut stones." It was right to build an altar of stones for a sacrifice; they just could not take the tools of man and fashion the stones according to man's design. Likewise ladies, you who are the "living stones" who desire to "offer up spiritual sacrifices acceptable to God," why would you wield your tools and alter the living stone Yahweh has fashioned? He has made you according to His design – a design He saw appropriate and fit as a living stone for His spiritual altar. And men, put down the tool used to alter your face. Let the beard that Yahweh placed on your jaw have its rightful place as well.

And one final compelling word on this. It is most striking that the word "cosmetics" is from the Greek word – "kosmos." What is kosmos? It means "world," and is used by Peter to speak of "worldly garments" that women are not to wear (literal of 1 Peter 3:3). Cosmetics are likewise forbidden worldly adornment, clearly evidenced by their very name. Furthermore, it is with equal telling significance that the largest direct sales marketing company is Avon. Their main product is cosmetics. And like the revealing word, "cosmetics," or worldly, it is quite significant and revealing that "Avon" is the Hebrew word for "iniquity"! Cosmetics are indeed the vain and usurping iniquity of women.

Now back to this matter of cutting the skin. To the priests Yahweh commanded:

"They shall not make any baldness on their heads, nor shave off the edges of their beards, nor make any cuts in their flesh. They shall be holy to their God and not profane the name of their God ..." [Leviticus 21:5-6].

Note again the grouping of these coverings – hair on the head, hair on the jaw, and do not cut the flesh. All three are coverings which when removed or cut required judgment.

"You are the sons of Yahweh your God; you shall not cut yourselves nor shave your forehead for the sake of the dead. For you are a holy people to Yahweh your God; and Yahweh has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth" [Deuteronomy 14:1-2].

The second of these two sentences is very interesting. If one quoted the second sentence by itself and asked a person to guess what it applied to, who would guess cutting yourselves or shaving your forehead? But we know that Yahweh is a God of coverings, and He wants His people covered.

What happens when the skin is cut and blood uncovered? We have learned that if the substitutionary covering of the dust of the earth or an atonement sacrifice was not applied to the blood, then judgment was required. In 1 Kings 18:28 we see a vivid example of uncovered blood and resulting judgment. The prophets of Baal were in a frenzy trying to get their god to come down and consume their offering with fire, while Elijah stood by and heckled them. "So they cried with a loud voice and cut themselves according to their custom with swords and lances until the blood gushed out on them." Ugh-oh! That was a mistake! They got God's attention all right, but it was the wrong god, and it was the wrong signal. This gushing blood spoke one thing to the one true God – judgment! They were legally uncovered and judgment fell squarely upon them. After Yahweh clearly demonstrated Himself in Elijah's sacrifice, He called judgment due. In verse 40 we read: "Then Elijah said to them, 'Seize the prophets of Baal; do not let one of them escape.' So they seized them; and Elijah brought them down to the brook Kishon, and slew them there." Judgment was called for – judgment was effected!

Additionally, concerning uncovered blood and its demand for judgment, in Matthew 23:35 we read: "upon you [Jerusalem] may fall all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah" This blood of Abel is the same which cried to Yahweh: "The voice of your brother's blood is crying to Me from the ground" (Genesis 4:10). Uncovered or unatoned blood demands judgment. For the sake of the righteous blood of the prophets, Yahshua declared to Jerusalem that the city would be "left to you desolate" (vs. 38). This was fulfilled in 70 AD with the invasion of Rome. Judgment for all the shed blood of the prophets was called due on the generation of Jews who rejected Yahshua. Less than 40 years after His crucifixion, Jerusalem fell under Rome's severe judgment and it was left desolate. The uncovered blood of the prophets demanded the Jew's judgment.

In closing this section on the coverings of the flesh and skin over the blood and bones, let us add one final comment and observation. Yahweh made a covenant with Abraham, an everlasting covenant that we benefit from today. Where was this covenant sealed, but in the flesh of Abraham through circumcision. Yahweh told Abraham: "thus shall My covenant be in your flesh for an everlasting covenant" (Genesis 17: 13). Yahweh's covenant with Abraham was to be an everlasting covenant in his flesh, covering his blood, or life, for generations to come; until finally, the Son of God should come and in His own flesh, fulfill and complete the promise. Yahweh is a God of coverings, and He significantly identifies His covenant with the covering of the flesh. We do well to recognize, honor, uphold, and enact these vital, relevant coverings today – beginning with the covering of Yahshua, and including the beard, headcovering, modest dress, and skin with no make-up/tattoos.

Chapter 5

GLORY

When examining this matter of headcoverings, one can approach its truth from two basic aspects. First, as we have sought thus far, one can consider the matter of headship: Yahweh is the head of Yahshua, Yahshua is the head of the man, the man is the head of the woman. From this headship we see that, governmentally, the woman is to have "authority on her head," or the right to speak to her head's Head, and thus needs to wear the cloth headcovering when praying or prophesying.

There is a second important aspect whereby we can, and should, consider regarding this matter of coverings. This is relative to Yahweh's will concerning His glory which He assigns to His created. We want to look now at this significant truth, and after laying some important groundwork, relate it to Paul's statement that "it is a glory" to the woman to have long hair. If we want to know what Yahweh would have the woman to do with this glory that is given to her, we must consider what His will is concerning our response to His glory. Once we understand this, we can even further understand why Paul said for the woman to either cover her head or cut off her hair.

But first, let us look at Yahweh's plan in general for His glory – for all glory comes from Him – and then consider glory as it relates to coverings. It must be said here though that our first step in this consideration has to be a negative one. We first need to see the consequences of failing to give Him the glory.

Isaiah 4:5 gives a very descriptive and important statement as to Yahweh's plan concerning His glory: "**For over all the glory will be a covering.**" All glory comes from Yahweh, and is to be given to Him. In Isaiah 42:8 and 48:11, He plainly, firmly, and significantly states: "I will not give My glory to another." Because we are His creation, that glory may rest upon us or be assigned to us; but ultimately, it is to be returned to Him. In fact, we see that when it is not willingly returned to Him, but rather claimed as a product or fashion of the created rather than the Creator, the consequences are death and judgment. Consider these examples:

- When King Herod stood before the people, they cried, "The voice of a god and not of a man!" And immediately an angel of the Lord struck him **because he did not give God the glory**, and he was eaten by worms and died" (Acts 12:20-23).
- In the seven plagues of Revelation, "the fourth angel poured out his bowl upon the sun; and it was given to it to scorch men with fire. And men were scorched with fierce heat; and they blasphemed the name of God who has the power over these plagues; **and they did not repent, so as to give Him glory**" (Revelation 16:8-9).
- Two examples unfold quickly in Daniel. First, in chapter 4 King Nebuchadnezzar is found proudly declaring after Daniel's warnings, "Is this not Babylon the great, which I myself have built as a royal residence **by the might of my power and for the glory of my majesty?**" While the word was in the king's mouth, a voice came from heaven saying, "King Nebuchadnezzar, to you it is declared: sovereignty has been removed from you, and you will be driven away from mankind, and your dwelling place will be with the beasts of the field. You will be given grass to eat like cattle, and seven periods of time will pass over you, until you recognize that the Most High is ruler over the realm of mankind, and bestows it on whomever He wishes" (Daniel 4:30-32).
- Second, one would think an observant and discerning son of the king would learn from this terrible and surely disturbing condition of his father, King Nebuchadnezzar. But in chapter 5 of Daniel, King

Belshazzar is given the writing on the wall. He calls in Daniel, who reminds him – your father's "heart was lifted up and his spirit became so proud that he behaved arrogantly, he was deposed from his royal throne, and his glory was taken away from him. ... Yet you, his son, Belshazzar, have not humbled your heart, even though you knew all this, but you have exalted yourself against the Lord of heaven. ... But the God in whose hand are your life-breath and your ways, **you have not glorified**. ... That night Belshazzar the Chaldean king was slain."

Yahweh will not give His glory to another. King or pauper, we are the created and are wholly a product of His design. He plainly states in Isaiah that "over all the glory will be a covering." Considering these two truths, we are herewith disposed to raise the question: **Since coverings are assigned in the four examples we studied in Chapter 3, do we find a glory that is being covered?** The answer to this important question is clearly – yes! Let us examine all four pairs and see what the Scriptures reveal concerning the presence of Yahweh's glory.

THE GLORIOUS FIRST COVERING

We will begin with our first example – the earth. Recall there are two coverings over the earth. The first covering is the waters of the sea and the clouds. These combined were then covered by the second covering, the firmament, which was removed and replaced by the substitutionary covering of the ozone layer. One might think that the object being covered would possess the glory, but what we find to be the case in every example is that **the first covering is endowed with glory**. And this glory, according to Scriptural patterns and the statement found in Isaiah 4:5, requires that "over all the glory will be a covering." Thus, the glory-assigned first covering is covered by the second covering.

The first water covering over the earth possessed His glory. Psalm 148:13 declares: "His **glory** is above [or, over] earth and heaven." The glory over earth is clear. This glory is in the water of the seas over the earth. But what is this glory above heaven? We find from the Scriptures that the atmosphere is the first of three heavens. This is where the birds fly (Genesis 1:20, et al), where heaven is often translated "sky," where the air we breath exists (Matthew 6:26, etc.), and where the clouds form (Psalms 147:8, 57:10-11, etc.). The second heaven is the vast universe of stars and constellations (Genesis 15:5, 22:17, etc.). And the third heaven is where Yahweh abides. "His glory," spoken of in Psalm 148:13, "is above [or, over] earth and [the first associated] heaven." Thus, this glory associated with the earth is seen in the first covering over the earth – the waters over the earth and the clouds above. This identification of the sea and clouds as glory is affirmed in that Yahweh's glory often appeared as a cloud (2 Chronicles 5:13-14). Over this glorious covering, above the waters and the clouds, is thus the second substitutionary covering of the ozone layer – "over all the glory will be a covering."

Let us go to the second example. Our soul and spirit is covered by the first covering – our body. And the second covering – the original splendor and light of Yahweh – was replaced by the substitutionary covering of clothing. Again, we will see a glory assigned to this magnificent creation of Yahweh, the intricate human body, the first covering.

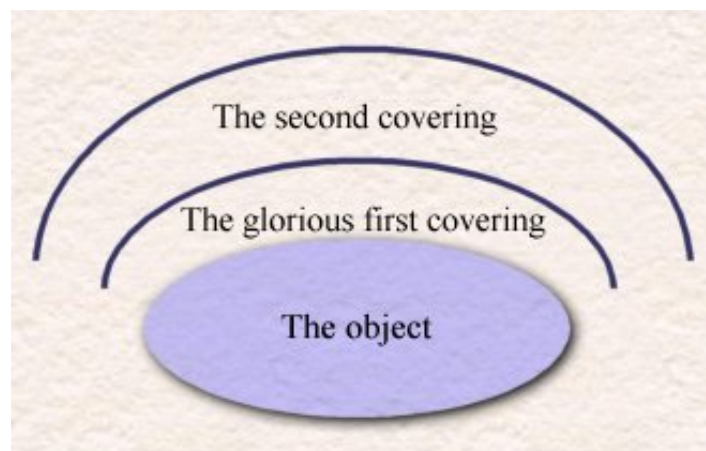
This magnificence, however, is severely tarnished since the fall. Though it possesses a remnant of glory, it does not compare to the glory to be given through its replacement with a glorified incorruptible body born from above. In 1 Corinthians 15:40 and 43, we read: "There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and **the glory of the earthly** is another. ... it is sown in dishonor, it is raised in **glory**; it is sown in weakness, it is raised in power." This waning glory we possess in our body, like the diminishing glory from Moses's face, still, however, must be covered. The glory of man must, of necessity, be covered by the second substitutionary covering – clothing.

We now proceed to the third example of the subject four. The first covering over the ark of the covenant – the mercy seat – equally possessed Yahweh's glory. Hebrews 9:5 states: "And above it [the ark of the covenant] were the **cherubim of glory** overshadowing the mercy seat." And of course, then the incense served as the second covering over the glorious mercy seat.

Now for the fourth example – the tabernacle. But may we say first, it is most significant that upon examining the Scriptures, in all four of these examples, without exception, a glory is assigned to each of the first coverings! One might think that it would not be so consistent, except for the fact that Yahweh does have a truth, or pattern, here that has an important message for our benefit and instruction today.

In keeping with the previous three examples, we should equally find that the first covering over the tabernacle – the tent – possessed Yahweh's glory. This, of course, would then require the second covering, the cloud by day and the fire by night. What then do we find? Exactly as we would suspect: "And I [Yahweh] will meet there [at the doorway of the tent of meeting] with the sons of Israel, **and it shall be consecrated by My glory**. And I will **consecrate the tent** of meeting and the altar" (Exodus 29:43-44). The tent, the first covering, was consecrated with Yahweh's glory, necessitating the second covering of the cloud and fire.

So now we have it. With amazing consistency the first covering possesses a glory that demands to be covered by the second covering. Why is this so? Possibly because Yahweh watches over His glory and will not share it with anyone. Whatever the reason, we see a consistent pattern – **the primary object is covered by the first covering which possesses glory, and the glorious first covering is covered by a second covering which, when removed, produces judgment and is replaced by an interim substitutionary covering.**



Before we move on with this study of glory, let us briefly add two additional examples where Yahweh's glory temporarily rested upon an object, likewise eliciting a covering. The first one is in Exodus 24:16-17: "And the **glory** of Yahweh rested on Mount Sinai, and the cloud covered it for six days" Yahweh's glory on Mount Sinai required a covering – a cloud. Then ten chapters later we find Moses returning from his final visit with Him on the mountain: "And it came about when Moses was coming down from Mount Sinai ..., that Moses did not know that the skin of his face shone because of his speaking with Him" (Exodus 34:29). Because of this "**glory** of his face," as Paul called it in 2 Corinthians 3:7, Moses covered the glory when he stood before the people (Exodus 34:33-35). We encounter here then two further examples of glory being covered.

THE GLORY OF HAIR

There exists a lot of confusion, misapplication, and widespread lack of understanding over this next significant testimony. The reason for this is that if one examines a solitary scripture apart from the rest of Scripture, it becomes a matter of one's own interpretation, which, of course, is forbidden by the Scriptures (2 Peter 1:20).

To understand the next scripture, it is best accomplished by a comparison with other relevant texts on the same matter. And this is exactly what we have accomplished by our study up to this point in this section on glory. We have laid the groundwork so as to establish a basis for understanding exactly what is being proposed when the subject of glory is addressed. **One cannot understand the issue of the glorious woman's hair without understanding Yahweh's laws and patterns for covering His glory.** And the entire argument of the need for the

woman to wear a headcovering could rest solely on this unfolding truth. Therefore, you will want to read this carefully. Now for the scripture in question.

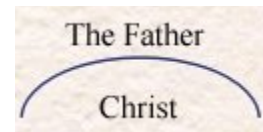
In 1 Corinthians 11:14-15 we read: "Does not even nature itself teach you that if a man has long hair, it is dishonor to him, but if a woman has long hair, **it is glory to her?**" It is most important to remember that when we speak of hair, we are speaking of a legal covering. It is both a head-covering for the man, as well as for the woman. Thus we see once again that hair is the glorious first covering that demands a second covering.

For the man, verse three of 1 Corinthians 11 tells us that Yahshua is the head, or covering, of the man, while the man is the head, or covering, of the woman. Verse seven also tells us that in this headship line the man is the glory of God, and his glory is covered by Yahshua; while the woman, who was created out of the man, is the glory of the man, and her glory is covered by the man. Then finally, in verse 15 we read that the glory of the woman is her long hair, thereby equally demanding a covering.

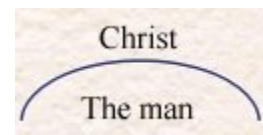
Now let us put together what we have learned. Yahweh has assigned a glory to the woman's long hair. We have learned that glory always rests in the first covering, and this is once again exactly the case with regard to the woman's long hair. And, as we have learned, this glorious first covering demands the presence of a second covering. Therefore, when the woman goes before or speaks on behalf of Yahweh, she must have the second substitutionary covering on her head, covering her glory. This is a soundly established, clear, and concise truth deserving our acknowledgment and application. The cloth headcovering is the substitutionary second covering that covers the glory of her first covering – her hair.

Let us present this more clearly and directly. We find here a very important pattern that should cause every uncovered woman to seriously consider her uncovered state. We know that:

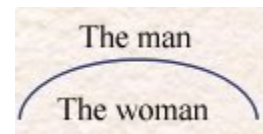
The glory of the Father is Yahshua (John 17:24, James 2:1), and the Father covers Him.



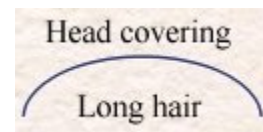
Likewise, the glory of Yahshua is the man, and Yahshua covers him.



Then the glory of the man is the woman, and the man covers her.



Finally, the glory of the woman is her long hair, and yes, the woman too should clearly cover her hair, her glory, consistent with the entire headship line.



Please read this next statement carefully. What could be more relevant to this truth than when Paul wrote: "For if a woman does not cover her head, let her also have her hair cut off" (vs. 6). If a woman is not going to provide the vital second covering, then as instructed, she should remove the first covering bearing the glory. **Thereby, when her first glorious covering (her hair) is absent, there is nothing testifying of the need for the second covering.** "But," Paul adds, "if it is disgraceful for a woman to have her hair cut off or her head shaved [and it is], let her cover her head."

Women, the glory of Yahweh is clearly in your hair; therefore, cover it when you go before Him, even as a priest was required to cover his anointed head. Your husband cannot cover his hair since Yahshua is his head, his covering. If you are not going to cover your hair, then obediently shave your head to remove the testimony of the need for the second covering (which, of course, you cannot do). I hope you understand this very important truth. (More on this subject of glory in Chapter 8.)

We next want to look at the extent to which the woman's head is to be covered. What does a truly Biblical headcovering look like? What is its purpose, or what is it to accomplish? Is a little doily sufficient? To what extent should the woman's headcovering cover her glorious hair? Before we address these practical questions, let us pause for an instructive poem.

LET GLORY BE COVERED

Come now ye created, consent unto me,
And I'll tell you of glory that be not assigned by thee.

For glory is given by God from above.
Tis not ours to be altered by passion or shove.

In work of day six God fashioned the man,
His image and glory Paul tells was His plan.

Then came the woman, from the created she be;
Not in image of God, but glory of created was she.

The glory we find on this one so fair,
Is not in her headship but in her long hair.

All glory is to be covered, we read in God's Word,
The man's under Yahshua, the woman's under cloth, not observed.

And the glory that God has given to the man
Should nary be subverted, but in keeping with His plan.

For careful should be the woman chaste and discreet,
To not fashion herself for man's glory compete.

Cosmetics, for one, attractive their purpose to be,
Should wholly be rejected, for its the man God intended to see.

The woman, I fear, from beginning has sought lead;
So conscious women should be, to let husband precede.

Precede in appearance. The glory of God – let him stand.
And let the woman cover her glory; taking cloth and not cosmetics in hand.

WHAT IS A TRUE HEADCOVERING?

This matter of the extent of the woman's headcovering had been a long-standing sincere question for our household. The decision to cover our lady's heads was only the beginning. Then one asks: How much of the hair is to be

covered? Is the covering only a head-covering, or also a hair-covering? There was a time when our girls put their hair up and kept it under the covering. Then we concluded that if the hair is a "wrap around," it should function as such, so the girls wore their now-long hair down, extending beyond the covering. What was right? Yahweh certainly would have an answer to our sincere questions. Proverbs 25:2 says: "It is the glory of God to conceal a matter, but the glory of kings is to search out a matter." God has concealed in His Word the answer to all our questions, if we will only search them out. Our ladies did not cover their heads out of a tradition, and we did not want to use a select covering provided by tradition. Our question was: What do the Scriptures teach on this important issue? This was to be our guide and our standard.

To answer this, there are no specific commandments on the headcovering's extent. That is why headcoverings vary so much. So what can we find if we are to know the "glory of kings" by searching out this matter? Guidance is best and most assuredly acquired by studying this question from the known truth that the hair of the woman is glory. What is the woman to do with this glory she has been given? The most direct answer to this question is Isaiah 4:5: "For over all the glory will be a covering." Thus, the woman should cover all of her hair.

This is indeed a succinct and direct answer, but does it mean that not a hair can show? The best way to answer this question is to see to what extent the other corresponding second coverings covered each first glorious covering. Quite simply, how Yahweh covered the other glorious first coverings will reveal how the woman is to cover her hair.

In the first set of coverings, unquestionably the firmament thoroughly covered the earth. The ozone layer replacement covering is almost equally thorough, with exception to the remote ozone hole environmentalists are concerned about. The splendor and light of Yahweh over the bodies of Adam and Eve certainly wholly covered their pre-fall bodies; and clothing likewise is to be a thorough covering in keeping with the robes to come which will cover to our feet. But as with the ozone layer, there are some areas of exposure – the face, hands, and feet.

The cloud of incense over the mercy seat is a less descriptive covering, but undoubtedly must have essentially filled the enclosed room and provided a rather complete covering. And the substitutionary blue cloth surely covered the ark and mercy seat in a most thorough fashion. And fourth, the cloud by day and fire by night assuredly provided a more than adequate covering over the tent. The Hebrew word "kasah" or "cover" used to describe both of these clouds was also translated as closed, clothed, conceal, engulf, hide, and overwhelm. These clouds closed, clothed, concealed, engulfed, hid, and overwhelmed the tent and the mercy seat. During the transport of the tent, it was folded away and the atonement money became the sole legal covering.

When examining these four examples, it seems that the original coverings totally covered, while the replacement coverings had, or have, some openings. This may be a testimony that they are coverings following and consequential to a state of sin. Of course the woman's headcovering is likewise a replacement covering. And yes, we too exist in these bodies of sin. Thus, it seems that the secondary coverings allow for some small amount of exposure.

To further searchingly draw from these four examples, we note that the second coverings were established from Yahweh's perspective. The firmament, the incense, and the cloud covered each covering from His heavenly view, but allowed man to either wholly or partially view the first covering. What can this rightfully speak to us? That the covering is for Yahweh God.

This same truth is evidenced in the woman's headcovering. Paul tells us that it is for the angels, Yahweh's ministering spirits sent from Him. Since the headcovering is for Yahweh God and His angels, and since in these examples man partially viewed the first glory, a woman's headcovering may be worn where man, in a horizontal view, might indeed see some of her hair, but is generally covered before Yahweh. Thus, from both of these perceptions, from a practical standpoint we can conclude that if some of the frontal hair is showing, this would probably not be excessive, especially since covering the face is an ominous act. And if a man can see the woman's hair beneath her covering, this still follows the pattern of the four examples. However, hair that gainfully extends out beyond the covering of a limited head-only covering (e.g., a doily, small scarf or cap, or bandana) is not sufficiently covered.

Who would want to or who could live on an earth that was only partially or slightly covered by an ozone layer? To make the point: Who could survive a doily ozone layer? The shame of less clothing is unfortunately less offensive

than in times past. Some modest women would not think of wearing shorts or a skimpy swim suit, yet their headcovering is equally immodest. And what Levitical priest would have chanced entering the Holy of Holies if the coals in the firepan were reduced to ash and about to grow cold? And if the cloud over the tent began to break up and the pillar of fire go out, what Israelite in the wilderness would not have become gravely concerned? Yet today, the headcovering (in keeping with the condition of the church and this nation) is most frequently removed or reduced to fashion, or to tradition, and is often a less than sufficient effort to scripturally cover the woman's head and hair.

What we have examined here is the guidance our family found from the Scriptures. Most Christians who cover their heads have only to go by what they think, or by other's opinions, or frequently by traditions. However, it is far better if we not become "opinion-aided," but be like the Bereans, who "were more noble-minded," and examine the Scriptures to see whether these things are so (Acts 17:11). When Yahweh gives us instruction as He did in 1 Corinthians 11, it is from His very nature and ways and government that He speaks. Thus, we can be certain that also in the Scriptures will be the patterns for that instruction that are based upon His ways.

"There is nothing new under the sun"; therefore, the pattern for the woman's headcovering is not new either. Its application, purpose, function, and thus general design will be found in the Old Testament, even as we found the truth and purposes of the woman's headcovering when we studied there Yahweh's examples of coverings and the covering of His glory. And unless the pattern of the woman's headcovering fulfills the pattern of the Scriptures, then it is only an opinion of man, even if it be a long-standing tradition. We must pass beyond the opinions and traditions of others and adequately cover the glory of the woman's hair according to the examples and pattern given to us in the Scriptures, and according to the Scriptural guidance, "over all the glory will be a covering."

The Covering and Headship

Someone may still dispute here and say: "This matter of the hair-covering is irrelevant. All that is necessary is a head-covering. As long as the head is covered, then it is a 'head-covering.'" Let us first summarize what has thus far been said, and then present additional supporting evidence for a covering "over all the glory."

First, when studying this matter of coverings, recall that Yahweh's pattern is that coverings are in pairs. And when we come to 1 Corinthians 11, we see exactly the same truth. Then second, this matter of headcoverings and hair-coverings are interrelated. Paul brings to issue the hair length of the woman as an evidence that the woman is to cover her head. This is very important to note. Paul was saying that the long glorious hair of the woman demands the need to cover it.

When studying this matter of glory, we have found that the first glorious covering is to be covered. This is in keeping with Paul's argument. He said that the woman's long hair was her glorious "wrap around" covering, which gave cause for his instruction that the woman was to cover her head.

If the confirming evidence up to this point is still insufficient, let us now give some additional thought-provoking comments on how much of the hair one should cover. We know that the head, or covering, of the woman is the man; that the head, or covering, of the man is Yahshua; and that the head, or covering, of Yahshua is Yahweh. How thorough a covering do you suppose the Father is to Yahshua, or that Yahshua is to the man? Unquestionably, we would agree that they are total and complete coverings.

Likewise, what kind of covering should the man be to his wife? And what kind of covering would the wife wish her husband to be for her? An equally as possible thorough covering, I'm sure. Thus, to what extent of a covering should a woman wear on her head? A thorough covering as well, one which wholly covers her glory. The Father wholly covers His glory, the Son. Yahshua wholly covers His glory, the man. The man should wholly cover his glory, the wife. And likewise, the wife should wholly cover her glory, her long hair.

But herein is the prophetic breakdown. Yahweh and Yahshua fulfill their responsibilities; but when it comes to the man, he falters to varying degrees in some of his responsibility. And an even further loss of covering is seen as very few women today cover their glory; and of those who do, some of them do not wholly cover their glory. Ladies, do

you want to correctly establish a prophetic message to your husband, to the angels, and to the world? Then begin to thoroughly cover your glory. Do you want a husband who will thoroughly cover and protect you, or do you want one who will only partially cover you, or not cover you at all? You establish that prophetic truth by the covering you wear, or fail to wear.

Many women today complain that their husbands are not the spiritual leaders in their homes. I would ask: Are you spiritually obedient and giving the message to Yahweh, the angels, and your husband that you are under his covering by thoroughly covering your head? 1 Peter 3:1-2 says that you may win your disobedient husband to the headship of Yahshua "without a word" by your "chaste and respectful [with fear] behavior." You, ladies, can begin that process of restored headship by presenting before Yahweh and the angels the kind of covering you want your husband to be by thoroughly covering your head. Do you want your head, your husband, to be in submission to Yahshua? Then correctly submit your own head as covered to your head's Head. Begin to practice in an intercessory act of obedience what you desire for your husband.

And we must reiterate: Do you want your husband, the glory of Yahweh, to only partially submit to his covering? If your answer is "no," and you want your husband, the glory of Yahweh, to wholly submit to Yahshua, then wholly submit your glory to a covering. The Scriptures teach that you reap what you sow. Sow obedience and submission in your own life, that there will be fruitful obedience and submission in your husband's life (as well as in the lives of your children).

Men, what kind of covering do you want to be for your wife and children? A complete and thorough covering enabled by Yahweh, even as is your Head? Then let your wife wholly cover her head and hair as a visible reminder to you, and a prayer to Yahweh that you would be enabled by Him to be an equally complete and effectual covering for them. The natural precedes the spiritual. Your wife's covering can be your daily reminder and prayer for His order and enabling ability to be a proper covering for her and your children. May the power and authority resting on her head be a cry to God for you to know and possess His power and authority in being the man Yahweh would have you to be.

Kata, the Thorough Covering

Interestingly, and remarkably significant in light of our study, in the Old Testament Yahweh has given us in a most unique way a prophetic testimony concerning His required response to, or His pattern for, long hair. There was a man named Seir who had seven sons (Genesis 36:20-21). Seir's name means "hairy" or "shaggy." Can you imagine what glorious "hairy" named his first son? His "long shaggy hair" demanded a covering, so he named his first son Lotan, or "covering." And what kind of covering was there to be over his "long hair" testimony? His second son provided the answer to that question, as he named him Shobal, or "flowing." So, glorious "hairy" provoked the need for a "covering flowing." How very explicit!

Likewise, this flowing covering is equally evidenced in the Greek word for the woman's headcovering; and as you will see, even for the woman's dress.

In Chapter 3 of this book we noted that the Greek word for the second covering addressed in verses 5-7 and 13 was "katalupto." This word is actually a combination of two words – "kata" and "kalupto." The word "kalupto" by itself is actually the word "covering," and alone could have sufficed in stating the mere fact of a covering on the woman's head. But, Paul purposefully did not use this word alone. Rather, he added to it the more intensive "kata," which strengthened the word "covering," making the combination of the two a more inclusive covering – to cover wholly. This intentional difference tells us that the second covering is not just a mere "kalupto," or covering; but moreso, it is a thorough "katalupto," or entirely sufficient to wholly cover the woman's long hair. This is an obvious and important distinction made here by Paul; one we need to recognize and implement.

Furthermore, in 1 Timothy 2:9-10 we read Paul's equal instruction: "I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, but rather by means of good works, as is proper for women making a claim to godliness." In like regard, the Greek word here for the woman's "clothing" bears the familiar prefix "kata." But here, Paul now used the word "katastole." So what then is

“proper clothing” for a woman, that which fulfills the requirement of being modest and discrete? The answer is clear, for Paul tells us in this word “katastole.”

“Katastole” is equally a combination of two Greek words – “kata” and “stole.” According to Strong’s Concordance, the Greek word “stole” is a “long fitting gown (as a mark of dignity): long clothing (garment), (long) robe.” To give you an idea of this word’s usage and the garment it would hereby identify, this is the same Greek word used in Revelation 7:9,13, and 14 where we see a great multitude “standing before the throne and before the Lamb, clothed in white robes [or, stole]. ... These are the ones who come out of the great tribulation, and they have washed their robes (stole) and made them white in the blood of the Lamb.”

So when Paul instructed that the woman was to wear a garment that was “modest and discrete,” again he could have just used the word “stole.” But no, once again he added to this already definitive term for a long garment the strengthened form of “kata,” emphasizing that it was to be a long, fully covering garment, extending to the feet. Furthermore, if the glorified Savior wears a “poderes,” a robe reaching to His feet, or “ped” (Revelation 1:13), how much more should women wear a dress that equally reaches to their feet, even as they consistently did so before the Curse of 1920? Thus, regarding both the woman’s headcovering and her dress, in both cases Paul strengthens these words by adding “kata,” evidencing thorough and complete coverings in each.

This “katastole,” or fully covering garment, is the same testimony we see both with “hairy” Seir’s two sons, “covering flowing,” as well as the woman’s “katakalypto,” or fully covering headcovering. Whether it be the woman’s fully covering modest and discrete dress that evidences her “claim to godliness,” or her fully covering headcovering; clearly, the Scriptures instruct that a woman making a claim to godliness is to fully cover both her body as well as her head.

Summary

In summary, the hair-covering is intrinsically related to this matter of the headcovering: as established by Paul in 1 Corinthians 11; as revealed when studying coverings throughout the Scriptures; as revealed when studying these same patterns concerning this matter of glory; in being consistent with the thorough covering afforded in the Godhead; in prophetic examples such as Seir and his first two sons "covering" and "flowing"; in the identification of the woman's headcovering as a "katakalypto," or wholly or flowing covering; and in clear, direct statements from the Scriptures such as, "For over all the glory will be a covering." Clearly, it should thus be the practice of every woman seeking godliness to wholly cover her glory, her long hair, as well as her body.

HOUSEKEEPING THOUGHTS

While we are here, let us perform some quick housekeeping on some thoughts. Some Christians believe that if women grow their hair long and roll it up on top of their heads, it is a covering. Well, it is; but remember, it is only the glorious first "wrap around" covering, which demands the second "to cover wholly" covering. Rolled up or hanging down, that long hair is still the glory of the woman exposed as uncovered before Yahweh and His angels.

Someone might ask: Is a hat a proper covering? A hat of today is stylishly designed to draw attention to the covered, not to Yahweh and His truth of being covered. And as a covering, it really performs a poor task, as generally only the hair on top of the head is covered. Instead of a hat, which draws attention (attractiveness) to the woman, why not wear a covering that will direct attention to your head, your husband? Hats are the stylish remains of a once-practiced biblical truth. First there were godly headcoverings, which later became pretty headcoverings, which were replaced by stylish headcoverings, which were hats; then hats went out of style. So, there went the coverings. Hats are a testimony of the passing of a true biblical covering. They are only a transition piece, designed by the diluting affects of the world. The godly headcoverings of times past were not removed all at once; but rather, were refashioned into obscurity. So why wear a hat? If you are going to cover your head, then cover all your glory without trying to conform the covering to a degenerative style. Wear a covering to cover your glory and direct attention to your head, your husband or father.

And now to another point. Although this may be needful repetition, since 1 Corinthians addresses the order of a church gathering, some think that the woman only needs to cover her head in a group gathering. This idea has no basis whatsoever when one considers that the covering is not for the assembly, it is not for man, but it is for Yahweh and His angels. This misapplied practice is prophetically consistent, however, with the attitude of relegating Christianity to the confines of a church building. But God is not confined to a building; and His alter at home, in the car, outdoors, or anywhere, is to be approached by the woman with her head covered.

This practice of assigning the headcovering to just a church gathering totally misses the true purpose of the woman's covering, thus dishonoring her husband when outside of those set boundaries. This practice totally misses the true purpose of covering her glory anytime, anywhere, when she goes to her head's Head. So, if you wear a covering to an assembly only, you do not understand the covering's true meaning. It is for Yahweh God and the angels, not for man; and He is not trapped in some building. Women should wear the headcovering when they go to Him anytime or anywhere, in prayer or when speaking on His behalf. Therefore, women who pray without ceasing find it necessary to wear the headcovering at all times.

HAIR – GOD'S IDENTIFYING MARK

We now turn our attention to some further interesting observations concerning Yahweh's design relative to hair. We have said previously that He never created anything without purpose; nothing was accidental or meaningless. Everything in His creation is an expression of truth. As pointed out to me by one of my daughters, (as much of this chapter on glory has been from their enlightenment and input), since hair on the woman and the man is a glory assigned to the first covering, it is interesting and significant to note where else Yahweh placed that glorious hair on the human body. Let me relate to you a number of conclusions that can be drawn concerning Yahweh's placement of this glory.

First, the man, who is the glory of God and is to possess a greater glory than the woman, affirmingly possesses more abundant and generally coarser hair than the woman. This first covering is not only on his head, but covers much of his face, is readily on his chest, often on his back, and is longer and thicker on his arms and legs. Some men are covered very well with hair. Women on the other hand are typically less hairy. This is equally true in Yahweh's affirming creation of animals (mammals) as well. The lions mane, the male goat's beard and mane, the male primate's fuller coat, and on and on, attest to the greater glory given to the male. This hair that man has received has been given to him for a purpose. It is not some evolutionary holdover. It has been given to the man as a testimony of the glory of God. And it is important to note that the Scriptures instruct that it is a denuding shame and humiliation for the man to remove the glory Yahweh has given him.

Additionally, it is interesting and insightful to note where Yahweh more abundantly places that glory on both men and women. His placement of hair is not some landscaping feat in creation – placing a bush here, some grass there, for a little beauty. His creation of man goes far beyond simple beauty, which in truth is for the most part to be covered by the second covering, clothing. His placement of hair identifies His glory.

Unique to the man, Yahweh places that glory on his jaw (which we have already discussed) and around his mouth. What does this tell us? That Yahweh has glorified the man in that He is to be the primary mouthpiece for Him. The prophets, the priests, the patriarchs were all men. The New Testament instructs that the man is to teach and rule, while the woman is to remain silent. Yahweh has given glory around the man's mouth because he is to be His mouthpiece. Let every man's words be from the covering Yahweh has given him; "let him speak, as it were, the utterances of God" (1 Peter 4:11). He is "the image and glory of God," and let him glorify God by guarding his covered mouth and proclaiming His Divine words. God speaks from a bearded mouth, and so should any man who presumes to speak on His behalf.

In contrast to the man's coarse beard, the hair on the woman's upper lip is softer and of far less quantity. This too testifies of the nature and disposition of the woman. She is to have a "gentle and quiet spirit, which is precious in the sight of God" (1 Peter 3:4), like unto the glory of the hair on her lip. She is not to teach or exercise the authority of a man. She may pray or prophecy if she covers her head, and in an assembly she is to keep silent (1 Corinthians 14:34-38, 1 Timothy 2:8-15), as befitting the woman who has been given less glory and covering about her mouth.

The eyes have been given a glory and should be used to the glory of God. Of what function are eyebrows other than that Yahweh has marked the eyes, the window of the soul, to receive His glory. Let us use our eyes to glorify Him.

Where else do we find a striking appearance of hair? Both men and women possess a greater quantity of hair under their arms. What does this tell us? Like the man's jaw, the arm is a sign of strength (Exodus 15:16, Deuteronomy 33:20, 1 Samuel 2:31, etc.). And like the jaw, where there is human strength there is a glory and a need for His covering. At the root, base, or hinge of the arm, Yahweh has affixed a glory, and we do well and are wise if we give our strength and sweat (our labors) to Him. And may we add here: What testimony is set forth when women shave under their arms for cosmetic reasons? Once again, like the man who shaves his face, they are prophetically rejecting Yahweh's glory, and either calling for His judgment or attesting to nullifying the second covering.

Ladies, if God gave you hair under your arms, it is His intention that it be there, or it would not be there in the first place. If you worry about what others will think, then you have impure man-conscious and not God-conscious motives. And anyway, if you are wearing modest clothing, men will not see under your arms. It is only immodest and incomplete clothing that reveals your underarms.

Of course another area to which Yahweh has assigned a greater glory is, very importantly, our strength or ability to conceive children. There is a glory in the bearing of children, and that glory is attested to in Yahweh's placement of hair. Both here and at other locations, there is no sound physiological reason for man or woman to possess increased hair in select areas, other than Yahweh's identification of glory. We are wise to recognize this divine order and honor it, thereby honoring Him and not rejecting His ways.

Additionally, the man's chest generally possesses an extra measure of His glory. The Greek word for chest means "to stand," i.e., to stand out. Men certainly "stand out" from women on the quantity of hair on their chest. Yet the woman may frequently have a gentle identifying mark of His glory on that area where she gloriously nurtures the young whom Yahweh has given the couple.

Let us conclude here with two other thoughts on this matter. First, the covering of glorious hair demands a second covering, thereby giving testimony that the body is to be clothed with a modest covering. Second, our society today is following the ways of worldly Egypt and rejecting Yahweh's glory. For vain appearance women shave their bodies. They faithfully remove the glory of the strength Yahweh has given them. And shamefully, the man shaves the covering over his jaw and around his mouth. Some men are shaving the glory of their heads.

What does this Egyptian compulsion mean? Prophetically, men have rejected the glory of Yahweh for the vanity of the world and are under a curse. One of the last strongholds in the reversal of this will be, not the restoration of the beard, but for western women to cease making their legs and underarms nude. And for what reason do they continue? Vanity! But the woman will say: "But it doesn't look pleasing or clean for my legs or underarms not to be shaved." Two thoughts. First, why are your legs and underarms not covered? Yahshua's clothing covers to His feet. Couldn't you at least cover your legs to your ankles?

And second, isn't it interesting that shaving the body in the Scriptures was opposite of man's justification today. Shaving one's body was because someone was suspected of becoming unclean with leprosy (which represents sin) – Leviticus 13:33. Removing the hair on your legs is not a condition of cleanness; but to the contrary, it speaks to God and the angels of a condition of being unclean. Let us not derive our actions from worldly Egyptian styles and vain practices (which is easier and is the wide way), but from Yahweh's principles and truths (the narrow and selective way). Choosing to follow His ways is always a choice to be different from this world. Unfortunately, most find only a little difference to be sufficient. Looking like the world is very hard for women to resist and overcome, but not excusable either.

Since creation, man has had an affair with the world – following its subtle, lawless, yet entrapping seductions. Today, men and women have the same iniquity that the house of Israel had – the "iniquity," the "Avon," of turning to Egypt (Ezekiel 29:16). Even as Abraham and the Israelites turned to Egypt to their own trouble and harm, likewise men and women do so today by their conformity to worldly ways and appearance. Wherever hair has been purposefully placed by our Creator, by following the ways of the world/the Egyptians, men and women have reduced or removed it.

Whether it is over the eyes, around the mouth, on the legs, or wherever, men and women alike reject the attesting glory Yahweh has given them, and follow the altered image of the created rather than the Creator. Like men with sharp tools who fashioned an idol in times past, men and women today take their own well-sharpened tools and cut and pluck until they too have fashioned for themselves an image according to their own sensual creation. **By man's own vanity, Yahweh has accomplished today against His people what He once used the Assyrians to effect – men and women "shave with a razor ... the head and the hair of the legs; and ... remove the beard" (Isaiah 7:20).** This was the handwork of the enemies of Yahweh's people that was brought against them for their disobedience. How much more is this denuding shame taking place today, all under the compulsion of our enemy – vanity!

CLEANSING A LEPER

Let us reiterate here Proverbs 25:2 which states: "the glory of Kings is to search out a matter." Our unfolding study on this matter of the glory of hair causes us to press on even further in our glorious search. Proverbs 20:5 also says: "A plan in the heart of a man is like deep water, but a man of understanding draws it out." We are drawing from deep waters on this subject. And we pray that as we are led further and further in this study, we too will be men and women of understanding, rather than being unlearned or deceived by the world. Let us continue.

In Leviticus 14:1-9 we see the process of purification for cleansing someone who had been healed of leprosy. Leprosy pictures sin. So in this cleansing process we see in picture how man is cleansed after being healed of his sins. First, a bird was to be slain in an earthenware vessel over running water. Then second, another bird was to be dipped into the blood of the first bird, along with a scarlet string, hyssop, and cedar wood, and the cleansed leper was to be sprinkled seven times with the first bird's blood. The man was then to be pronounced clean and the second bird was to go free over an open field. What was to take place after this is very relevant to our study.

Next, the man who had been declared clean by the sprinkled blood of the first bird was to wash his clothes (a covering), shave off all his hair (a covering), and bathe his body (a covering) in water and be clean. Three is the number of divine completeness and perfection. There are three coverings addressed here, and in each one we see a cleansing and renewing of each in this cleansing process for the healed leper.

The hair of the man's entire body was removed and replaced with new hair growth. Of course the new only comes through the putting off of the old, and that is exactly what we have here in all three of these cleansing procedures – putting off our old deeds (clothing), putting off our old glory (hair), and putting off our flesh (the body). Removing the hair in this cleansing process for the leper meant laying down one's glory, followed by the introduction into new life. Afterwards, the cleansed leper could then go back into society as a new man, as a cleansed man, as a newly covered man.

But what do men and women do today? They live in a perpetual and unresurrected state of humbling and reduction and death. Man thinks removing hair is beautiful, but Yahweh sees it as a humbling. Isn't that just like man? What man desires as beautiful, Yahweh views as the opposite. The removal of hair was a testimony of losing one's glory following leprosy, then followed by restoration with a new glory. But by shaving off and rejecting the glory of the hair Yahweh has given them, men and women today prophetically present the testimony of unending humiliation, unfulfillment, and rejecting and never receiving His newly restored glory.

BALDING

Let us continue drawing from this deep water and look at another issue – balding. Have you ever wondered why men tend to bald, but women do not? One can be certain that Yahweh has a prophetic governmental purpose in this. Nothing is pure happenstance in His creation; everything He created has a purpose and speaks concerning His ways and plans.

One can confidently deduct that hair loss is a "death" process, a product of the fall. When Adam sinned, that death process was initiated in the created. Hair loss is nothing more than the continuation of that process. Balding is an in-

part dying, just as bodies up to now have eventually died. But, why does hair die on men so completely as to uncover the head, and not on women? Or the reverse question: Why doesn't the woman also lose her hair so as to bald? Do you think it is only hormonal? One can be certain that when Yahweh alters the glory He has given to the man, and essentially unalters the glory He has given to the woman, He has a message and a purpose in this distinction. Balding is not happenstance, but rather prophetic design!

First though, let us say that, obviously, if a man balds, he is no less a spiritual man or any more a sinner than someone with a full head of hair. Leviticus 13:40 even says: "Now if a man loses the hair of his head, he is bald; he is clean." The man who balds naturally is "clean"; he has not done anything that makes him accountable for his "uncovering" hair loss.

But why would this matter of balding even be brought up in the Scriptures if it had no spiritual significance? The balding of men is a testimony of the sin process that occurs in everyone, uncovering man for Yahweh's judgment, or the loss of glory. The matter of sin and the redemption from it is entirely a headship issue. One is either in Adam or in Yahshua, "For as in Adam all die, so also in Christ all shall be made alive" (1 Corinthians 15:20-22).

Relationship with Yahweh is based on headship. Thus, it was the man who reflected the uncovered headship of all men and women in the Adam flesh. This testimony could not and need not be given to the woman, for she is not in the headship line. It is the "one man" headship that frames all of salvation. Just as "through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned" (Romans 5:12, 15), and through "one Man" we are restored, or recovered, it is equally through the man to which our uncovered state is testified (even by his balding). This governmental fall and restoration was identified through the man, not through the woman. It was through the two Adams, not Eve. This headship matter of being uncovered is thus testified to in the man, not the woman.

When Yahweh saved and recovered man (isn't it interesting that the word "recovered" means to gain back or restore a covering, to "re-cover"?), He had to smite man's Head (Yahshua). So when man sinned, it was the man, not the woman, who was to give the testimony by balding that he was uncovered (and needed to be recovered). Let us momentarily consider the woman for a minute in this matter.

The woman is under the headship of her husband, and it was not necessary for her to bald. She is not a part of the line of headship, which is distinctly masculine. For just as the man's balding is a testimony, Paul says that the woman's long hair is equally a testimony. He argues this in his letter of corrections and instructions to the Corinthians. On the matter of the woman covering her head, he says that the glory of the woman's long hair evidences her need for a covering. To remove that glory would be to remove the testimony, or need, for the covering. Thus the woman does not naturally bald because her glorious hair conversely reminds her to cover her head. This is the reason Paul brings up her long hair at this point in his instruction. (In Chapter 8 we will consider another reason for the woman not balding, as well as the prophetic significance of the woman having a substitutionary covering unique to the man.)

But what Yahweh God did not do to the woman, the woman obliges to do to herself. Some women have even gone so far as to bald their heads, while many women cut their hair short and look like the man. Spiritually, these women are abandoning their long-hair covered place and, since they are already not covering their heads as a man would not, they further seek to occupy his place by having their hair cut short like the man. Maybe since they want to be like us men, they might think different if Yahweh cooperated with their changes and further altered their design by also letting them begin to thoroughly bald! Many women would then change their ideas, dress, and hair cuts in their quest of pursuing masculinity.

Men, if you are balding, it is not a personal shame. Don't cover your head with a false man-made glory, a toupee. Yahweh is giving testimony through you. Let Him speak. It is a reminder that we are uncovered before Yahweh through Adam's sin. And women, your hair is a glory that Yahweh has given you. He does not uncover or bald you for a reason. Your long hair is a call to cover your head when you go before the One who balded men and judges the uncovered. You too need to be covered, even as your husband's uncovered head is a testimony of Yahshua's covering. And hopefully the top of his head (no matter how much hair he has or does not have) and his jaw (no matter how much of a beard he can or cannot grow) are a confirming testimony of Yahshua's covering.

ADAM FOR THE SAKE OF EVE

Before leaving this subject of the woman's long hair and her need for a covering, let us delve even deeper. As this material was being written and discussed with my family, truth lead to further truth, like puzzle pieces lead to placing other puzzle pieces. Upon completion of this book, it is hoped we will see somewhat of a complete picture of this matter of coverings.

We have stated that if the woman cuts her hair short like a man, it removes the testimony that she is a woman and that she needs a covering. The man's balding is the hair (or lack of it) testimony of man and even mankind's need to be covered, or re-covered, by Yahshua. But for the woman, her long hair is her testimony for the need to be covered. And of course these differences speak of two different coverings.

The woman's need for a covering goes all the way back to the beginning with Adam and Eve, when Eve was in the Garden, alone with the serpent. There she listened to the serpent and ate of the forbidden fruit. What was her dilemma at that point? What was her problem? Eve was now separated from Yahweh! She, the woman, needed a covering. She had sinned. She had fallen. Who would come and help her? Her covering husband!

At this one suspenseful moment, the woman had independently separated herself from Yahweh, while the man maintained that oneness and pureness with Him. If Adam refused to eat of the fruit, Eve would have been forever separated from him – being sent out of the Garden and dying alone, and Adam remaining to eat of the tree of life. What would he do? Lose Eve, or identify with her and trust in Yahweh's mercy for both of them? In an act to save his wife and preserve their one flesh union, Adam knowingly ate the forbidden fruit.

1 Timothy 2:14 tells us that Adam was not deceived by the serpent; he knew exactly what he was doing. For love's sake, he ate from that fruit! What was thereby provided for Eve by her husband? As a testimony or pattern for all time, Adam provided her a covering. Adam entered into sin for Eve's sake, and Yahweh provided the covering. This is exactly what Yahshua did for His Bride as well. He became sin for her in order to redeem her. His Bride needed a covering.

So when the woman cuts her hair like a man or refuses to cover her head, can you see now why she shames her head? It is like Eve saying, "I don't need you Adam." Or it is like the Bride saying, "I don't need you Yahshua; I can make it on my own as an equal with You." Women nullify the truth of headship and the Bride's need for her husband when they refuse to wear the long hair given to women and reject the headcovering.

And we might point out that these two roles of the man and the woman are confirmed elsewhere in the Scriptures. To the man they teach – love your wife. And for the woman they teach – submit to your husband. These two truths are inseparably enveloped in the headcovering. The woman is to submit under the headship of her husband, while the man is to lovingly provide a covering for his wife.

Concerning Yahshua's Bride, mustn't she equally be covered? Yes, even as Eve needed Adam's covering, Yahshua's Bride is to be covered by her Husband. And is not the woman then a picture of the Bride, and is the woman not also taught that she too is to be covered? Yes, she too, as a picture of the Bride, is to be covered. And what does this covered Bride reveal? When the woman covers her head, she is a revelatory testimony to the angels of Yahweh's grace and wisdom extended to Eve and to the Bride. Conversely, the woman's unwillingness to cover her head testifies of her rejection, and the Bride's rejection, of the headship covering. The uncovered wife is one who, in picture and prophetic practice, has gone astray from the saving mercy extended to Eve.

AGING

Let us look at one final point concerning the significance of this glory (hair) which Yahweh has given us as a covering. This has to do with His testimony of aging.

With increased aging, there should also be increased maturity, wisdom, and insight. Once again, Yahweh uses hair to visually attest to and confirm His coronation of aging with a higher degree of virtue. In Leviticus 19:32 He set the aged apart as those to respect. He commanded: "You shall rise up before the gray headed, and honor the aged." Older men and women are to be honored simply because of their age. And according to Yahweh's design, the sign of this maturing is the changing color of their glory. No longer is it the color of the young and immature, but Yahweh sets maturing, or aging, apart by crowning their heads with silver-gray hair. Proverbs 16:31 says: "A gray head is a crown of glory; it is found in the way of righteousness." Proverbs 20:29 likewise confirms: "the glory of young men is their strength, and the honor of old men is their gray hair." Yahweh uses the glory-representing hair of men and women to attest to the honor to be received with maturing – not only with the placement of a beard and other body hair, but later with changing hair color. Our Creator could have left our hair the same color; but no, by His attesting design, He changes the glory of man to testify to the honor he is to receive.

This revealing and meaningful change is also evidenced with Yahshua in Revelation 1:14. Having received the glory or radiance of the Father, Yahshua was described by John: "And His head and His hair were white like white wool, like snow" Once again, Yahweh attests to surpassing wisdom and virtue specifically by the color of glorious hair.

But what do fallen impoverished men and women do to graying hair? They pluck it and color it to disguise aging. Instead of welcoming aging as maturing, man seeks to be like immature Peter Pan and remain young. But it is evident that man's falsely created youth matches the extent of his virtue as well. Men lack honor, maturity, and wisdom today.

What more does Yahweh attest to through glorious hair? Much more for sure. Another point is that the glory assigned to cover our eyes – our eyebrows – likewise increases with age. The aged man with his "bushy" eyebrows gives testimony that with age and maturing, men should likewise have greater insight into matters. The aged do not see things the way the young do. They should have gained greater experience that gives them, not greater natural sight, but greater insight into matters. This increased "vision" is attested by the increased glory that covers their eyes.

But again, what do men and women prophetically do? They accomplish what they do best. Men and women alter and reject Yahweh's attesting creation, forming their own image in the ways of the world/Egypt. Rejecting wisdom, rejecting insight, they trim and pluck their eyebrows. Again, man's actions are prophetically in keeping with their rejection of wisdom; seeking rather to have the appearance of youth. But with youth, one also possesses the inherent quality of immaturity and lack of true understanding. Rejection of the natural maturing process prophetically reveals rejection of the wisdom of Yahweh. Thus, while trying to preserve their Peter Pan appearance, they equally become spiritual and social Peter Pans.

Giving further credence to the testimony of hair, while man is to increase in honor and wisdom, he also decreases in physical strength. The young man's glory is his strength; but not so for the old. Under the curse, they lose their strength in time, they lose their ability to bear children, and the glory of their bodies diminishes. Yahweh testifies to this by the general loss of hair corresponding to their general loss of strength and vigor. Diminished strength, vigor, and the glory of bearing children brings the attesting diminishment of glorious hair.

GIVING YAHWEH THE GLORY

Are you now beginning to see that altering hair speaks of altering the glory of Yahweh? Quit plucking, coloring, shaving, curling, teasing, falsely adding to the glory Yahweh has given you. Yes men, you must trim the hair on your head, and women appropriately may. And for both, it is only right to keep it clean and orderly; but for testimony sake, let your hair be. It is Yahweh's creation, not yours, and it affirms His glory. Quit altering it! Altering hair is "altaring" hair to the god of vanity.

ALTERING AT ALTAR

I built me an altar just the other day,
For what did I find, but a hair had turned gray.

Up plucked I that hair that attested to me,
That I be no longer young, fancy, and free.

But soon to my surprise, aghast I must say,
That be I continue to pluck, all my hair do I slay!

So out did I come with color like me;
I placed on my hair, and youth I set free.

My eyebrows likewise I trim; my wife trims hers too,
And shaves her legs and underarms, so to hair we bid adieu.

The razor my wife, to slay hair she seize,
Fits my hand also, and smoothes face with ease.

You see, this altar I built, I gaze at each day.
Its made of glass and fine silver; my reflection display.

To alter at this altar is such a fitting a task;
It's our duty of worship, to keep lad and lass.

So falter at altar? I dare not relent!
For how I am changing, I hold with contempt!

Leave me be, I cry! I grasp the horns of the spigot!
And should unwelcomed hair arise, I'll cut, color, or pick it.

I'll cleave to my altar, and form the plan-I-see.
What shall I call my dear altar? I'll call you Vanity!

Glory is not something we can or should seek to establish or take to ourselves. Yahshua clearly stated: "I do not seek my glory; there is One who seeks and judges" (John 8:50). Yahshua appealed to the source of His glory, to His Father, as we read: "Glorify Thou Me together with Thyself" and "the Son of Man is going to come in the glory of His Father." Yahshua plainly said: "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me" (John 8:54). Thus, He categorically stated: "I do not receive glory from men" (John 5:41).

In the beginning of this Chapter, we noted that we are to give the glory to Yahweh God. This is the example we have in Yahshua, as we read in 1 Corinthians 15:28: "When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all."

Exposing the glorious hair of the woman to tease it, curl it, color it, and shape it is self-obtained glory. Yahshua tells us that seeking the glory of men hinders our testimony and obedience: "How can you believe, when you receive glory from one another, and you do not seek the glory that is from the one and only God?" (John 5:44). The woman who wears her hair uncovered is pleasing man, and failing to seek the glory and favor of Yahweh. Her efforts are directed instead toward the favor and recognition of men. Think about that ladies. It is not the extent of your glamour that pleases Yahweh, but rather your gentle and quiet spirit which is very valuable to Him. Do not regard your supposed external beautification as pleasing Him. In fact, it is an insult to Him since you set yourself to be wiser than the Creator. We need to acknowledge and live by the standard of Hebrews 5:4 which plainly states: "no

one takes the honor to himself, but receives it when he is called by God." Until then, let us cover our glory – the woman under the covering of the man and a veil, the man under Yahshua, and both under modest clothing.

We should not take our own glory, but should be giving all glory to Yahweh. In 1 Corinthians 10:31, Paul clearly states: "whatever you do, do all to the glory of God." We have no place in taking any of the glory to ourselves. As Yahshua said: "If I glorify Myself, My glory is nothing" (John 8:54). We are to give all glory to Yahweh. This requires, of course, obedience to His ways. One cannot glorify Yahweh by doing those things that are contrary to Him, including His laws and testimonies concerning coverings.

WHEN GLORY BE GORY

Glory be not glory when the glory one takes.
Or to glory in one's glory is a dreadful mistake.

For gory be glory when vertical "I" out we shove,
That points others attention to those up above.

This vertical we must keep so that glory rise upward;
Or gory be our product and glory be subvert.

And when "I" be capped at top and bottom to contain;
It is "I" that be fashioned, and glory to I is insane.

So leave all glory alone. In truth, let it be
Directed to ones above and you'll soon see;

That vertical "I" which directs all glory up above;
Will return from where sent to bring glory in love!

Chapter 6

NAZIRITES

When discussing with others about headcoverings and hair, one question often arises: What about the long hair of Samson? Samson appears to be a contradiction to Paul's observation, "Does not even nature itself teach you that if a man has long hair, it is a dishonor to him ...?"

In examining this, we first need to recognize that the Old Testament bears evidence and truth to some matters in picture or shadow, which cannot be practiced in an identical manner in New Testament times. For example, in the Old Testament we see the Temple with all its sacrifices. These were all commanded by Yahweh, yet their relevance today is that they are a picture or foreshadowing of the more perfect fulfillment in Yahshua and the temple Yahweh

will build with living stones. Thus, what was practiced in the Old Testament is fulfilled in higher spiritual realms, and in a literal application is now contrary and not necessary. In fact, to sacrifice an animal today would be a flagrant contradiction to Yahshua's atonement. Zechariah prophesied to the high priest in his time: "you and your friends who are sitting in front of you – indeed they are men who are a symbol, for behold, I am going to bring in My Servant the Branch" (Zechariah 3:8). Their practices and their forms were all symbols of specific truths that were to be fulfilled today.

Another example we can consider that is closer to our study is found in Zechariah as well. In verse five of this same chapter, one of the "symbols" of this priesthood was the turban that had to be worn on the head of the priest. This requirement for the priest is also found in Leviticus 21:10. Yet today, Paul says that if a man prays or prophesies with his head covered, he shames Yahshua. Why the difference? In the Old Testament the priest wore the turban as a symbol of the need for the man to be covered. Yet today in Yahshua, Paul tells us that He is that covering for us, the true fulfillment of the turban.

Furthermore, in the Old Testament we see Yahweh adorning Jerusalem with ornaments, bracelets, a necklace, a ring in her nose, earrings, and a crown on her head. This is similarly seen in other like matters in the Old Testament. Yet in the New Testament Paul warns the woman: "Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments" (1 Timothy 2:9). Why the difference? Obviously here as well, there is a distinction between the Old and the New. These ornaments lavished by Yahweh are likewise a symbol of the adornment of His Bride with spiritual gifts and virtues that come from Him for her ascribed splendor that is not of ourselves. Thus, as with the turban of the priesthood and all the ornaments, these symbols of the Old must be put away for the New. If continued, like unto the animal sacrifices, they too are a contradiction and distraction, even as are the sacrifices, etc.

We find prophesied this putting away of these ornaments in the account of the Israelites. After leaving Egypt, they soon fell into sin by fashioning the image of the golden calf, which was in fact made from their ornaments. The church is pictured in these wandering Israelites. In Exodus 33:4-6 they repented of their frivolity and shame by removing their ornaments. Yahweh likewise commanded them: "You are an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore put off your ornaments from you, that I may know what I will do with you." Their response was to put their image-forming ornaments off: "So the sons of Israel stripped themselves of their ornaments from Mount Horeb onward." We have here a picture of how one who seeks to obey Yahshua is to remove these decorations of this world that give rise to a golden calf, and present the simplicity, humility, and godliness of a discrete and modest appearance, not adorning our carnal flesh with the glitters of this world.

What Yahweh presented in the Old in picture cannot be exactly practiced in the New. Those pictures, or symbols, were only an image of a form that was to find true fulfillment after Yahshua. This is likewise true with the long hair of the Nazirite – Yahweh established a picture, a symbol, in the Old that allows us to understand His truths in the New.

We must address something here parenthetically that the astute or critic might bring up. That is, if the Old is a symbol for the New, and the Old is fulfilled in the New, and thus the Old symbols are put away, how can we still teach men to wear Old-Testament-commanded beards? To this we would simply say that Yahweh God never chose to put away hair at the cross as He put away the temple and its practices. Men still grow beards. They, along with the ozone layer and clothing, are still viable, necessary, and relevant coverings. They still speak today, even as they did at the cross when it was prophesied that they plucked out Yahshua's beard. They still speak, as Yahweh has inseparably maintained them as the first glorious covering, a testimony of man's need for a second covering – Yahshua. If Yahweh had willed to remove their testimony, He would have removed their presence, even as He did the temple and sacrifices. But no, nature still speaks. Men continue to wear short hair, and Yahweh continues to give the man the beard.

The Nazirite Vow

Now back to our subject. What is this Old Testament picture, or symbol, in Samson? Before we can answer this question, we must first see why he grew his hair long. We find in Judges 13:4-5 that Samson's long hair was in

response to his calling from before birth to live the vow of a Nazirite. Yahweh proclaimed to Samson's mother before his birth: "be careful not to drink wine or strong drink, nor eat any unclean thing. For behold, you shall conceive and give birth to a son, and no razor shall come upon his head, for the boy shall be a Nazirite to God from the womb." Let us now look at these Nazirites that took this vow and wore long hair for a season.

In Numbers 6 we see Yahweh's laws concerning this limited-term vow that a man or woman might enter. There were three requirements in it: (1) they could not eat or drink anything from the grape vine, (2) they could not cut their hair, and finally (3) they could not go near a dead person, even if their parents or a family member died. Once the duration of this holy vow was completed, there were several offerings or sacrifices they were to make before Yahweh.

We see then that this was a hallowed time of devotion. The Nazirite's head was consecrated to Yahweh. In fact, it was his abstinence from the razor that separated him – "his separation to God **is on his head.**" The great significance of this untrimmed head was evidenced in that if by chance someone died next to them, they had to shave their head, make atonement for sin, reconsecrate their head, and start this dedication period all over again. We know that headship is a vital issue to Yahweh; and we see here a man or woman setting aside a length of time to make a statement of their devotion to Him. By not cutting their hair, there was no interference, no man-made contrivance, that would come between or interfere with their devotion to Yahweh.

There are two other men who were under the Nazirite vow from before their births. The next we seldom think of as having long hair like Samson, but obviously he did. In 1 Samuel 1:11, Hannah was making a vow to Yahweh concerning her distress in not having a son: "O Yahweh of hosts," she cried, "if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a son, then I will give him to Yahweh all the days of his life, and a razor will never come on his head." Again, we see the significance of this devotion to Yahweh by not allowing a razor to pass over one's head. Samuel, unlike Samson, obviously did not allow the contrivance of man to come between him and his God. He remained truly devoted, and his long hair would have been a daily testimony of that devotion.

The third individual to be under this vow is found in the New Testament. Though not specifically stated, it is likely that John the Baptist had long hair, for he was placed under the portion of this vow to not drink from the fruit of the vine: "For he will be great in the sight of the Lord," said the angel to Zacharias, "and he will drink no wine or liquor; and he will be filled with the Holy Spirit, while yet in his mother's womb" (Luke 1:15).

These three men – Samson, Samuel, and John the Baptist – bear unique common identities in at least three highly significant ways. First, they are the only individual men recorded in the Scriptures (we will add one exception to this shortly) to have been under this special vow of the Nazirite. Second, each of these three were placed under their vows prior to their conceptions. Third, and very uniquely and important, each of these had miraculous births. All three of their mothers were barren and could not naturally conceive children. Their births, like their eventual long hair, were "unnatural." Yahweh's miraculous and sovereign intervention was required for each of these women in order to bring forth these unique Nazirite vessels devoted to Yahweh. This is not to say that others did not take this vow, but these are the only examples of individuals recorded in the Scriptures.

We have already seen the significance of not allowing any man-contrived implement between them and Yahweh. And we have seen the miraculous nature of each of their births. Let us now recall that, as stated by Paul, long hair is a glory for the woman. Regarding this glory and the long hair of the Nazirite, we see in these three Nazirites the abiding of a special glory. Thus, they expressed not only the testimony and symbol of devotion to Yahweh and His sovereign plan for their lives, but also a particular glory relative to their calling. The long hair was as unique and select as not partaking from the grape vine. These were unique pictures and symbols, characterizations of men devoted to Yahweh.

The Fulfilling Nazirite

Let us now go to the one exception, as we called him, or additional individual who took the vow of the Nazirite. We should actually say "has taken," because his vow is still continuing. Who was this one? In Matthew 26:29 we read

the very significant final statement of Yahshua following the Passover meal, just prior to singing a hymn with His disciples and then departing to the Mount of Olives. What was His paramount statement? **It was the vow of the Nazirite!** Yahshua said (and we quote Him in a more literal translation of the Greek in order to get the thrust with which He spoke):

"And I tell you – by no means will I drink from this time on of this fruit of the vine, until I drink it with you new in the kingdom of the Father of Me."

Luke records a similar statement from Yahshua as He made this all-important vow:

"For I tell you – by no means will I drink from now on from the fruit of the vine until the kingdom of God comes" (22:18).

But the most emphatic of all accounts is recorded in the book of Mark. In this book the entire Passover meal is recorded in a brief ten verses, yet very importantly includes this vital vow:

"Truly I tell you – no more by no means will I drink of the fruit of the vine until I drink it new in the kingdom of God" (14:25).

Very significantly, Yahshua entered into the vow of a Nazirite, the same vow under which these three other men were placed. And most importantly, providing a tie with the previous three, like them Yahshua was also miraculously conceived. Mary was a virgin when the Holy Spirit came upon her and Yahshua was conceived.

What again are the requirements of this vow that He took? In addition to abstention from the fruit of the grape vine, He was to let His hair grow long and was not to go near a dead person. Did Yahshua go near a dead person? Eventually, yes! On Golgotha He was certainly among the dead; but more significantly, He died! And even after that we are told that He descended to the place of the dead (Ephesians 4:9-10).

But far beyond this portion of the vow, Yahshua very dramatically drank from the cup that He desperately pled to let pass from Him. In the garden at Gethsemane, Yahshua asked three times, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will" (Matthew 26:39,42 and 44). And as He went to the cross and hung on it, again three times He refused to drink from the fruit of the vine (Mark 15:23, Matthew 27:33-34, and Luke 23:36).

In the closing of His work while in the flesh of a man, Yahshua placed Himself under the vow of the Nazirite. To partake of anything from the vine at that point would have violated His vow. Three times He had asked that the cup would pass from Him, three times He had refused to drink from the cup. Then, only seconds before He would give up His spirit, we read:

After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, "I am thirsty" (John 19:28).

From the time of His vow at the Passover meal, to this final point, He had refused to drink from the vine. Now, in a solitary, highly significant moment, Yahshua said, "I am thirsty." He was now prepared to drink from the cup. But He can't, one could object, He is under the vow of the Nazirite! To do so would violate His vow!

A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop, and brought it up to His mouth (vs. 29).

Then the sponge went into His mouth, He drank from the fruit of the vine, violating His vow as a Nazirite.

When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit (vs. 30).

In the last Passover supper with His disciples, Yahshua made His vow. Now, in His last words upon the cross, knowing that all things were accomplished, and in order that the Scriptures might be fulfilled, He violated His vow, requesting the bitter cup of sour wine. He drank from it, and He died! In light of these harmonious series of events, it is indisputable that Yahshua took the vow of the Nazirite at the Passover meal; and this vow was clearly influencing His actions every step of the way up to His death. But the important question is: What did all of this mean? To understand this, we must understand what the fruit of the vine represented, or what the fruit of the vine truly was to a Nazirite. Everything in this final moment in Yahshua's life centered on this all-important fruit. What was so important about the fruit of the vine?

THE GRAPE TREE

It is remarkably clear from the Scriptures that the grape was in fact the original tree of the knowledge of good and evil. But you object: A grape vine is not a tree! But this is the very point. When Adam and Eve sinned, we find that the serpent was subsequently cursed to crawl on its belly. What then happened to the serpent's place of habitation – the tree? Clearly, as we will see, it too was cursed to crawl on its belly as a vine. Thus, with the fall of Adam, the grape tree was cursed to become the grape vine. The grape tree was the tree of the knowledge of good and evil.

Seeking to be brief, yet attempting to provide enough information to reveal the clear truth of this fact, let us lay out three parallel events in the Scriptures that confirm this identity of the grape tree of the knowledge of good and evil. These include the Genesis creation account, as well as the two judgments upon the world – by water (the flood) and by fire (Sodom and Gomorrah). We will list these three in parallel fashion so their unmistakable similarities can be seen. In reading this, examine each column – Creation, The Flood, and Sodom – point by point, comparing the entries in each column one with the other.

CREATION	THE FLOOD	SODOM
Adam and Eve were alone on the earth	Noah and his family were alone on the earth	Lot and his daughters were alone on the earth – "there is not a man on earth to come in to us after the manner of the earth" (Gen. 19:31)
Yahweh made every living creature "after its kind"	Noah brought into the ark two of every living creature "after its kind"	
Yahweh told Adam to "be fruitful and multiply, and fill the earth, and subdue it ..."	Yahweh told Noah to "be fruitful and multiply, and fill the earth" and subdue it	Lot's daughters bore two sons by Lot (Moab & Ben-ammi) who were fruitful, multiplied, and subdued
Adam ate from the tree of the knowledge of good and evil	Noah planted a vineyard, drank the wine, and became drunk	Lot's daughters made him drink wine and he became drunk
Adam became naked	Noah became naked	Lot became naked
Adam and Eve were cursed	Canaan was cursed	The Ammonites and Moabites were cursed

Is there any question that when these events line up so unmistakably perfect, that the wine drunk by Noah and Lot was a repeat of that which was partaken of in the Garden? The tree of the knowledge of good and evil was equally a grape tree. Solomon noted: "That which has been is that which will be, and that which has been done is that which will be done. So, there is nothing new under the sun" (Ecclesiastes 1:9). What occurred in the Garden, occurred on the mountain with Noah, which occurred on the mountain with Lot – the tree of the knowledge of good and evil in each case was partaken of with equally destructive and far-reaching consequences.

Throughout the span of history, the grape has continued to prove its power to be this tree of both good and evil. As an unfermented drink the fruit of the grape is very good for men and children, but a little leaven in it produces a drink that can be equally evil and destructive: "Do not look on the wine when it is red [Hebrew – adom], when it [lit.] gives its eye in the cup, when it goes down smoothly; at the last it bites like a serpent [the serpent in the selfsame tree], and stings like a viper" (Proverbs 23:31-32). And, if this clear evidence thus far is not sufficient, then consider this added truth.

As we have said already, when Adam was offered the fruit of the tree of the knowledge of good and evil, he well knew the consequences of His actions. Eve was deceived, Adam was not. The first Adam took the grapes, knowing that to eat them would mean his death, but also knowing that this was the only way for him to save his fallen wife, Eve. He ate, and he died! As the last Adam, Yahshua too was not deceived. He well knew the consequences of His actions – He too would have to die. "In order that the Scriptures might be fulfilled [concerning Adam and the Nazirite vow]," Yahshua drank from the same tree and immediately died. As did Adam, Yahshua equally ate from the same tree that He might save His Bride.

While to Eve the grapes were perceived as "good for food, ... a delight to the eyes, and ... desirable to make one wise" (Genesis 3:6), to Yahshua, and undoubtedly to Adam, they were, in more ways than one, a bitter cup of sour wine, necessary to partake of in order to bring life and salvation to the Bride. Yahshua violated His vow by partaking of the tree of the knowledge of good and evil, thereby partaking of the sins of all mankind; and as the last Adam, He died! What the first Adam lost at the grape tree, we will see that the last Adam (Yahshua) restored by eating from the same tree. Yahshua had to eat of the identical tree in order to restore man and the defiled kingdom at the place of their loss and corruption. Man died at the grape tree of the knowledge of good and evil, and he had to be restored at the selfsame tree.

RESTORING HIS VOW

Whereas Yahshua violated His vow as a Nazirite according to the law, as the perfect sacrifice and the only man who has the power of an indestructible life, He also renewed it by the law. To do so, He had to make atonement for the sins of man as laid out in Numbers 6. His "dedicated head of hair," His glory, as a Nazirite had been defiled.

The law required that "he shall shave his head on the day when he becomes clean; he shall shave it on the seventh day" (vs. 9). During that seven-day period following Yahshua's resurrection and ascension, He offered all the legal atonement sacrifices through His own blood for Himself as priest (He was defiled by the sins of man) and for the people. Once "clean," on the seventh day He shaved His head (undoubtedly not literally), giving all the glory to the Father. Then according to the law, on the eighth day He presented the required offerings, reconsecrated His head to the Father, rededicated to Him His days as a Nazirite, and then completed His guilt offering. With this completed, what is the Law's conclusion? "[B]ut the former days shall be void [or fallen, dropped, or passed over] because his separation was defiled" (vs. 12). Because Yahshua became defiled, our former days were likewise made void, fallen, dropped, and passed over. Yahshua fulfilled all things for our behalf.

Now, how do we know all of this legal cleansing ceremony indeed took place in heaven? First, because the Scriptures foretold it in the vow of the Nazirite. Second, because it was a judicial requirement of Yahweh God. And third, very significantly, because Yahshua remained in heaven for the specifically required eight days of cleansing!

Yahshua took on our sins through the violation of His vow as a Nazirite by drinking from the tree of the knowledge of good and evil; and thus, it was judicially required that He renew His vow legally, requiring specifically eight days. John (or the Spirit of God), knowing the legal requirements for Yahshua's defilement by the cup (John 19:28),

was also sure to point out that Yahshua, after revealing himself on the day of His resurrection, did not return until "**after eight days**" – the exact number of days required for His cleansing and recommitment as a Nazirite! During Yahshua's eight days in heaven, He restored His Nazirite vow, thereby cleansing man and the defiled kingdom. Upon renewing His vow, Yahshua then returned to appear to His disciples and to many others.

One other point that we note about the Nazirite vow was that it was set for a certain duration – "the days of his separation." Equally, Yahshua set the duration of His vow as being from the moment He declared it at the close of the Passover meal, to the time in which He would drink it new with the apostles in the kingdom of God. There is no indication He ever drank wine during the forty days following His resurrection. On one occasion He ate some broiled fish (Luke 24:41-43), but it is not recorded that He drank. The fact is, Yahshua's vow continues to this day. From then until today Yahshua continues to abstain from the fruit of the vine, He abides in heaven where there is no death, and His hair continues to grow. What does His lengthening hair mean?

We have already seen that glory is assigned to hair. And under the vow of the Nazirite, it is appropriate for the man to wear long hair (as did Samuel, Samson, and John). Their long hair represented increased glory. The vow of the Nazirite is prophetic in several regards. One of those has to do with its fulfillment in Yahshua. Yahshua's lengthening hair is a testimony of the increased glory He is to receive at His return. As He waits in heaven, His glory ever increases until His triumphal and glorious return. Will Yahshua literally have longer hair? Probably not, for the spiritual is the true fulfillment of the natural.

Now, the question is: When will Yahshua's vow be completed? As we have noted, He tells us it will last "until that day when I drink [the cup] new with you in My Father's Kingdom." When will He drink new wine with His disciples? He has not drunk it yet. In Numbers 6:13 we read: "Now this is the law of the Nazirite when the days of his separation are fulfilled" Certainly, the days of His separation have not been fulfilled and He is still "separated" from us.

When those days are completed, there are a whole new series of sacrifices and offerings that must be made. And it seems one key to understanding the timing of His fulfillment is in verse 18: "The Nazirite shall then shave his dedicated head of hair at the doorway of the tent of meeting, and take the dedicated hair of his head and put it on the fire which is under the sacrifice of peace offerings." When will Yahshua give all the glory, as represented in His lengthened hair, to Yahweh as an offering? Maybe an answer to this is in 1 Corinthians 15:22-28:

For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and authority and power And when all things are subjected to Him, then the Son Himself also will be subjected to the one who subjected all things to Him, that God may be all in all.

At that point, as Yahshua's glory has ever increased throughout His reign on this earth following His return, then He will complete His vow as a Nazirite unto Yahweh and "deliver up the kingdom to the God and Father," and offer His glory "on the fire which is under the sacrifice of the peace offerings." That would be a fitting culmination of the glory which the Father will give to the Son. He will return the glory to the Father, subjecting Himself and His glory "to the one who subjected all things to Him, that God may be all in all."

RESTORING THE KINGDOM

We will now provide a final confirmation on this matter of the hair of the Nazirite being a glory, as well as gain further important insight into what Yahweh accomplished through Yahshua taking the Nazirite vow.

We have already seen that the tree of the knowledge of good and evil was specifically the grape tree; and when Yahshua drank the sour wine, as the last Adam He equally partook from that Garden tree. But you may object that prior to this, Yahshua drank wine a number of times. Quite so, but He was not then under the vow of the Nazirite. Yahshua did not enter into this most important vow until the end of the Passover meal. Once He took this vow, we find that intercessorally He entered into the Garden of Eden. This fact was attested to in a number of significant

ways which cannot be addressed here; but, you will note that as one testimony of this fact, after taking this vow Yahshua Himself equally entered into "a garden" (John 18:1).

What we find in this most important three-part vow is that it clearly represented the three most distinguishing qualities of the Garden of Eden. First, the Nazirite was prohibited from eating anything from the grape. We have already clearly seen that the grape tree was specifically the tree of the knowledge of good and evil. Therefore, the Nazirite represented abstaining from the fruit of the tree of the knowledge of good and evil.

The second prohibition of the vow was that they could not cut their hair. What have we already learned about hair? That it is glory! What were Adam and Eve covered with before their fall? We have equally noted that they were covered with the glory and splendor of Yahweh. Thus, when the Nazirite could not cut his or her hair, they were intercessorally entering into the Garden when Adam and Eve were covered with Yahweh's splendor. The long hair represented Yahweh's glory covering or clothing Adam and Eve.

The significance of the third part of the vow of the Nazirite easily falls into place in its testimony of the Garden of Eden. What was the third prohibition? The Nazirite could not go among the dead. What two foremost trees were planted in the middle of the Garden? They were the already noted tree of the knowledge of good and evil, and also the tree of life. What is life? Obviously, it is to not go among the dead. The third Nazirite prohibition to not go among the dead clearly represented this second tree in the Garden – the tree of life.

Now, what does all of this mean? The Garden of God in Eden was the original kingdom of God. Through eating from the tree of the knowledge of good and evil, man corrupted that kingdom, causing him to be cast out of the Garden. The kingdom was corrupted from that time on, and Yahweh provided the only legal way it could be restored – through intercession as a Nazirite. **The Nazirite vow was the only legal link back to the Garden**, providing intercessorial access to the tree of the knowledge of good and evil, Yahweh's splendorous glory, and the tree of life. Truly, as a Nazirite, when Yahshua drank the sour wine, He partook of the tree of the knowledge of good and evil. And since He had the power of an indestructible life, He defeated death, ascended to heaven, restored His vow in the required eight days, and thereby restored the kingdom of God. The Nazirite vow provided the only legal means to restore the Garden, the kingdom of God, which Yahshua alone accomplished!

Thus we see that the Nazirite's long hair, as well as the woman's long hair, provide a most important testimony to the glory which Yahweh desires to restore upon man. How this unique Nazirite testimony relates to the woman will be seen in Chapter 8.

TAKING THE KINGDOM BY FORCE

For all who might rightfully be concerned about a man having long hair, we will now point out a couple of things. It is right for the man to have short hair; but prophetically, his short hair is a sign of loss (also to be discussed in Chapter 8). But nonetheless, it is proper for the man to wear short hair. While for the Nazirite long hair portended coming glory, a man who wears long hair outside of that vow is a man who seeks to take authority and glory unlawfully or prematurely. Absalom, King David's third son, was a prophetic example of this. How long was his hair? 2 Samuel 14:26 tells us that "when he cut the hair of his head (and it was at the end of every year that he cut it, for it was heavy on him so he cut it), he weighed the hair of his head at 200 shekels by the King's weight." Absalom's hair was not long as a result of a Nazirite vow; but rather, it portended his nature or prospect to forcefully take glory to himself. But this glory he could not gain, for by the hair of his self-glorified head, he hung from an oak tree while Joab thrust three spears through his heart. Absalom was as one of whom Moses sang:

"I [Yahweh] will make My arrows drunk with blood,
And My sword shall devour flesh,
With the blood of the slain and the captives,
From the long-haired heads of the enemy" (Deuteronomy 32:42).

The "long-haired heads of the enemy" are the men (or women) who seek to take the glory of the kingdom by violent means. While hair is indeed a glory, it must be worn according to Yahweh's plan. Specifically, long hair has been given to the woman and to the Nazirite. Prophetically they are gloriously one and the same.

We must say here though before we go on, that Christianity is an Absalom – trying to take the kingdom by force through the strength of carnal means. Through their denominations, their programs, their buildings, and, in the words of Yahshua, receiving "glory from one another" by the exaltation of men, and not seeking "the glory that is from the one and only God" (John 5:44), they seek a kingdom for their own gain. Like Absalom, they "rise early and stand beside the way to the gate," drawing people to themselves, their church buildings, and their denominations. From their lofty pulpits, they too, as did Absalom, tell the people what they want to hear, avoiding any subjects that might offend or drive someone away. They truly follow in the ways of Absalom, taking the glory of the kingdom from Yahshua, rising "early," before the time, and prematurely obtaining a self-styled long-haired glory for themselves.

Yahshua said: "And from the days of John the Baptist until now [and that "now" continues to this day] the kingdom of heaven suffers violence, and violent men take it by force" (Matthew 11:12). That Absalom effort to take the glory of the kingdom continues to "now," today. It is an effort to prematurely take His kingdom of glory by the abilities of men. Paul addressed the church early on: "You are already filled, you have already become rich, you have become kings without us; and would indeed that you had become kings so that we also might reign with you" (1 Corinthians 4:8). The church from its beginning has tried to prematurely establish a kingdom and glory, even as the fruitless fig tree that Yahshua cursed testified. Though possessing all the show of leaves, it has not been the season to bear fruit (Mark 11:13). And the glory the church establishes (its leaves) is one given to men, not to the Father.

If Absalom Christianity was given their promised 3,000 years, it would suffer wholly destructive judgment, evidenced by Joab thrusting three spears through Absalom's heart as he hung from in the oak tree by his glory, his hair (2 Samuel 18:14). But instead, as it is written in Matthew 24:22 and Mark 13:20, those days must be cut short to 2,000 years and Yahshua return and perform what Christianity has utterly failed to accomplish.

And if Absalom is an offensive and, you might think, irrelevant example for Christianity, then consider Moses who was representative of the "church in the wilderness," as Stephen called the wandering Israelites (Acts 7:38). Even this great man, Moses, who was "very humble, more than any man who was on the face of the earth" (Numbers 12:3), Yahweh refused entrance into the promised land because of a disobedient, violent act. Yahweh told Moses to take Aaron's priestly rod and speak to the rock of Meribah, and out from it would come refreshing water for the people. But instead, Moses scolded the people: "Listen now, you rebels; shall we bring forth water for you out of this rock?" Then Moses lifted up his hand and struck the rock twice with his rod; and water came forth abundantly, and the congregation and their beasts drank" (Numbers 20:10-11). Though the water abundantly came forth, Moses' violent, disobedient act disqualified both himself and Aaron from entering the promised land: "Because you have not believed Me," said Yahweh, "to treat Me as holy in the sight of the sons of Israel, therefore you shall not bring this assembly into the land which I have given them" (vs. 12).

Today, we have the same thing happening. Men, and even women (even humble men and women), are using violent, disobedient actions to attempt to bring forth water from the rock (Yahshua), taking the kingdom by force. And because some water comes out, the people think their leaders are doing what is right. Since water is there, the people do not know the difference. But Yahweh God knows. And when entrance into His new kingdom is availed, they too will not enter in.

And like Absalom, who sought the glory and the kingdom for himself, women of today, as with the church, seek to take the glory early by uncovering their heads. And not only do they uncover their heads, but like Jezebel, they also tease, color, curl, primp, and otherwise self-style their hair so that it becomes an even greater usurping glory to themselves. Such is the testimony of the church. It alters, teases, primps, and colors the kingdom of God in order to gain a glory to itself. Yahweh's judgment is just. And even as women not only uncover their hair but also cut it like men, so Christianity will be judged and in the end lose its glory.

Let us introduce a probing question here which, while I was writing this material demanded a sound answer. We will not answer the question until the final chapter, but submit it to you now so you can begin pondering it. Here it is:

Since the man is the glory and image of God, why in Yahweh's sovereign design did He not give the glorious long hair to the man?

Giving short hair to the man did not make sense. Yahweh could have, and you would think should have, designed for the man to have the long hair, since he is the glory of God. But He did not. What then is He saying here? Why did He give the long hair to the woman instead? It was not by accident. He obviously had a purpose and design in this, and we would be most wise to understand it.

To introduce the answer to this question, let us start by reminding you of the words of Yahshua: "And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force." How is this Absalom effort being pursued? By force! The glory is being prematurely sought. Proverbs 11:16 tells us: "A gracious woman attains honor, and violent men attain riches." Are the violent actions of the men good? Absolutely not! In this chapter in Proverbs, the first statement is positive, followed by a contrasting negative statement. For example, in the next verse we read a confirming contrast: "The merciful man does himself good; but, the cruel man does himself harm." What has the church obtained at large over the years? Riches. Not the eternal riches of His kingdom, but the Laodicean riches of this world. What Yahshua forsook at the temptations of Satan, the church has amassed.

"Because you say, 'I am rich, and have become wealthy, and have need of nothing,' and you do not know that you are wretched and miserable and poor and blind and naked, I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness [demanding judgment] may not be revealed; and eye salve to anoint your eyes, that you may see. Those whom I love, I reprove and discipline; be zealous therefore, and repent" (Revelation 3:17-19).

These violent men, warned about by Yahshua and pictured in Absalom, and even Moses, will not receive the glory. Rather, it will be passed to the "gracious woman." This is all prophetic and we are not saying that only women will receive the glory of His kingdom. The contrast here is rather – taking it by premature, self-serving, violent means, versus by patient graciousness. The prophetic injunction to the woman is to exhibit a "gentle and quiet spirit, which is precious in the sight of God" (1 Peter 3:4). The Greek word here translated "precious" more completely means – of great value, of highest cost, very expensive, the very end or limit of ultimate value. The trappings and adornments of this world may be valuable to man; but, the gentle and quiet spirit is "of ultimate value in the sight of God."

The kingdom will not be obtained by the attractive, Absalom, masculine values of strength that Christianity exhibits to this day. Though these may be desirable qualities in the flesh, they will not inherit the kingdom. Significantly, "in all Israel was no one as handsome as Absalom, so highly praised; from the sole of his foot to the crown of his head there was no defect in him" (2 Samuel 14:25). Strength, beauty, eloquence, knowledge, and adornment are outward qualities, highly praised and desired by man, but not by God. Christianity may look desirable to man, but it is only an Absalom. As we discussed in the beginning of this work, these same attractive and outstanding qualities are seen throughout nature in Yahweh's creation of the male. The masculine body of Christ receives a glorious appearance, at least in the sight of the world.

In contrast, what does Yahshua desire? We know that while He walked upon this earth, He turned down all that was attractive, all that this world had to offer, and He taught others to do likewise. Yahshua clearly tells us in Matthew 5 the qualities of those who will inherit His kingdom: poor in spirit, mournful, gentle, a hunger and thirst for righteousness, merciful, pure in heart, peace makers, and persecuted for the sake of righteousness. These are the qualities of those who will inherit the kingdom, not the masculine strength and worldly beauty of an Absalom.

Ladies, your long-haired glory which you are to cover has great prophetic implications. It is thus very important that you occupy that place according to Yahweh's plan. Let the glory Yahweh has given you on your head grow long, and humbly, meekly, righteously, and with a pure heart cover it.

Likewise, women are prophetically instructed to "love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored" (Titus 2:4-5). Why is the woman specifically to be a keeper at home? Why doesn't she work in the world? Because as a glorious example of the Bride, she is to be set apart to the kingdom of God and not the kingdom of this world. This

is the same example we have in the Levites who did not have an inheritance in the land, for their inheritance was Yahweh.

This is not so for the man. He is "of this world." He has to interchange with it. Like King David, the violent short-haired man prophetically has no part in building the house of Yahweh, for Yahweh says to the violent, even David: "You shall not build a house for My name because you are a man of war and have shed blood" (1 Chronicles 28:3). As with Moses, David could not "enter the land." He was disqualified for his violent acts and could not build the temple. Though he prepared for its construction, he did not lay a single stone. All he knew was the materials, but not the fulfillment. Instead, the house of Yahweh was built by the one whose reign was established by his mother – Solomon (1 Kings 1). The woman is the keeper of the house. She is a picture of devotion – to the house, to her husband, to the home, and to the children. The kingdom of God is given to such as these.

1 Timothy 2:15 has always been a puzzle to many people. Its examination and application at this juncture is most relevant. It states: "But women shall be saved through the bearing of children if they continue in faith and love and sanctity with self-restraint." Not only do we see the injunction that the woman is to be a keeper of the home and bear children; but also, and of equal vital importance, she is to have the desired qualities of faith, love, sanctity, and self-restraint. With the combination of these five qualities, the woman shall thus be "saved." Saved from what? This salvation is from the judgment of the prophetic short-haired ways of violent men. When the woman submissively takes her place in the home, she is not only "saved" from the violence of this world, but prophetically she speaks of being saved from the judgment of the short-haired, worldly ways that will not inherit the kingdom of heaven. By bearing children, staying in her covered place at home, and possessing the qualities of faith, love, sanctity, and self-restraint, the gracious woman will be saved.

LADIES, YOU SPEAK WITHOUT SAYING A WORD

In the final chapter we will look at the very clear and highly important prophetic pattern of the woman as the Bride. Likewise, we will address the previously presented question of why the woman received the glorious long hair, when the man as the image and **glory** of God did not. Why does he wear short hair?

In the remainder of this chapter, let us look at what is prophetically spoken concerning women today who want to come out from their God-given place, and coverings, and step into the dress, hair style, labors, and governmental position (in the family, the world, and the church) of the man? What is being prophetically spoken by the woman who wears men's clothing or cuts her hair like a man? What is the message of women "wearing the pants in the family" or teaching and ruling in the church? What is the outcome for women who reject the gentle and quiet spirit and are not silent in the church? What is the outcome for woman stepping into the "man's world" and becoming violent in the affairs and workings of this world and obtaining its riches?

Women who follow in these practices prophetically remove themselves, as has the church, from the long-haired, gracious, home-and-child-devoted position that is of "ultimate value" to Yahweh and will obtain honor. Furthermore, they spiritually place themselves under the consequences of being the short-haired man. Prophetically and experientially, they place themselves and their family under judgment. Remember, when judgment fell on Yahshua, it was so that His Bride would be covered. Conversely, when a woman usurps her place in the home and takes the place of her husband, when judgment falls, it hits her. The man was designed and called to take the judgment. The woman, the weaker vessel, was not designed or positioned to take it. Thus, His judgment becomes exceedingly great on the woman who is out of her place.

Ladies, where will you take your place? Under your husband with a gentle and quiet spirit, or will you seek to stand equal with him? Who will you represent? The short-haired body of Christ church which has sought to take the kingdom by worldly force, or the long-haired rightly covered Bride whose gentle and quiet spirit is of ultimate value to God?

Let us present this in another way. All the qualities of the woman mentioned in the Scriptures – gentle and quiet spirit, keeper at home, submissive to husband, quiet in the church, the bearer of children, sanctified (set apart), not exercising the authority of a man, showing self-restraint, modestly dressed, a covered head, chaste, and respectful –

are the qualities Yahshua is looking for in His Bride. Think about this ladies (and men). These are the qualities of the Bride Yahshua will seek. How can you expect to be a part of His Bride, ladies, when you are not even this kind of bride to your husband on this earth? If an unwed man knew a woman when she was married to another man, and this woman failed to express the qualities he desired for a wife, do you think that when that woman's husband died he would pursue her in marriage? Not at all. She has already demonstrated in her first relationship that her traits are not desirable.

Women, serve your husband in the way you would serve Yahshua. "Wives, be subject to your own husbands, as to the Lord," as Paul likewise wrote (Ephesians 5:22). Why? For one of many reasons – Yahshua will call out a bride. Why should He take you if you have already proven that you are unfaithful? If you have failed in the past, then change. The time to begin is now. What was Paul's instruction? "[O]ne thing I do: forgetting what lies behind and reaching forward to what lies ahead" (Philippines 3:13). Now is the time to pursue these honoring qualities ladies (and men). Yahshua will draw Himself out a bride. Live your life now according to His desired qualities that are of ultimate value to Him, that you might be called out as His Bride.

It is most significant that the woman makes a distinct choice to be covered, and her covering can be observed by all who see her. On the other hand, the short-haired man is passively covered by Yahshua, and his uncovered head looks no different from the head of most unbelievers. But the woman has to willfully choose to cover her glory, and in so doing clearly (especially today) sets herself apart from the appearance of the rest of the world. The man can dress modestly with head uncovered and walk into a room of people and never be noticed. Not so with the properly covered woman. Place a headcovering on her, a long dress, and remove her makeup and jewelry, and **everyone** will notice her! She is a given difference!

This distinction is very valuable to the woman though. Yahshua said, "Whoever humbles himself shall be exalted" (Matthew 23:12). The woman, in contrast to the man, is given the honored opportunity to humble herself by willingly covering her glory. By doing so, she qualifies herself to be exalted. How many women today will choose to cover their glory? A remnant. The godly, rightfully placed woman refuses to take the glory, and does not go along with the vast majority that knowingly or unknowingly flaunt theirs.

Men, you cannot abandon your assigned prophetic place in this world, but you can pursue the virtues of the gracious spirit. As Yahshua taught, His kingdom is to the gracious, the poor, the mournful, the gentle, the righteous, the merciful, the pure in heart, and the peaceable. We cannot obtain these qualities in ourselves, but we can humble ourselves to Yahweh God and man, and not seek to bring glory to ourselves. Begin as a reminder by covering yourself as Yahweh designed. On your head, wear short hair and no covering when you pray. On your face, wear the glorious beard He has purposefully given you. On your body, always wear clothing that modestly covers it. And likewise, cover your wife (and daughters) with the headcovering, long hair, no makeup, and modest dress. These are truly outward prophetic beginnings (or possibly continuations), but they can be your obedient prayer to Yahweh that you too, as a man, and as a family, desire to be in harmony with Him, His ways, His will, and His plan.

Chapter 7

SODOM

While Christians confess their need for Yahshua to be the covering for their sins, few in that vast number will equally accept the need to be properly covered on their heads, their jaws, and even on their bodies. And while a few

women may be seeking to dress more modestly, very few of those women will cover their heads. Why is this the case? It is apparent that Yahweh removed these coverings in order to judge the church and this nation. Even at the time of the original writing of this work, a number of highly visible church leaders in all denominations had suffered the shame and humiliation of His exposure of their sins. The covering of their sins was removed for many to see. What can we compare the church to today? It is evident that the church is Sodom.

What was the sin, or sins, of Sodom? What did she do wrong to obtain Yahweh's judgment? Was it homosexuality? Ezekiel 16:49 clearly states its guilt. It was not homosexuality. Homosexuality was a decadent by-product of their sin. Let us read what Yahweh specifically identifies to be its sin.

"Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, abundant food, and careless ease, but she did not help the poor and needy. Thus [since they were absorbed in their self-pleasures] they were haughty and committed abominations before Me. Therefore I removed them when I saw it."

To further understand the identity of the sins of Sodom, let us briefly see how Israel was identified with that city. Why do we make this distinction? Because people have so much equated Sodomy with homosexuality that they fail to see the root cause of that city's sin being a self-serving attitude, and thus dismiss any comparison of Sodom with anything outside of homosexuality. But concerning Jerusalem Yahweh said:

"Also among the prophets of Jerusalem I have seen a horrible thing: The committing of adultery and walking in falsehood; and they strengthen the hands of evil doers, so that no one has turned back from his wickedness. All of them have become to Me like Sodom, and her inhabitants, like Gomorra" (Jeremiah 23:14).

And In Isaiah 1:10 we read:

Hear the word of Yahweh, you rulers of Sodom; give ear to the instruction of our God, you people of Gomorrah.

Isaiah was not talking to Sodom and Gomorrah here. He was addressing Judah and Jerusalem (vs. 1). Spiritually, Judah had become guilty of the root sins of Sodom (not homosexuality), and he addressed them as the same city.

Today, this nation and the church could be equally addressed as Sodom and Gomorrah. Because of the root sins of both, we see the same abominable by-product – open homosexuality.

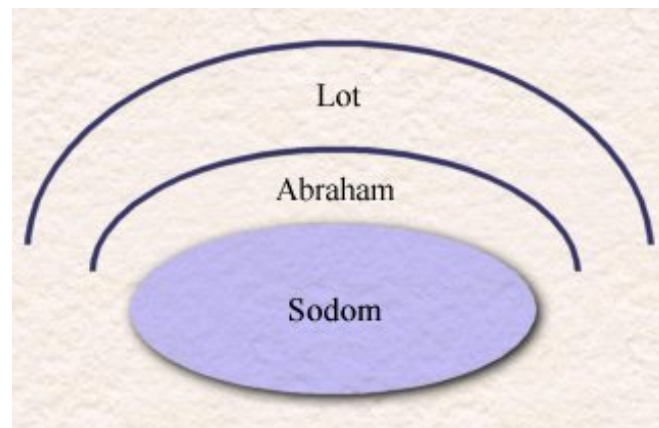
Homosexuality is a consequential testimony of the defilement of both church and nation. It is a by-product, not a cause. It is the unsightly puss of a deeper infection caused by abundance, careless ease, concern only for oneself, and failure to help others in physical need. The church today does its token amount so that it can feel good about itself, or look good. But by-in-large, it likewise is self-centered and self-concerned. It is Laodicean: rich, wealthy, in need of nothing. One might argue: "Oh, the church isn't so bad." But remember, Yahshua said, "And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more" (Luke 12:48). Any comparison we have of the church with Israel must be based on a far greater standard for the church. And as a testimony of its need for judgment today, we see the church uncovered. It is committing adultery with the world by adopting its ways. Its leaders are repeatedly and representatively involved in child molestation, adultery, and divorce. It is constantly being exposed for its greed and self-fulfilling use of finances. And Christians are a poor representative of Yahweh God in their testimonies and dealings with other people. The church is truly Sodom! If you do not believe this, remember, neither did Jerusalem.

As we will see, in order for Yahweh to judge the original Sodom, He had to first remove the substitutionary covering off the city. In equal purpose, He is removing the substitutionary coverings off Christianity. Will the judgment of Christianity be with fire like on Sodom? In one sense the fire has already begun; and indeed in His time His fire will come. What will be the extent of His judgment? It will be more extensive and encompassing than they know. Even as Yahshua's beard was plucked out, His clothing removed, and lashes upon His back uncovered His blood prior to His final judgment, Yahweh has likewise removed Christianity's coverings. In like natural testimony,

men's beards are removed for the sake of vanity, clothing is reduced to an immodest and revealing amount for the sake of fashion and seductiveness, and women refuse to wear the headcovering, counting it irrelevant and unattractive. Indeed, the crown of thorns of worldly cares (Matthew 13:22) has been placed upon the head of the body of Christ. Christianity is uncovered, prepared for Yahweh's judgment!

We find in the city of Sodom a most important man. This man was Abraham's nephew – Lot. Very significantly, **Lot's name means – "covering."** And with the highly important meaning of his name, particularly in light of Yahweh's judgment and cleansing of Sodom by fire, it is most important that we examine this righteous man's (2 Peter 2:7-9) prophetic role in the events surrounding that city.

As the "covering" in Sodom, Lot bore clear, unmistakable testimony to what happens when a covering is removed. As we find here, Yahweh would not destroy Sodom and Gomorrah until Lot, who resided as the second covering over those cities, was removed. How do we know Lot was the second covering? Because of the pattern of coverings. Lot was the second covering, while Abraham was the glorious first covering. The city of Sodom had been given to Abraham by Yahweh (Genesis 13:14-15), and thus he was the rightful first covering over the city.



While Lot resided as the second covering of Sodom, he had the unique role of representing both the original as well as the substitutionary covering. How? As we have seen in every other example regarding coverings, for Yahweh to judge Sodom He had to first remove the second covering. This was accomplished twice in that city. First, we find in Genesis 14 that four kings came against Sodom and defeated it, totally plundered it, and took away the second covering – Lot. But following this judgment of Sodom, of necessity Yahweh had to recover the city. So, the first covering, Abraham, took his small army of household members, pursued the four kings, and thoroughly defeated them. Having accomplished this, he returned the spoils of Sodom and restored Lot, this time in pattern as a substitutionary second covering over the city. Sodom was now under the substitutionary covering of Lot.

But Sodom continued in its "careless ease," and once again came under Yahweh's disfavor and final judgment. When Yahweh went to thoroughly judge Sodom for its sins, He would not do so until He first went to the first covering, Abraham. The covering made his appeal. Yahshua accepted it and sent the angels (whom the woman's headcovering is for – "because of the angels") to examine the city. It fell short of the covering's (Abraham's) requirement, but Yahweh still could not judge the city. Why? Because the vital substitutionary covering, Lot, was still resident there. In order to judge the city, He had to first remove the substitutionary covering. So, the angels took Lot's hand and forcibly withdrew him, along with his wife and two daughters. (Significantly, it is the women who are most visibly under the substitutionary covering – the headcovering.)

The substitutionary covering was removed from Sodom, and now it was legally time for Yahweh to judge. But this time, the substitutionary covering interceded for a little town – Zoar. Lot's intercession was also accepted, and the substitutionary covering traveled to Zoar. "Hurry," the angel declared, "escape there, for **I cannot do anything until you arrive there.**" Such is the power of the substitutionary covering to withhold judgment. With the covering now removed, judgment fell and Sodom was consumed by fire! What happened then? Lot's wife turned from her covering, governmentally removing herself from Lot, and turned to Sodom, placing herself under its government, its

headship. Now equally out from under the government of her covering, judgment again fell, but this time on her. She became a pillar of salt to be "trampled under foot by men" (Matthew 5:13).

When fire fell on Sodom, a remnant was preserved under the covering of Lot in the little town of Zoar. How dramatically significant! Lot was the substitutionary covering, and when the covering is removed from the Sodom church, it likewise will be given to a small remnant at Zoar. "Is it not small?," asked Lot. At Zoar Yahweh's "Lot" will cover and protect while Sodom burns.

This power of coverings is equally seen in Yahweh's law concerning defilement by the dead. Keep in mind that for 2,000 years the body of Christ has gone to the grave, thus the vast majority of that body is dead. How can a remnant be preserved from that death? By being fully covered. In Numbers 19:14-15 we find in Yahweh's law that "when a man dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean for seven days [at which time purification or atonement rites with the sprinkling of water were to be followed]. And every open vessel, which has no covering tied down on it, shall be unclean." Thus, any vessel that was appropriately covered was not unclean. That covered vessel could be removed from the tent and used as a clean vessel.

What made the people unclean? Was it that they died? Not at all. They simply were in the tent of the dead man. If you are in Christianity, the sleeping/dead body of Christ, you are in the tent of dead men. You share their uncleanness which continues for seven periods – the number of Christianity, as identified in the seven churches in Revelation. But when the vessel comes out with the covering on it – the Bride – it will be clean and can be legally used by Yahweh to His glory.

Before closing this significant chapter, let us once again look at this account concerning Sodom and see what can be gleaned from it regarding the woman's substitutionary headcovering. In examining this account of Sodom, one of the outstanding elements was Abraham's commitment to the second covering. Husbands likewise should be diligent to place these relevant coverings upon their wives, even as Abraham not only provided but also fought to maintain. Recall from Genesis 14 that, prior to Sodom's final judgment, the four kings came to plunder the city and stole away the covering – Lot. One of those kings was the king of Shinar. Shinar was the land of Babylon (Genesis 11:2); so, the attack was in part a Babylonian attack on Sodom. What then did the covering "husband," Abraham, do? What five kings could not accomplish against the four plundering kings, Abraham had the authority to accomplish. He pursued the four kings, defeated them, took all their spoils, as well as the covering, returned everything to Sodom, and restored a substitutionary covering over the city.

Oh that men would likewise be a covering for their wives and equally insure that they and their daughters are properly covered under Yahweh's legal substitutionary coverings – under proper dress and the woman's headcovering! Oh that they would restore all that Babylon and this world have plundered of them, recognizing the great significance of being properly covered!

In light of all that we have learned thus far, we see that this account of Lot, the covering, is not at all some story to warn of the ills of homosexuality. It is a warning to every man and woman today, and to the church and this nation. Being properly covered is profoundly important, whether it be a self-gratifying Sodom, or a little town of Zoar. And like the covering of the cloud in the wilderness that moved, thus giving direction to the Israelites, when "Lot" moves out of the Sodom church to Zoar, one had best follow the covering and not look back.

Chapter 8

THE HIDDEN BRIDE

Each of these chapters has been so amazingly revealing, it seems almost facetious to offer that this chapter is highly revealing; but such it is. Like so much of this writing, these truths have never before been seen and presented. They, quite obviously, are something new. But, this newness should indeed hold great attraction and produce sincere inquiry. The promise of new wine in fresh wineskins (Luke 5:38), of a new song (Revelation 14:3), of the new thing in the earth (Jeremiah 31:22), even the new ox cart that transported the ark of the covenant back to the Israelites (1 Samuel 6:7), and much more, should exhilarate us with the hope of something new and most wonderful in the days ahead! If indeed there is something new, one can certainly expect that, as it was with the first coming of Yahshua, men have not thought about it before, it will come on the scene as a great surprise, and will be rejected by the majority (only a "Zoar" will embrace it)!

In this writing we will not take the truths laid out in these foundational chapters any further than this last chapter, though there is much, much more to learn. This chapter opens the door to a whole new panorama of what lays ahead in the hope-filled future before us – who is the body of Christ, who is the Bride, who will be glorified with Yahshua, and how all of this relates to the plan of Yahweh for the world. But we cannot here sail off into those horizons, but must instead maintain our attention on that which is at hand.

The Scriptures we have looked at raise some puzzling questions that, frankly, men could noodle out, coming up with their own answers; but, for the truly inquiring and sincere seeker, the truth we find will not fit into established thinking. Who would say that what has been presented in this writing thus far fits into established thinking or "sound" (whatever that means – the accepted, I suppose) doctrine? Frankly, it does not fit! In fact, it flies directly into the face of 90% or more of Christians.

Yes, there are Christians who obediently cover their heads. It is nice that there are at least a number who provide a visual reminder of what all churches practiced in the beginning without exception (1 Corinthians 11:16). And even if they wear a headcovering for the sake of tradition and do not fully understand why they follow in it, we can still be glad that there is a remnant of people who keep a truth alive, affording some visual encouragement as to what is right. But that which is presented in this writing seeks to reveal the laws and patterns and ways of Yahweh that are the basis for these practices; and in so doing, leads us to go beyond the immediate, and with that understanding extrapolate what this means in His greater works.

For example, in Chapter 6 we asked the puzzling question:

Since the man is the glory of God, why in Yahweh's sovereign design did He not give the glorious long hair to the man?

Does this not strike you as a question of great puzzlement? When writing this material, it certainly posed a most enigmatic problem to me! The short hair on the man did not seem to fit at all into the whole of the issue of hair and glory. Yahweh's word, as well as all creation, testifies that the male received the glory. So then why was this not true with His placement of the glorious long hair? The man had the beard, so why not the long hair as well? This was such a personal and life-changing question for me, its answer cannot be given without sharing with you my own experience in how it came.

In June of 1994, I was in my car returning to a home we had built in order to help women and children, and this question prevailed most heavily on my thoughts. Over and over I pondered it as it weighed on my mind. Finally,

relenting that I just could not figure out the answer, I resolved to go home and ask the ladies at the house. Maybe since they were women they would know. But, my inadequacy was Yahweh's opportunity to begin a dramatic change in my life and in my beliefs. When I had given up on solving this most puzzling problem, Yahweh clearly spoke the answer to me in my understanding. To put it into words, He told me: "Because I will take the glory that was given to the short-haired body of Christ, and give it to the long-haired Bride." I cannot begin to tell you how my spirit soared at hearing this! I was exuberant inside at having heard from Yahweh concerning, for me, a **most** puzzling question. I knew then why the man was to wear short hair, while the woman was to wear her's long. Because the woman was a prophetic picture of Yahshua's Bride that would receive the long-hair-represented glory of Yahweh!

My hours, days, weeks, and months after that revelation were filled to overflowing with the ever-illuminating study of Yahweh's word. What had thus far been seemingly a very fruitful harvest from the study of the Scriptures, became a bounteous unrelenting deluge of revelation and affirmed truth!

What then is meant by a Bride that is unique and separate from the body? Most would hold those two to be the same – two expressions of the same company. But, this is most certainly and clearly not what the Scriptures reveal. Let us now go to this fountain and see who this Bride truly is. We will list here some of the qualities, or characteristics, of the Bride, and consider them in this chapter as it unfolds.

The Bride of Yahshua

- Her identity is hidden
- She is not the body, but comes out of the body
- She is young – without spot or wrinkle
- She receives the long-hair Nazirite glory
- She is legally covered

THE BRIDE IN ADAM

In this section we will consider the first two of these listed points. The question that would arise here is: From whom or what is the Bride hidden? Maybe from the world? But the hiding is far more than just from the world. The testimony of the Scriptures is that Yahweh is going to perform an entirely new work, hidden thus far from man and silent thus far in the church. Neither the world nor even Christians have known who this silent Bride is. Let us briefly consider some clear evidences of the Bride's identity being hidden.

It has been eluded to in this work that the Bride must come out of the body. This is clearly evidenced in both Adams – the first Adam and the last Adam, Yahshua. We have already seen the remarkable similarity between these two Adams in how they both partook from the tree of the knowledge of good and evil in order to save their brides. In like similarity, we find both Adams provide evidence that the bride from each must come from their sides.

The first Adam obviously provides the clearest evidence of this. In Genesis 2:21-22 we read:

So Yahweh God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. And Yahweh God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

But as we have seen, what Yahweh performed in the first Adam was a picture, or pattern, for what He would equally perform in the last Adam – Yahshua, or even in the body of Christ. Thus, in John 19:32-34 we read:

The soldiers therefore came, and broke the legs of the first man, and of the other man who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs; but one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

Even as the first Adam was put to sleep and a rib was removed from his side in order to fashion for him a bride; likewise, the last Adam was put to sleep on the cross, a spear went between His ribs into His side, and out came the provision for His Bride – blood and water. We are told in Leviticus 17:11 that "the life of the flesh is in the blood." We also know that "Eve" means "life." Thus, one could well say that "Eve" came from Yahshua's side.

We have already seen how the flesh is a covering for the bones and blood. In both of these like cases, the bride was hidden under the covering of the man (more on this shortly), specifically under his/His side, and most significantly was not revealed until the completion of his/His labors. Though from Adam's creation Yahweh acknowledged that it was "not good for the man to be alone," and committed to making "a helper suitable for him," He did not give Adam his bride until he had performed his labor of providing names to "every beast of the field and every bird of the sky" which Yahweh had brought to him (Genesis 2:18-20). And from all these labors it was concluded: "but for Adam there was not found a helper suitable for him." Therefore, Adam was put to sleep and from his side was taken a bride. This was a **most** important pattern laid out in creation!

Equally, as the last Adam we find Yahshua laboring. Beginning at the age of thirty, for three and a half years He performed the work of His Father; and it was not until the close of His life as the last Adam that He too was put to sleep in order to take a bride from His side as well.

What do these obvious parallels mean for us today? For 2,000 years the Adam body of Christ has labored upon this earth. But is there a bride for Yahshua yet? No, for as we see, the Bride cannot be taken out of the body until the end of the body's labors. The body of Christ likewise must be put to sleep and from its side come the Bride. What will form this Bride for the body? The same elements that were represented in the two Adams. The rib of Adam is, of course, a bone from which comes the life of man – the blood. And from Yahshua's side equally came blood and water. At Yahweh's elected time the body of Christ is put to sleep and out will flow life – the blood, even "Eve." Hereby a bride for Yahshua will be formed.

But most importantly, note that the masculine Adam body of Christ work is created **first** and performs its labors **first** before the Bride can come from its side. Very significantly, Adam and Eve were not created at the same time – Adam came first, then after Adam's labors came Eve. Today, the Adam body of Christ, the first work, has now labored for 2,000 years without the Bride coming out. It is time for the Bride-work to begin.

THE BRIDE – SARAH AND REBEKAH

The Bride is equally attested as hidden by Abraham's wife, Sarah. In a testimony we will find repeated many times in other examples as well, Sarah's identity was concealed for the sake of her husband. As a testimony to the two-part Bride, Sarah was hidden twice – once in Pharaoh's house in Egypt (Genesis 12:10f) and once in Abimelech's house in Gerar (Genesis 20). In both cases her identity was hidden for the sake of preserving her husband's life. And because of Sarah, Abraham received great wealth and provision. Equally, through the concealment of Yahshua's Bride and its ultimate revelation, the body (and the Bride) will receive life, wealth, and abundance.

Another bride that was hidden in Gerar for the same reason – fear for the life of her husband – was Isaac's bride, Rebekah. During another famine, Yahweh specifically told Isaac not to go to Egypt. So, as did his father he likewise went to Gerar. There, Rebekah's identity was also concealed. And equally, once her identity was revealed and she

and Isaac received legal protection for their lives, Yahweh blessed them exceedingly: "Now Isaac sowed in that land, and reaped in the same year a hundredfold. And Yahweh blessed him, and the man became rich, and continued to grow richer until he became very wealthy (Genesis 26:1-14).

But one of the most revealing testimonies concerning Yahshua's Bride and its origin comes from when Rebekah was first obtained for Isaac. This account is often noted by Christians as a clear and obvious testimony of Yahshua's Bride. However, because of their false idea that the feminine Bride is also the masculine body, a most important testimony of that account is missed. We will review the events recorded in Genesis 24 and see these remarkably clear and explicitly revealing parallels.

For the sake of brevity, let us first simply note that Abraham (the Father) wanted a bride for his son Isaac (Yahshua), so he sent his chief servant, Eliezer (whose name means "God of help," i.e., the Helper, the Holy Spirit), to find a bride from among his own family (the body of Christ). Did he find a bride? Indeed he did. Rebekah provided water for Eliezer and his camels according to Eliezer's prayer; and by the next morning, young Rebekah was on her way to her husband, Isaac. When Rebekah saw Isaac, "she took her veil and covered herself. Then Isaac brought Rebekah [the Bride] into his mother Sarah's tent [Jerusalem above], and he took Rebekah, and she became his wife; and he loved her"

What could be more unmistakably clear in representing the prophetic calling out of a bride by the Holy Spirit for the Son of God than this account? We will note here one matter already presented, and then must add one most important and revealing point from this account that is always overlooked.

First, note that Rebekah veiled herself at the sight of Isaac. May we suggest to you two things here? First, as we have noted in this section thus far, the identity of the Bride is hidden, concealed, or veiled. Particularly in this example, her glory is hidden, or veiled, under the headcovering. Likewise, we can fully anticipate that women in the Bride work of the Holy Spirit will equally veil themselves, covering their heads in harmony with Yahweh's ways and protective government.

Now for the most important exclusion or oversight. Where did Eliezer go to get a bride for Isaac? You might answer: To Abraham's family. Indeed he did; and we point out that this was representative of taking the Bride from the body. But what other testimony is there to this being the body of Christ, other than the simple fact that they were family? To answer this, how is it that we have consistently seen in the Scriptures that a bride came from the two Adams? In each case their sides were **pierced**. So, where is it that we see Eliezer obtaining the prophetic bride for Isaac? In verse 10 we read that Eliezer specifically went "to the city of Nahor." What does Nahor mean? It means:

"piercing"!

Eliezer went to "piercing" to obtain a bride for Isaac! Equally, in order to get a bride for Yahshua, the Holy Spirit will have to go to piercing the body (the family). Is it not abundantly clear that taking this prophetic picture in whole, one sees that the Bride must come from the family, the body, and is obtained specifically by "piercing" the body? Once the body is pierced, out will come a bride. This overlooked point in this oft noted picture of obtaining a bride for Yahshua is exceptionally important!

And when Yahshua's Bride comes out, she will come out quickly, suddenly, almost overnight, as did Rebekah! The morning after Eliezer's arrival, Rebekah's family wanted her and Eliezer to stay for ten days; but Eliezer did not want to be delayed. Rebekah concurred with this, and that very morning they departed. Within less than twenty-four hours, Rebekah was on her way to be Isaac's bride. One evening she was an unsuspecting girl going out to gather water, and the next morning she was a bride-to-be, mounted on a camel and on her way to her husband. Her calling out was totally unexpected and very sudden!

This same testimony of a sudden work in calling out the Bride (clearly not over 2,000 years, but suddenly, in a short time) is confirmed in numerous accounts in the Scriptures, including that of Yahshua's own testimony. When they pierced His side, "**immediately** there came out blood and water." The immediate "coming out" of Rebekah from piercing her family members, and the immediate "coming out" of blood and water from piercing Yahshua's side, is an unmistakable parallel giving testimony to the sudden obtainment of Yahshua's Bride from the pierced body of Christ.

In the book of Acts we see another clear indication of this piercing of the side of the body and the sudden release of the Bride. In Acts 12 we read the account of Peter being jailed by Herod, who was intending to kill him (the same fear of Abraham and Isaac). The night before Herod was to kill him, we read: "And behold, an angel of the Lord **suddenly** appeared, and a light shone in the cell [the light of truth]; and he **struck Peter's side** and roused him, saying, '**Get up quickly!**' And his chains fell off his hands." "Get up quickly" will be spoken to the Bride when the body of Christ is struck in the side; and the chains that have bound for 2,000 years will fall off and the captive will be set free!

Before leaving the fruitful testimony of Rebekah as the Bride, there remains another significant aspect concerning the meaning of her name that would greatly benefit our understanding of the work of Yahweh, adding further evidence to this truth concerning the Bride work vs. the body work.

Rebekah's name uniquely means "loops of a rope or noosed cord." People have tried to take this unusual meaning and come up with catchy or positive applications. But, its purposed meaning is seen in its most powerful testimony of this very significant girl – her testimony as Yahshua's Bride. You may ask with puzzlement: What do loops of a cord have to do with Yahshua's Bride? Let us see.

We mentioned at the beginning of this chapter that Yahweh is going to do a new work – new wine, a new song, a new ox cart, and yes, a new thing. In Jeremiah 31:22 we specifically read: "For Yahweh has created a new thing in the earth – a woman will encompass a man." Regarding the testimony of Yahshua's Bride, clearly she is indeed a "new thing," and the timing of this work is critical.

For 2,000 years the Adam body of Christ work has existed within the 6,000 year period of the curse from Adam and Eve. When will this curse be removed? In the Millennium. Yahweh's law allows an Israelite to be in bondage for six years, but in the seventh year he must be released (Deuteronomy 15:12). Man has been in bondage to sin, Satan, and the curse from Adam for 6,000 years; and as most Christians anticipate, in the seventh 1,000 year period – Yahweh's Millennial sabbath – he must be set free.

Also as we saw per the Nazirite vow, Yahshua has made it possible to reenter into the original Garden. Thus we find testified in verse 21 of Jeremiah 31, immediately preceding this unique promise: "**Return**, O virgin of Israel, **return** to these your cities." And in verse 17 we find the same message: "'There is hope for your future,' declares Yahweh, 'and your children will **return** to their own territory.'" What is meant by returning to one's own territory? On the kingdom level, the highest level, it means returning to the covering and fulfillment of the original Garden of God; again, the very work Yahshua effected as a Nazirite. It is Jubilee, when "each of you shall **return** to his own property, and each of you shall **return** to his family" (Leviticus 25:10).

Therefore, this "new thing" that Yahweh will perform is the Bride which will encompass the body of Christ in the restored Garden of the Millennial reign. This is the "loops of the cord" that are testified to in Rebekah, the clear testimony of the Bride that comes from piercing the body.

And in final testimony here, up to now Yahweh's heavenly kingdom has strictly been masculine works – the Father, the Son, and the body of Christ. This is the masculine trinity of headship at the higher level of the kingdom. Therefore, for Yahweh to now create a feminine Bride, indeed He is performing a "new thing"! No longer in the kingdom will it just be the three-part masculine headship, but now the unique feminine as well that receives the long-hair glory. This final addition of the feminine Bride thereby completes at the heavenly kingdom level the order of 1 Corinthians 11:2-16 – the three masculine forms, plus the feminine. This is very important to note.

JACOB – THE BRIDE

Let us examine another remarkable evidence concerning the hidden Bride. This example is most unique in that the Bride is actually pictured in the account of a man. This man, however, is contrasted with another man (his brother), and is identified more with the feminine qualities of a bride.

In Genesis 25:27 we read the contrast between the two sons of Rebekah – Jacob and Esau. "When the boys grew up, Esau became a skillful hunter, a man of the field [as was Nimrod]; but Jacob was a peaceful man, living in tents." Esau was the favorite son of his father, while Jacob was preferred by his mother. Esau was hairy, Jacob was smooth (27:11). And it is in Jacob that we see the picture, testimony, or pattern of the Bride; while Esau testifies of the body.

Initially, who had the rights of inheritance between these two? Of course, the first born – Esau. But because of Esau's appetite, he sold those rights to his brother, Jacob. From that point on Esau was called Edom, and his descendants became known as Edomites. The word "Edom" means "red," and carries the identical meaning as the very similar word "Adam." Red Edom was prophetically the body of Christ, which was also identified by red Adam. Edom and Adam were prophetically one in their representation of the body.

Jacob received the birthright when Esau became Edom, but in order to obtain the blessing, the Bride-representative, Rebekah, performed her role in making Jacob become Esau. After overhearing a conversation between Isaac and Esau, Rebekah went to Jacob and instructed him in what to do. At her command, Jacob brought her two kids. She took the skins of the two kids, as well as Esau's best garments, and disguised him as his brother. Through this disguise, Jacob received Isaac's blessing, all entirely performed by his mother (even, once again, as temple-building Solomon became king by the influence of his mother). What can all of this mean?

One can be most certain that this very unusual set of events did not occur without bearing some very outstanding prophetic testimony. Again we note from Ecclesiastes 1:9: "That which has been is that which will be, and that which has been done is that which will be done. So, there is nothing new under the sun." What occurred here with Jacob, Rebekah, Isaac, and Esau was a most profound pattern of something that was to come. What was it? It testified of the hidden Bride! Even as Sarah was hidden to obtain the wealth of Egypt and Gerar, so Jacob was hidden in order to obtain Esau's birthright. The Bride must be hidden in order to obtain the wealth. This truth is equally seen in the parable by Yahshua: "The kingdom of heaven is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has, and buys that field" (Matthew 13:44).

In this intriguing account surrounding Jacob, we see how Yahweh passes along the birthright from the Esau body of Christ to the Jacob Bride of Yahshua. In order to obtain the birthright, the Bride must first be hidden in the body, even as Jacob was hidden in Esau, in his identity. The Bride must first be Christian, taking on their identity, before it can come out of the body and be the birthright-receiving Bride. The body may have the masculine hairy glory of an Esau, but that glory will be placed upon the Jacob Bride. Thus we see again that the Bride must be hidden in the body, but at the proper time come out of it, possessing the birthright! We will also note here, as testified in Adam, that equally Esau was born first, giving like testimony to the body of Christ first work, followed by the Bride of Yahshua second work (the latter being greater than the former, the last becoming first).

ESTHER – THE BRIDE

Another marvelous testimony of the hidden Bride is queen Esther. Here we find the Bride whose true identity was hidden – nobody knew she was a Jew. Her identity was hidden, as we find, for the ultimate salvation of her people. Once again we see the blessing aspect of the hidden Bride.

When an edict approved by the king was passed to annihilate all Jews (which in parallel was Abraham and Isaac's fear), it then became incumbent that Esther reveal her identity. Even as Sarah was hidden **twice** and **two** kids were prepared by Rebekah, in a most unusual account Esther requested **two** banquets with the king. At the second banquet her true identity was made known, foiling the plan of an evil Haman, and in the end turning what was to have been a day of sorrow and destruction into a day of gladness and gain. Here again we see the two-part Bride, and the putting away of Satan at the revelation of the latter rain Bride work.

Esther was a type, or picture, of the hidden Bride, who when revealed will bring the salvation of her people. This is the Bride testimony of the feast of Purim.

THE PATTERN CONTINUES

The pattern of this hidden Bride repeats itself again and again throughout the Scriptures as a testimony of both its truth, as well as its great importance. We cannot identify and explain all these various testimonies, but in them we see the evidencing of these key elements: the feminine Bride is hidden for the sake of the masculine body, the association of the number two with the two-part Bride, the piercing of the body, and the Bride's sudden unexpected coming out or revelation.

For example, in a most significant pattern that cannot be elaborated upon, we see the same truths in the two sons of Judah born by Tamar (Genesis 38). Judah's shunned daughter-in-law, Tamar, was equally **hidden**. Her identity was concealed under the veil of a prostitute, which resulted in her receipt of Judah's seal, cord, and staff. The identity of the hidden "Bride" was revealed **suddenly**, with the acknowledgment from masculine Judah – "She is more righteous than I" Tamar gave birth to **two** sons, whose births and names hold outstanding prophetic meaning (which we will not here address)!

We see the same Bride pattern in the **two** spies sent into Jericho (Joshua 2). In this case, the woman was not disguised as a harlot; she was a harlot. Rahab received into her home the two fleeing spies, and performed the Bride testimony by **concealing** the two of them under "stalks of flax" on her roof (flax is used to make linen, which was the material worn by the priests). The spies fled to the hill country next where, once again, they hid (for three days), while Rahab, in an agreement that would save the lives of her and her family, tied a "scarlet thread" in her window. (Likewise, we find that a "scarlet thread" was tied onto the hand of the second-born son of Judah by Tamar. And significantly, a "scarlet string" was dipped into the blood of the first dove in the **two**-dove procedure for the cleansing of the leper. So much could be said about this!)

But one testimony that is to be elaborated on slightly more (though they are all more than worthy of much further elaboration) is the testimony surrounding David's departure from the house of Saul. Once again in testimony of the two-part Bride that comes out of the Body of Christ, David came out of Saul's house specifically by **two** spears being thrown at him by Saul (1 Samuel 18:11 and 19:10).

Saul's house was clearly prophetic of the body of Christ. Saul was the name of the foremost teacher in the body of Christ. His name was changed to Paul, which means "little." In 1 Samuel 15:17 we read Samuel's words to King Saul: "Is it not true, though you were little in your own eyes, you were made the head of the tribes of Israel?" Little Saul and Paul ("little") Saul represent the same work of Yahweh – the body of Christ. But this is not all the evidence that King Saul indeed represented the Saul/Paul body of Christ.

The church began on Pentecost. Equally, King Saul was made king at Pentecost. Pentecost was the feast specifically associated with the wheat harvest, and in 1 Samuel 12:17 we read that Saul was made king on the day of "the wheat harvest." On Pentecost two loaves of wheat bread were held in the hands of the priest and waved before Yahweh; thus, in confirming testimony that Saul represents the church, the prophet Samuel told him that some men would give him two loaves of bread, and he would prophesy "and be changed into another man" (vs. 6). This indeed took place, and on the day of Pentecost, over 1,000 years later, while the priests were waving the two loaves of bread before Yahweh, the 120 followers of Yahshua were prophesying, and they too became new men.

These evidences, and many more, clearly testify that Saul and his house were prophetically the body of Christ; and as such, undoubtedly we would find a Bride coming out that, like unto Jacob, would possess the legal rights to the house/the throne. This Bride was David, who came out of the house of Saul the same way the blood and water came out of Yahshua – by a spear! But with David, once again we see this marvelous testimony of the number two. David had spears thrown at him on **two** separate occasions – the two-part Bride. The spear that brought blood and water out of Yahshua's body, also brought Bride-representing David out of the body-representing house of Saul.

Furthermore, as we have seen that the body work must be first, followed by the Bride work, so we find here that Saul had the kingdom first, followed by David. Saul lost his kingdom rights because of his disobedience (1 Samuel 15:25-28), and they were given to David. Equally, the second-work Bride of Yahshua receives the kingdom rights that have belonged to the first-work body of Christ.

Since Yahweh is the author of all things, and His fingerprints are on all His works (His-story), and since there is "nothing new under the sun," we find throughout history, and more specifically recorded in the Scriptures, this replete testimony of Yahshua's two-part hidden Bride coming out of the body of Christ.

THE CONCEALED GLORY OF THE BRIDE

Let us now draw upon Chapter 5 concerning glory. In that chapter (as well as Chapter 6) we noted that the woman's hair is her glory. Yahweh also spoke to this writer that the reason the woman has long hair instead of the man, is because Yahshua's Bride will receive the glory, not the body of Christ. As with Esau, the body of Christ might have the hairy body of glory, but that glory will eventually go to the one to whom it is promised – to the Jacob Bride of Yahshua. This is the long-haired woman who, according to the ways and instruction of Yahweh, covers her hair (her glory). Why does the woman cover her hair? We have seen numerous sound reasons, but our answer to this question at this point provides a most important reason why women today should be willing, or would be desirous, to cover their heads essentially at all times. The woman covers her long-hair glory because she is prophetic of the hidden Bride! And her glory is to be hidden until Yahshua comes and takes her into the covering of His mother's tent – Jerusalem above.

There are two reasons why a woman would wear a headcovering at all times. First, as we have noted, it would be to cover her glory in testimony to the covered glory of the hidden Bride. But also, as my oldest daughter appealed as we began to see the relevance of the woman covering her head, it is the fulfillment of the instruction of 1 Thessalonians 5:17 to "pray without ceasing." A woman who has her heart continually before Yahweh to commune with Him at all times, would of necessity need to wear the headcovering at all times. Conversely, there are times when I take a walk on a cold day and need something on my ears; but I know I will be communing with Yahweh, thus so as not to shame my Head, I wear a ski headband. This is indeed the practicality of honoring Yahweh's government of headship.

But, if the woman is not in prayer or in an attitude of prayer, her husband (or father) is her covering and it is not required at that time that she have the substitutionary covering on her head. A man does not wear a covering on his head when he prays or prophesies because Yahshua is his covering. No one physically sees that covering; but even so, before God and the angels it is there. Likewise, when the woman is not praying or prophesying, her head is covered by her husband. But if she prays or prophesies, she is to cover her head. And again, this is why many women desire to continually wear a headcovering, being ready to pray at any given moment.

THE YOUNG BRIDE

In the account of Ephesians 4 where husband and wife relationships are addressed, we read that Yahshua will present to Himself a bride "in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless" (vs. 27). We ask then the simple question: Does this describe the church that has existed for 2,000 years? If you know anything about church history, or if you simply open your eyes to what takes place in the church today, you know this has not been and is not now a church without spot or wrinkle! The body of Christ is 2,000 years old and has developed numerous spots and wrinkles over this extended period! In fact, this church period is the longest standing period of Yahweh's work in the history of man.

There are other testimonies to the youthfulness of Yahshua's Bride. While the Bible does not tell us Rebekah's age at marriage, the Book of Jasher (mentioned twice in the Bible) tells us that she was ten years old (Jasher 24:40) when she went with Eliezer. Both Jasher and the Bible tell us that Isaac was forty years of age when his bride was brought to him. (Isaac was sixty when Jacob and Esau were born, making Rebekah thirty.) This is a most interesting age contrast between the very young bride and the much older husband, providing testimony of the young Bride of Yahshua and the much older body.

Of similar age would have been Mary, the one whom the Holy Spirit came upon to bring forth the Holy Offspring. It is suggested by others that Mary was probably about fourteen when the Holy Spirit came upon her. If so, her

youthfulness certainly would testify to the Bride who will likewise be overshadowed by the Holy Spirit and bring forth godly offspring.

While the body work has lasted 2,000 years, in contrast the Bride work will be very short. This allows the Bride to not get all those spots and wrinkles that the much older body has obtained.

THE NAZIRITE GLORY

It should not be necessary at this point to elaborate much on the relationship of the Nazirite's glorious long hair and the Bride. By this time one should see that the long-haired woman is a prophetic picture of a faithful long-haired Nazirite. Again, the two are prophetically one. It is the Bride who enters into the restored Garden kingdom of God which Yahshua had entered by His Nazirite vow. Of course all of this is a legal work, and the natural elements we see are simply patterns, foreshadowings of a kingdom that is much more than a literal garden. In reality, the more perfect kingdom of God will be seen in the Millennial reign of Yahshua with His Bride, who joins Him at the first resurrection.

THE BRIDE IS LEGALLY COVERED

We have already considered in Chapter 7 the testimony of a small remnant coming out of the Sodom church and residing at Zoar. This is the "Lot" covering that is withdrawn from the Sodom church and preserves the **two** daughters. (Once again we see the two-part Bride in a testimony of two – Sarah hid two times, two spies, two kids, two banquets, two spears, two daughters, and even Lot removed from Sodom two times.)

Having now an understanding of the Bride coming out of the body, it should be evident that what we see here is a picture of equal testimony. Lot, the covering, is removed from the Sodom church (evidenced by the uncovering of Christian women in the church). The covering is removed to a place called Zoar (meaning, little), providing protective covering for a remnant from the fire that consumes Sodom. This is the covered Zoar Bride that comes out of the Sodom body of Christ. This is the covered vessel that comes out of the dead man's tent.

A particularly thrilling and extremely significant aspect of the woman's substitutionary covering, which is separate from her covering that is otherwise by the man, is its testimony that there is and will be a covering for the Bride that is separate from the masculine body. This is very important and you will want to carefully read this.

The law of Yahweh regarding this matter of the woman's headcovering reveals His plan and provision to bring a bride out of the body. In the natural, when the woman comes out from her husband and goes directly to Yahweh in prayer or to prophesy, a covering has been provided to make this act legally possible – the headcovering. Do you see the great prophetic significance of this? **This provision of a covering separate from the man, is a foreshadowing of the legal covering Yahweh will provide in order for the Bride to come out of the body.**

Under this separate covering, the Bride will be free to commune with Yahweh (pray) and proclaim His words to mankind on the earth (prophecy). What Paul instructed a woman to do – to come under a covering separate from her husband when she prays or prophesies – is clear, affirming, and highly relevant evidence as to the work Yahweh will do in order to obtain a bride for Yahshua. This bride will in fact be His messenger to mankind on earth.

Do you see this marvelous truth? Legally, it is highly profound! This instruction Yahweh has given the woman is exactly what He will accomplish for the Bride. The separate covering allowance He provides for the woman is exactly what He will provide for Yahshua's Bride.

Even as when a woman prays or prophesies and it necessitates a separate covering, so Yahshua's Bride will need a separate covering from that of the body. Thus we see once again that it is extremely significant and important for the woman to wear the cloth headcovering on her head when she goes to Yahweh in prayer or speaks on His behalf. Yahweh will provide this equally important headcovering on His Bride.

One might ask here: What will this important legal covering be that Yahweh places over the Bride? This was a question that became evident when in 1994 I saw the great significance of coverings and the truth of the Bride coming out of the body. To answer this question fully would require far more space than we can give here. To discover and understand this, read the writings under "[The Covering For the Bride of Yahshua](#)."

One can be certain that there will be a very specific legal covering over this Bride in order for her to come out of the body and ascend to Yahshua. This separate covering is required in Yahweh's own laws. And ladies, until the Bride is taken up, you are to give testimony of Yahweh's governmental order by your harmonious obedience in covering your own head when you pray or prophecy. This is the glorious will and plan of Yahweh. Ladies, you have a most wonderful opportunity to reveal the love, mystery, and plan of Yahweh for a covered Bride for His Son!

CLOSING

It is hoped you are beginning to grasp the profound significance of coverings. Because clothing, the beard, or even headcoverings are in the realm of the natural, the common, most fail to grasp the immense spiritual significance they hold. It is a true statement that familiarity leads to error. The familiarity of these everyday things dulls us to their immense importance (not to mention the deception of Satan, who wants men and women to be uncovered). As the old saying goes, one cannot see the forest for the trees. The everyday common exposure and corruption to these spiritual coverings blinds one to the truths of how they relate to the workings of Yahweh.

But, as you hopefully now see, the beard, hair, clothing, the skin, and the headcovering are all relevant, important, and very revealing legal coverings of Yahweh. Thus we are wise and prudent to rightly cover ourselves under these basic, everyday, visual expressions which not only men see, but as we have learned, are more importantly seen and responded to by Yahweh and His angels. To put it in one simple thought: If Yahweh was so concerned as to personally place correct clothing on Adam and Eve, how much so should we give attention to our clothing (including the beard, skin, and the headcovering)?

Yahweh has not altered His concern or attention pertaining to these governmental coverings. But it is man who has been deceived, blinded, and distracted, wandering away from what is right and proper – both morally and governmentally. Therefore, man needs to turn away from the wide way of worldly attraction, affection, success, and praise, and pursue the narrow way that causes one to be wholly different from this world. That is a choice not only immensely hard for some, but even more so difficult to discern. Yahweh God, who may put hooks in the jaws of nations to direct them, does not do so for His Bride. To her He calls from the tops of the trees, gently – "Come out and be not among them."

PS – Let me remind you that you would benefit greatly by rereading this.