

**SHABBAT KALLAH MINISTRIES INTL.
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1 Cor 11:2-16 Instructions for Worship

Hebrew Dress: Inner Garment

Hebrew men and women wore the same style of inner or under garment. It was a close fitting garment resembling a shirt made of wool, cotton, or linen. Some reached to the knee, others were a long style with sleeves that reached to the wrists and ankles. The inner garment was kept close to the body by a girdle or sash. An overlapping of the garment made an inner pocket. When made of linen, it could be used as a night shirt or gown (Mark 14:51). When the inner garment was worn alone, the person was described as *naked*. The inner garment was the poor man's night shirt (Shemoth/Exodus 22:26-27).

Outer Garment

The outer garment worn over the inner garment was longer than the inner garment.

Men's outer garments differed from women's outer garments. The men's outer garment consisted of a four-cornered rectangular piece of woolen cloth. It must have been similar to today's tallit with the exception that it had a hole in the middle for the man's head if he so desired to wear it over his shoulders. It could be worn several different ways, either thrown over the head with the longer ends in the front and back; wrapped round the body; or thrown over the head for concealment (2Sam 15:30); (Esther 6:12). The ends of the outer garment were skirted with fringe and the four corners bound with dark purple tzitzit (Bemidbar/Numbers 15:38). Shemoth 28:31-32 gives us the earlier style of the High Priest's outer garment that was a pattern for the later style. The outer garment was belted at the man's waist with a girdle, sash, or cord. Men also wore traveling cloaks (2 Tim 4:13).

Women's outer garments had more variety in their styles. Some appeared to be like shawls that were versatile and could be used for carrying things in (Ruth 3:15). There were also long tunics and robes worn over the inner garment. Most outer garments for women contained an ample border of fringe which concealed the feet. Women's outer garments varied from light material for summer to heavier woolens for cold weather. Certain styles were cut or tailored to fit the body smoothly, others were cut for ample dimensions. Not all were severe looking but held a gay appearance, some were specially decorated as festival dresses. Women also wore cloaks (Yeshayahu/Isaiah 3:22).

Hebrew Men's Head Covering

Hebrew men's head covering originates from the ancient Priesthood. In Shemoth

29:9 and Wayyiqra/Leviticus 39:28 the Priesthood was called to place turbans on their heads to appear before Yehoveh in the assembly. Therefore, head covering is an everlasting sign of Yehoveh's authority in the assembly. According to Josephus and Philo's writings, the priests wore a small convex shaped cap (kippah) under the turban 1,000 years before the Babylonian exile. In Wayyiqra 21:10-12, the High Priest never took off his turban, therefore, never took off his kippah. Going through Scriptures, we can find that King David, and his people with him covered their heads before going to Yehoveh in prayer (2 Shemuel/Samuel 15:30). Daniel 3:21 tells us that Shadrak, Meysak and Abed-Nego wore turbans when they went into the fire; they were able to meet Yeshua in the fire because they were dressed as priests. The Babylonians that took them to the fire and were killed also had turbans on as part of their normal dress but they were not priests of Yehoveh.

Scripture suggests that the tallit, the kippah (worn on the head), and the tzitzit should be worn by the men of Yeshua's priesthood in the assembly even today. These articles should be worn in the assembly to remind us that we are the royal priesthood and are to be set-apart from the religions of the world. In Isaiah 59:17-21, Yeshua puts on the garments of priesthood to intercede for Yisrael. Eph 6:14-18 tells us to put on the priestly garments and intercede for all the set-apart ones. However, this description of the priestly garments in Eph 6:14-18 is often taught wrong. Usual wrong teaching portrays these verses to apply to the armor of a Roman soldier. Rome has always been the enemy of righteousness.

Women's Head Covering in the Assembly

Veils to completely conceal a woman's head and/or face on a daily basis is a Muslim practice. Only on special occasions were veils used by Hebrew women such as betrothal or by the bride at her wedding (Bereshith/Genesis 24:65); or by women of loose character for purposes of concealment (Bereshith 38:14). Among the Jews of the N.T. age, it appears to have been customary for the women to have worn a veil over their long hair (not faces) in public worship (1 Cor 11:15).

1 Corinthians 11:1-16

This is a chapter that most people are completely stumped by, and therefore, it is taught completely wrong simply because they do not research the background of the Greek city of Corinth and its prevailing religions of that time.

This chapter gives us the instructions for proper worship unto Yehoveh. It simply tells us that men should not cover their heads with women's veils (does not apply to a tallit or kippah, and women should cover their heads with a head covering for worship in the assembly of believers even though she may have long hair. A women's head covering is a sign to the messengers that she is submitted to Yehoveh's authority. The word "messenger" may be seen in two ways: First, the messenger of the assembly, an official office in the synagogue called Sheliach Tzibbur or Sheliach Bet Din known as Apostles such as Rabbi Shaul/Paul officiated. Within this office the "messenger" had to have humility, acceptability to the congregation, knowledge of the rules of prayer and the proper pronunciation of the Hebrew text, an agreeable voice, proper dress, a beard.

Today, this office is called a Chazzan in a Jewish synagogue. This office was not that of a pastor which is another office in the synagogue. Second, a women's head covering was a sign to the angelic realm, in particular the demonic realm. In the synagogue, the men appointed to be the "messenger or messengers" of an assembly, would check to see if women desiring to prophesy were properly covered otherwise they were refused to do so. This then was a safeguard for the assembly. "Messenger" is also a reference to the angels, good and bad invisibly working in the assembly. A woman's head covering shows the angelic realm that she is in proper subjection to Yehoveh's authority, her husband, the assembly, and Yehoveh. With a head covering as a sign to the demonic realm, the woman could not be used as a vessel to speak false prophecy or disrupt the assembly. This then is a portion of Scripture that stresses certain rules to be followed by everyone in the assembly for worship to Yehoveh.

The Corinthian assembly had many new converts that had come out of Greek worship unto Venus, Poseidon, and Appollo. These particular religions consented to a variety of shameful and vulgar sexual practices. In the Corinthian assembly, both men and women converts were bringing practices of their former Greek religions into the assembly.

A type of sin that they were committing in the assembly was cross-dressing; men were dressing as women, and women dressing as men. Debarim/Deuteronomy 22:5 forbids this practice. Male converts were wearing women's veils to cover their heads and faces in the assembly as they had previously done in their former Poseidon religion as temple prostitutes which had promoted homosexuality.

1 Cor 11:4 "having his covered" is a key verse. In the Greek, the word "kata" is used. Strong's Concordance Word #2596 for "kata" means "a veil hanging down; something hanging over a man's face like a veil or a woman's hair (used as a facial veil).

1 Cor 11:4-6 states that only a woman's head is to be covered in the assembly even though her long hair really is sufficient. 1 Cor 11:6 speaks of women converts who continued to cut or shave off their hair to look like men as they had done in their former Appollo religion. This practice promoted Lesbianism.

1 Cor 11:7 speaks of spiritual authority that is found naturally in life. Men are not to look like women in veils, and women are not to look like men without hair or a head covering. Head covering for a woman in the assembly is a symbol of authority. It shows that she has proper spiritual alignment - her husband, the assembly, and Yehoveh. The unmarried woman should also wear a head covering to show her spiritual alignment - her father or the office within the synagogue that would cover her, the assembly, and Yehoveh.

Corinthian female converts with heads shorn or shaved to look like men brought shame upon themselves in the assembly. They showed no sign of authority upon them to the "messenger" of the assembly that they could be trusted to speak a righteous prophecy. The uncovered head was a sign to the demonic realm that they could be used for demonic activity in the assembly.

To sum up 1 Cor 11:1-16, men of the assembly should wear tallits which can be on the shoulders, wrapped around the body, or pulled over the head in prayer; kippahs or yarmulkes on their heads; and tzitzit. Women of the assembly must wear a type of head covering even though their hair is long. A woman's head covering can be a tallit because there is no restriction on it. Tzitzit can also be worn by women because Bemidbar 15:38

speaks to the “children of Yisrael” which includes both men and women.

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