

Mystery of Mysteries

What Is the Truth about Wearing HOLY GARMENTS?

Is there such a thing as “holy garments”? Should men wear fringes on their clothing, kippas, and dress in a particular way? What is the truth about “prayer shawls,” or tallits, and tzitziyot, “fringes,” and such things? Is this just an Old Testament ritual which is meaningless today? Has it been abolished by the New Covenant? What about the Jewish “kippah,” or skull cap? And What about women – what should they wear? Should women today wear veils when praying or worshipping God? Does it really matter what God’s people wear in today’s world?

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“Dress for success” is an old aphorism which has a lot of meaning. But how should God’s people dress? What kind of dress or clothing is pleasing in the sight of God?

In today’s world, most men seem to think they should wear business suits, a certain color tie, and be sure their shoes are polished and well shined, in order to make an impression on business associates or others in society. It would be silly to see a farmer or rancher, however, doing his work dressed in a “business suit.” Nor has a coat and tie been a prerequisite for success in such places as Hawaii, where society is much less formal, or in Israel, although perhaps the Israelis are beginning to emulate Western society more and more in these matters.

God’s Word of course says nothing about the dress customs of modern society in specific details, although it gives us much insight into the principles behind proper and pleasing dress codes for men and women. Nowhere in God’s Word does it say that men should wear ties, for example, but neither does the Word of God condemn wearing them.

In Biblical times, dress was much different from today. Men in general wore robes of various kinds, and sandals upon their feet. Today, robes have been replaced with pants or slacks, and shirts, and sandals have been replaced with shoes. Nowhere,

however, does the Bible command God's people that they must wear robes as opposed to modern formal or informal dress. Wisdom would suggest that God's people should be a "light" to their community, and therefore should not dress in some bizarre, strange, or weird kind of dress, calling the wrong kind of attention to themselves.

Jesus and His disciples dressed much like all other men in Judea, during their time. Their apparel fit in with that of men throughout the Roman world. It would therefore be proper for men today to dress much like society in general dresses,, so long as the dress is wholesome, clean, pleasant appearing, and customary, without any pagan religious associations. This is in general not a problem. It would not be appropriate, for example, for God's true servants to embellish their attire with accoutrements such as "crosses," crucifixes, or other pagan-derived objects. The cross, for example, goes far back into antiquity as a "good luck charm" and object of religious veneration by the pagan Babylonian world. Our article, "The Origin of the Cross," explains the history of the cross as an object of religious adoration.

What about men's garments, then? What does the Bible say about them? There is one aspect of men's dress that the Bible does mention – something often overlooked in today's world.

The Mystery of "Fringes"

In a recent article in a "Christian" religious publication, the author ridicules the very idea of grown men of God wearing "tassels" or "fringes" on their garments. To what was he referring? Is there a Biblical commandment involving men's dress that the modern "Christian" world has overlooked?

Notice what the word of God says about this matter: "Again, the LORD spoke to Moses, saying, 'Speak to the children of Israel: Tell them to make tassels on the corners of their garments *throughout their generations*, and to put a *blue thread in the tassels* of the corners. And you shall have the tassel, that you may look upon it *and remember all the commandments of the LORD to do them*, and that you may *not follow the harlotry to which your own heart and your own eyes are inclined*, and that you may *remember and do ALL My commandments, and be HOLY for your God*. I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God" (Numbers 15:37-41).

What an interesting commandment! God is very plain. He says His people are to wear unique tassels or fringes in the four corners of their garments. Today, the "prayer shawl," or *tallit*, is an item of Jewish clothing which fulfills this commandment. It has four fringes, called *tzitzytot*, tied to its four corners, and is often worn in religious services, in the synagogue, and during religious obligations and functions.

The Command to Wear Tzitzit

A closer look at the passage in Numbers 15:37-41 shows that the command of *tzitzit* applies only to clothing, as the passage specifically states "And they will make for

themselves *tzitzit* on the corners of their garments” (verse 38). The Biblical Hebrew word for garments relates to something that is worn as clothing. In Deuteronomy 22:12, we read further about this commandment: “You shall make tassels on the four corners of your clothing with which you cover yourself.”

The Torah commands that every four cornered garment have strings attached to it and among those strings must be a strand of blue (*tekhelet* in Hebrew). We are commanded to carry out this practice by placing a blue string on our *tzitzit*, Ironically, modern Orthodox Jews have abandoned this practice of including the blue thread and only use white threads. The reason for abandoning the commandment to place a blue string on the *tzitzit* is that they claim the dye needed for the blue has been lost. However, the Torah does not state which dye must be used to create the blue strings. Any dye that produces the color blue is sufficient.

The strings of the *tzitzit* are to be tied into a chain-like knot and placed on the corners of four-cornered garments. Deuteronomy 22:12 literally states “Chains [*gedilim*, compare I Kings 7:17] shall you make for yourself on the four corners of your clothing, with which you cover yourself.” The chain-like knots can be made in any number of ways and do not have to be made strictly in the fashion modern Rabbis use. In fact, modern Karaite Jews in Israel make the knots in a slightly different way than the Rabbis make them. The important thing is that they have the appearance of links in a chain (*gedilim*) and that they include at least one blue strand. The word *tzitzit* itself literally means a “braid, plait” as in the verse “and took me by a plait (KJV: lock) of mine head.” Thus the design of the *tzitzit* must be like that of a braid/plait of hair which is the same design as the links in a chain.

Did Jesus Christ wear the *tzitzit* as part of His garments? What example did Jesus Christ, Yeshua the Messiah, set in this regard?

The New Testament Witness

Jesus Christ, or Yeshua Ha Moshiach, was a Jew, and lived a perfect life. He set us an example of how we ought to live, in every way. He was even baptized, setting us an example (Matt.3:13-17). The apostle John tells us: “He who says he abides in Him ought himself to *walk just as He walked*” (I John 2:6). Peter adds that Christ left “us an example, that you should *follow His steps*” (I Pet.2:21).

Did Jesus Christ, our example and pattern for living a holy life, therefore, wear “tassels” or “fringes” in the corners of his garments?

We read in the book of Matthew, “And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the *hem of His garment*. For she said to herself, 'If only I may touch His garment, I shall be made well.' But Jesus turned around, and when He saw her He said, ‘Be of good cheer, daughter; your faith has made you well.’ And the woman was made well from that hour” (Matt.9:20-22).

The Jewish New Testament, translated by Dr. David Stern, of Jerusalem, makes

this passage plain, explaining just what the “hem” of Jesus' garment was. He translates this passage, “A woman who had had a hemorrhage for twelve years approached him from behind and touched the *tzitzit* on his robe. For she said to herself, ‘If I can only touch his robe, I will be healed.’ Yeshua turned, saw her, and said, ‘Courage, daughter! Your trust has healed you.’”

The gospel of Mark records the same event, but adds some other noteworthy features to the account: “. . . a large crowd followed, pressing all around him. Among them was a woman who had had an hemorrhage for twelve years and had suffered a great deal under many physicians. She had spent her life savings; yet instead of improving, she had grown worse. She had heard about Yeshua, so she came up behind him in the crowd and touched his robe; for she said, ‘If I touch even his clothes, I will be healed.’ Instantly the hemorrhaging stopped, and she felt in her body that she had been healed from the disease. At the same time, Yeshua, aware that *power had gone out from him*, turned around in the crowd and asked, ‘Who touched my clothes?’ His *talmidim* [disciples] responded, ‘You see the people pressing in on you; and still you asked, “Who touched me?”’” But he kept looking around to see who had done it. The woman, frightened, and trembling, because she knew what had happened to her, came and fell down in front of him and told him the whole truth. ‘Daughter,’ he said to her, ‘your trust has healed you. Go in peace, and be healed of your disease’” (Mark 5:24-34, JNT).

The Jewish New Testament Commentary by David Stern explains about this passage: “*A woman who had . . . a hemorrhage approached him from behind and . . . touched his tzitzit.* She was in a state of ritual impurity because of her hemorrhage. She touched the holiest part of Yeshua's garment. No wonder she approached from behind -- she was afraid; this is also why she hesitated to answer Yeshua's question, ‘Who touched my clothes?’ (Mark 5:29-33). For normally the impure defiles the pure (see Haggai 2:11-13; also the Talmud, *Toharot*). But in this case, the opposite happened: the purity of Yeshua the Messiah and of his *tzitziyot* [“tassels,” or “fringes”] remained uncompromised, while instead the cause of the woman's impurity was instantly removed. In the following incident, the raising of the dead girl, this principle is exemplified even more strongly, since Yeshua himself initiates contact with what is regarded in Judaism as the primary source of all impurity, a dead body (v.25) . . .” (comment on Matthew 9:20).

What are these *tzitziyot* or “tassels” on the garments of men? David Stern, the translator of the Jewish New Testament, explains: “***Tzitzit*** (plural *tzitziyot*). Observant Jewish men in Yeshua's time and today have worn fringes on the corners of their garments, in obedience to Numbers 15:37-41, the third of the three Torah passages recited in the *Sh'ma* portion of the synagogue service. These fringes are made in a special way and have a unique appearance. Their purpose is to remind God's people to obey his commandments. Since they are not merely decorations, the usual renders of Greek *kraspedon* – ‘hem,’ ‘fringe,’ ‘border,’ ‘tassel’ -- are replaced here by ‘*tzitzit*.’ Today Jewish men wear *tzitziyot* on a *tallit gadol* (‘large *tallit*’), which is not an article of clothing but a ritual cloth donned primarily for synagogue worship, or on a *tallit katan* (‘little *tallit*’), which is an undergarment especially designed with corners for the *tzitziyot*. But Yeshua wore his on his robe, a heavy blanket-like over-garment similar to that worn by Bedouins today.”

These tassels or fringes were commanded by God to be worn by His people, to remind them to always keep His commandments. They are in full view, and therefore would be a constant reminder of God's law. These tassels are tied into knots, as a reminder of all 613 of the laws of Moses (of which there are 248 prohibitions or negative commands, and 365 affirmations or positive commands). The numerical value of the letters of the word *tzitzit* is 600; there are eight threads in each fringe, and five knots; add these all up and you get 613, the number of God's commandments in the Torah!

The Blue Thread

Each tassel was to have a blue thread. During the Biblical period, blue was probably the most expensive color to produce. Therefore, it was generally reserved for royalty and the very rich. Historically, the only source for the blue was a small gland in the murex snail. It took some 12,000 snails to fill up a thimble of blue dye. In 200 B.C., one pound of cloth dyed blue cost the whopping sum of \$36,000 in terms of today's dollar. By 300 A.D., the cost had soared to a staggering \$96,000. This indicates that Lydia, mentioned in the book of Acts as being a seller of purple, was one very wealthy lady -- perhaps one of the wealthiest in the entire Roman Empire (Acts 16:14).

Why was each tassel inclusive of a blue thread? Of the primary colors, red represents man (Adam's name was actually "red," for the red clay from which he was made). Blue is the color representative of the heavens, and of God the Father. Purple, the combination of red and blue, is the color of the Messiah, Yeshua, the coming king. As very God who became very man, He combined the two colors, forming the color of royal purple.

Therefore, for each man of God to have something blue in his tassels, was symbolic of having something of the divine -- a connection with God the Father! This served to remind each person not only of God's commandments, but of their direct connection to God Himself, as their Father and God. God said for His people to wear these fringes in their garments to be an ever-present REMINDER of His holy Law, so we would be OBEIDENT to His commandments. They remind us constantly of HIM. He said: "I am the LORD your God who brought you out of the land of Egypt, to be your God. I am the LORD your God." (Num.15:41). We human beings need to be constantly reminded of this fact, so we have the fear of God in our hearts, and so we will be constantly reminded to obey Him and put Him first in our lives!

Such an expensive and treasured thread of costly blue would probably have been passed down from generation to generation, from father to son as one of his precious legacies.

David and Saul

The tassels, or fringes, in a man's garment, were symbolical also of his authority. We find an interesting story in the first book of Samuel, where David sneaks up on king

Saul in a cave at En Gedi, and cuts off his tassels. Notice the account: “Now it happened, when Saul had returned from following the Philistines, that it was told him, saying, ‘Take note! David is in the Wilderness of En Gedi.’ Then Saul took three thousand chosen men from all Israel, and went to seek David and his men on the Rocks of the Wild Goats. So he came to the sheepfolds by the road, where there was a cave; and Saul went in to attend to his needs, (David and his men were staying in the recesses of the cave.) Then the men of David said to him, ‘This is the day of which the LORD said to you, “Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.”’ And David arose and secretly *cut off a corner of Saul’s robe*. Now it happened afterward that David’s heart troubled him because he had *cut Saul’s robe*. And he said, ‘The Lord forbid that I should do this thing to my master, the LORD’s anointed, to stretch out my hand against him, seeing he is the anointed of the LORD.’ So David restrained his servants with these words, and did not allow them to rise against Saul” (I Samuel 24:1-7).

David’s heart was torn because he knew that to cut off a king’s tassels was tantamount to stealing his authority, stripping him of his power, emasculating his spiritual connection with God, depriving him of his virility and nobility. At En Gedi, David had literally taken Saul’s “authority” and at that point he could probably have seized the kingship over Israel and taken the throne from Saul. But he chose not to do it, but to leave the decision and timing in God’s hands.

After David prostrated himself before Saul, showing him the tassel he had cut off his robe, explaining he had not killed Saul despite the urging of his men to do so, Saul was impressed with his charity and having his own life spared. Saul said: “You are more righteous than I; for you have rewarded me with good, whereas I have rewarded you with evil. And you have shown this day how you have dealt well with me; for when the LORD delivered me into your hand, you did not kill me. For if a man finds his enemy, will he let him get away safely? Therefore may the LORD reward you with good for what you have done to me this day. And now I know indeed that you shall surely be king, and that the kingdom of Israel shall be established in your hand” (I Samuel 24:17-20).

Ruth and Boaz

Another example of the authority represented by a man’s fringes of his robe is illustrated by the story of Ruth. In chapter three of the book of Ruth, she goes to Boaz, her near kinsman, in the middle of the night, at the threshing floor, and lays down near him, sleeping at his feet. He awoke with a start, and asked, “Who are you?”

Ruth replied: “I am Ruth, your maidservant. Take your maidservant under your wing, for you are a close relative” (Ruth 3:9, NKJV). The Hebrew word translated “wing” here is *kanaph* and means “an edge or extremity,” “of a garment or bed-clothing.” Thus this passage, obscured in most English translations, refers to the tassels or fringes -- the *tzitzit* of Boaz’s robe -- being cast over Ruth, symbolizing his taking her under his “authority,” and under his protection, by becoming her husband.

When the woman with the hemorrhage of blood therefore touched the “tassels” of Jesus' garment, she was touching the *symbol* of His power and authority. He detected it when “power” went out of Him. She was healed by this power, activated by her faith and trust in God.

The Wrong Use of Tzitziyot

The tassels were commanded by God to be worn by men, to remind them of their connection to Him and of all of His commandments. However, by the time of the end of the second Temple period, and the time of Jesus Christ, the Jews had perverted them into signs of social status. The wealthier you were, the longer your tassels. During the time of Yeshua, the tassels of some of the Pharisees were so long that they dragged on the ground!

Yeshua rebuked this ostentatious display of vanity, saying, “They [the Pharisees] tie heavy loads onto people’s shoulders but won’t lift a finger to help carry them. Everything they do is done to be *seen by others*; for they make their *t’fillin* [phylacteries] broad and their *tzitziyot* long, they love the place of honor at banquets and the best seats in the synagogues, and they love being greeted differentially in the marketplaces and being called ‘Rabbi’” (Matt.23:4-7, JNT).

Some of the Pharisees, like Nicodemus, were good men (John 3). They were not all hypocrites. But those in charge, in Jerusalem, had proven themselves to be vain peacocks, strutting in pride and insolence, refusing to listen to the words of the Messiah, or to accept Him despite all the evidence presented to them. Some of the Pharisees were good and godly men, but others were hypocrites and charlatans, as Jesus noted in Matthew 23.

This passage in Matthew, therefore, should teach us that it is not wrong to wear “tassels” or “fringes” in our garments, like Jesus and the Pharisees did. However, we should not exaggerate them, making them “long,” to draw attention to our supposed “holiness.” God hates hypocrisy and spiritual vanity!

The lesson for us is that it is most important, in God's sight, that we perform God's commandments and to keep His laws -- including the wearing of prayer shawls at the appropriate times, and the *tzitziyot* -- and to do so from inner conviction and sincerity of heart, in humility and loving obedience to God. We should follow the example of Christ, and the apostles, who did so, “walking in His steps” (I Pet.2:21). We should not be overly concerned with outward “appearances,” however, or wear tassels to impress others with our religiousness. God looks upon the heart (I Samuel 16:7).

Those who ridicules and ignore God’s commandment of wearing “tassels” on one’s clothing, and using the “prayer shawl,” may think they are clever and righteous in God’s sight, believing this commandment was ONLY for Israel, and has been superseded by the “New Covenant.” But alas, they are sadly mistaken. The New Covenant does not abolish God’s Law. Rather, it writes these precepts into our very HEARTS and minds, so that we will NEVER forget them (Heb.8:10).

God thunders in the book of Hosea, “My people are destroyed for lack of knowledge. Because you have *rejected knowledge*, I also will *REJECT YOU from being priest for Me*; because you have *FORGOTTEN THE LAW OF YOUR GOD*, I also will *forget your children*” (Hosea 4:6).

God also declares through the prophet Malachi: “ ‘For the lips of a priest *should keep knowledge*, and people should seek the LAW at his mouth; for he is the messenger of the LORD of hosts. *But you have departed from the way; you have caused MANY to STUMBLE AT THE LAW*. You have *CORRUPTED THE COVENANT* [teaching a false version or interpretation of the “New Covenant”] of Levi,’ says the LORD of hosts. Therefore, I also have made you *contemptible and base* before all the people. Because you have not kept My ways, but have *SHOWN PARTIALITY IN THE LAW*” (Malachi 2:7-9, NKJV).

For men to wear fringes in their garments, especially to use the prayer shawl or *tallit*, is a godly thing to do, and a very important part of the dress of a true servant of the Messiah and a true follower of Christ, who seeks to imitate Him in all things. But what about the Jewish custom of wearing “phylacteries” – little black boxes containing scriptural verses – on their right arm and foreheads? This custom is widespread among the Orthodox Jews. What does Scripture say about it?

What about Phylacteries?

Jewish Orthodox men not only wear fringes in their garments, but also adorn themselves with “phylacteries” especially when praying or performing religious functions. This custom is based on the words of God in Exodus: “It shall be a sign to you on your hand and as a memorial between your eyes, that the LORD’s law may be in your mouth” (Exo.13:9).

The word “phylactery” is derived from the Greek *phylakterion* and is also known by the Aramaic word *tefillin*. It is the name given in rabbinic sources to two black leather boxes containing scriptural passages which are worn on the forehead and left arm. The Mishna (Shebu.3.8, 11) requires males thirteen years and older to wear *tefillin* each day. Women are explicitly exempt from this religious obligation

A popular Rabbinical legend has it that the Karaites, and the Sadducees before them, interpreted the words “and they shall be for *totafot* between your eyes” literally -- and as a result they wore *tefillin* (phylacteries) right above their noses. One version of the story claims that the Sadducees were wiped out because of this practice. The legend goes that they kept bumping into walls and since their *tefillin* were between their eyes (instead of on their foreheads) their noses were sent shattering into their brains, killing them instantly. This myth, however, is simply not true. In reality, the Karaite Jews, and the Sadducees before them, never wore “phylacteries” at all.

In reality the Karaites and Sadducees never wore *tefillin* at all, let alone between their eyes. The wearing of phylacteries is a practice of Orthodox Jews based on their

“Oral Law,” or decisions and interpretations of the Law of Moses handed down from generation to generation. In other words, this custom is a completely invented fabrication which has no real basis in Scripture.

The phrase which allegedly commands the donning of *tefillin* appears four times in the Torah (Exodus 13:9, 16; Deut. 6:8-9; Deut. 11:18). It should be noted that the difficult word *totafot* which the Rabbis arbitrarily interpret to mean “Tefillin”, actually means “Remembrance.” This is clear from Exodus 13:9 (one of the four passages) which substitutes the word *totafot* with the equivalent but more familiar word *zicharon* which means “remembrance.”

Thus both the head and hand phylacteries contain four passages from Scripture which include these verses: Exo. 13:1-10, 11-16; Deut. 6:4- 9; 11:13-21. The head phylactery consists of four compartments, each containing one section of Scripture, while the hand phylactery has one compartment containing all four passages on one parchment. The boxes of the phylacteries must be exactly square made from the hide of a *kasher* animal, and both the boxes and the straps which hold them firm must be painted black. The head phylactery is imprinted twice with the Hebrew letter shin: once on the side which is to the left of the wearer, and once on the opposite side. The shin on the right has four rather than the usual three prongs, as a reminder of the four scriptural passages contained in the phylacteries (b. Menah. 35a). Each box is sewn to a base of thick leather with twelve stitches, one for each of the twelve tribes of Israel (b. Shabb. 8b). The phylacteries are not worn at night, nor on festivals or the Shabbath (b. Menah. 36a-b). The hand phylactery is donned first: the box is placed on the inner side of the upper arm (facing the heart) and the strap is wound seven times around the arm. The head phylactery is placed in the middle of the forehead, with the two ends of the strap hanging over the shoulders. The placing of each phylactery is accompanied by certain blessings. They are worn during the morning prayer and removed in the reverse order in which they were placed on the body.

Upon close examination of these verses, it should be clear that this phrase is a figure of speech and not a command at all. The brilliant Rabbinical commentator Rashbam (Rashi’s grandson) was wise enough to realize the true meaning of this expression. Commenting on the verse “And it shall be for a sign upon your hand and a remembrance (*zicharon*) between your eyes,” he writes: “ ‘*For a sign upon your hand*’ -- According to its plain meaning (Omeq Peshuto), ‘It shall be remembered always AS IF it had been written upon your hand’ SIMILAR TO ‘he put me as a seal upon your heart’ (Cant. 8:6). ‘*Between your eyes*’, LIKE a piece of jewelry or gold chain which people put on the forehead for decoration” (Rashbam on Ex 13:9).

Rashi’s grandson rightfully interprets the ‘Tefillin passage’ as a metaphor which demands that we remember the Torah always and treasure it like a piece of fine jewelry. Rashbam realized that not everything in the Torah is to be taken literally as a command. For example, God also says in His Word, “And you shall circumcise the foreskin of your heart” (Deut. 10:16). Obviously, as Karaite Jews point out, God is not commanding mass suicide but is rather commanding us to *figuratively* circumcise the foreskin of our hearts,

that is, remove our impurity and stubbornness and commit to his covenant with our hearts.

While this metaphor is easy to understand, it is less obvious what kind of metaphor lays behind “and it shall be for a sign upon your hand and a remembrance between your eyes.” This question is clarified by several passages elsewhere in the Hebrew Bible. Notice!

The Value of the Torah

Solomon wrote: “Listen my son to the teaching of your father and do not abandon the Torah of your mother; because it is a beautiful wreath for your head and a necklace upon your throat” (Proverbs 1:8-9) “Do not let truth and righteousness leave you; tie them upon your throat, write them upon the tablet of your heart” (Prov.3:3). “Keep my son the Mitzvot of your father and do not abandon the Torah of your mother; Tie them upon your heart always, don them upon your throat” (Proverbs 6:20-21).

In the light of these verses, let’s look at Deuteronomy 6:8-9. God says, “And let these things which I command you today be upon your heart . . . and you shall tie them for a sign upon your hand and for a remembrance (*totafot*) between your eyes and write them upon the doorposts of your houses and your gates” (Deut.6:8-9).

In other words, the Law of God – the Torah -- is to be like a fine bracelet or necklace which we are to wear with godly pride. The Torah is supposed to be precious to us and be remembered always. It is worth noting that of the four places in the Torah which use this expression, two of them are telling us to remember the Torah (Deut.6:8-9; 11:18) while the other two are commanding us to remember the Exodus from Egypt (Exodus 13:9,16).

It should be pointed out that the Karaite Jews also interpret the verse “And you shall write them on the doorposts of your houses and your gates” (Deut.6:9; 11:20) to be a metaphor equivalent to “write them upon the tablet of your heart” (Prov.3:3) and not as referring to the Rabbinical Jewish custom of putting the *mezuzah* – a small box containing scriptural quotations – on the doorposts of a person’s home.

Thus although the custom of wearing fringes in our garments to remind us of the Laws of God is a direct Biblical commandment, the custom of wearing phylacteries is nothing more than erroneous Jewish tradition developed over the centuries.

But what about another item of Jewish dress, today – the kippah, yarmulke, or “skull cap” ? Is this a Biblical command, or ordinance, or is it also of human origin and developed by traditions of men?

What is the reason so many Jewish men wear the kippah today? Is this something God’s people should do? Many, who are seeking their Hebrew roots, seem to think so.

Origin of the Kippah

Should men of God today wear the customary “kippah” when they pray, attend religious services, or go about their daily business? Obviously, Orthodox Jews do this very thing. Many feel this custom identifies them as being “Jewish.” Some Messianic Jews have also adopted this custom, and claim it is derived from the fact that Aaron and the priests of ancient Israel wore a “turban” or hat when performing their sacred duties.

What about the wearing of the kippah?

The custom of men in general wearing a kippah or head covering for religious purposes is nowhere mentioned in Scripture. From Genesis to Revelation, there is no such commandment or even any indication that men of God wore head coverings for religious identification or worship purposes. Josephus nowhere mentions such a custom, nor do any ancient Jewish authorities. During the time of Christ, men in general did not wear any separate hat, head covering, or the like. Their robes, on the other hand, often included a “hood,” which could be worn over the head, for protection from the sun, or the wind, or dust storms. But hats as such were not a customary part of a man’s attire.

Why then do Jews wear the kippah today? And why do Roman Catholic priests, bishops, and the Pope also wear a similar head covering?

The only Biblical mention of the wearing of hats or turbans for religious purposes is found in the head-gear God prescribed for the sons of Aaron. We read in Exodus, “For Aaron’s sons you shall make tunics, and you shall make sashes for them. And you shall make hats [margin, “headpieces or turbans”] for them, for glory and beauty” (Exo.28:40). They were also to wear “linen trousers” (verse 42), reaching from the waist to the thighs. This clothing was to be worn “when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place” (v.43).

Notice! This is specifically mentioned as priestly garments – no command that all the children of Israel were to dress in such a manner. The priests were to wear tunics, which were white cotton or linen, with sashes, trousers, and they were to wear turbans, while performing their priestly duties at the Temple. This commandment has *no connection whatsoever* with the Jewish custom of wearing kippahs or yarmulkes, as they are also known!

It is certain that in the first century, Yeshua, a Jew, residing in the land of Israel, did not wear a kippah or skullcap. This custom arose in Babylonia between the third and fifth centuries among the non-Jewish residents, who had not yet adopted the custom. It arose among them, among the scholars first, and then spread throughout the Jewish world, passing first to the European Jewish communities.

Although priests wore a “turban” or “hat” (Exo.28:4, 40), while officiating at the Temple, other Jews of the Second Temple period did not generally wear a head covering. This is confirmed by both the literature and archaeological remains of the period. For

instance, the reliefs on the Arch of Titus in Rome picture the victory procession in Rome over the Jewish rebellion of 70 AD, and it shows the Jewish captives bareheaded. Likewise, the frescoes of the mid-third century CE synagogue excavated at Dura-Europos represent all Jewish men as being bareheaded, except for Aaron the priest.

According to the Babylonian Talmud, Nedarim 30b, Jewish children were always bareheaded, men sometimes covered their heads, sometimes not. Remember, however, this was a late source, reflecting the custom at the end of the fifth century CE.

According to the Shulhan Arukh, the 16th century code of Jewish law compiled by Rabbi Joseph Karo, one should not walk bareheaded even four cubits (six feet or two meters) (see Orah Hayyim 2:6). This ruling is based on the Babylonian Talmud, Kiddushim 31a, where it says that Rav Huna, of the fourth century, the son of Rav Yehoshua, would not walk bareheaded four cubits. This was the particular practice of one sage, however, not a general custom or law of the time for all males. The current Jewish practice of wearing a kippah was not yet widespread in fourth century Babylon.

There is no doubt this is a HUMAN, Jewish tradition of MEN, and was developed long after the fall of Judah to the Romans. In Christ's time Jewish men were customarily bareheaded, although head-coverings were permissible in foul weather, to protect from too much sun, cold, or rain. It was much like today in that regard.

What about the Priests?

We know the priests wore turbans or hats when performing their priestly duties (Exo.28:4, 40). Some argue that this was an example for all godly men, today. But of course, we today are not Aaronic priests. That was special clothing commanded for THEM, when officiating at the Temple or Sanctuary. They also had to wear white linen trousers, and go barefoot, when they served in the Temple. Should we be required to do that all day long? Of course not.

The priestly attire included tunics, artistically woven of fine linen, a turban of fine linen, exquisite hats of fine linen, short trousers of fine woven linen” and a “sash” (Exo.39:27-29, NKJV). Is that how all godly men are to dress today? Not at all. That was special, for the priests, and was part of their DUTIES. We today are not Aaronic priests serving in the Temple!

Some have pointed to the Scripture where God killed Nadab and Abihu, priestly sons of Aaron, at the altar, because of the strange fire they offered. In this passage, God commanded that their priestly kin were at that time not to “uncover their heads” or to tear their clothes, while they extracted the dead bodies from the Sanctuary (Lev.10:1-6). Are we to believe this means we today are not to “uncover” our heads, but are to walk about always with a “head-covering” or hat, or kippah? Of course, we cannot extrapolate that conclusion from the facts of the case. This was simply a command for those men who were removing the bodies of the two slain priests from the holy precincts. This act was

part of their *priestly duty*, as they served in the Tabernacle – therefore they were to wear their priestly head-covering while performing it.

We also read in the Scriptures that if a husband accuses his wife of adultery, because a spirit of jealousy comes upon him, and suspicion grows in his mind, that he was to bring her to the priest, and the priest was to “uncover the woman’s head” (Numbers 5:18). This means she was to have her veil removed (her veil symbolized her protection, a sign of her being under authority of her husband, and under his rule and protection). Some have thought this Scripture is evidence we should wear headcoverings, today. But of course, this verse applies to WOMEN, NOT MEN! We discuss the subject of the woman’s headcovering in our article, “Should Women Wear a Headcovering?” The fact that women wore veils in Bible times, however, has nothing at all to do with men wearing kippahs. The woman’s head-covering was a scarf or veil, which was commonly worn in ancient times (Gen.24:65; Song of Solomon 4:1,3, 5:7, 6:7).

What about the example of David and his men? Some have wondered, didn’t they wear head coverings? When Absalom, David’s son rebelled, and led an insurrection against David, David had to flee for his life, with his trusted followers, whose lives hung by a thread. As they fled Jerusalem, weeping, “he had his head covered and walked barefoot” (II Sam.15:30). What is the scene we have here? Obviously, these men were in mourning, very distressed, and David knew that he was being punished by God. This trouble came upon David as a result of his sins with Bathsheba and the murder of her husband Uriah the Hittite (II Sam.12:10-11). When fleeing from Absalom, David covered his head as a sign of shame, sorrow, and humiliation. This is not a suggestion or a command that we are to have our heads covered all the time! Certainly not! If we think this proves we should all wear head coverings, then I suppose it could also be construed to prove that we should all go barefoot all the time, too!!!

Misuse of Scriptures

To justify wearing of the kippah, some have pointed to the example of the prophet Ezekiel, who wore a headcovering. What such people forget, however, is that Ezekiel was not only a prophet – he was also a *priest* of God (Ezek.1:3). God on one occasion, used him as a sign for Israel. God intends to bring punishment upon the nation. So we read in Ezekiel, “Sigh in silence, make no mourning for the dead, *bind your turban on your head*, and put your sandals on your feet” (Ezek.24:17). This was a SIGN to the people (verse 19). What did it signify? That God was about to punish the house of Israel, profane His sanctuary, that which they boasted about, and that their sons and daughters were going to be killed (verse 21). They were going to pine away, with their turbans on their heads (verse 23) – that is, even as David pined away, and mourned, weeping, fleeing from Absalom, for the punishment of his own sins, so they would be brought to utter humiliation and shame, with their heads covered.

But what about during the Millennium? Will men wear turbans, or kippahs, then? Ezekiel prophesied of the priests during the Kingdom of God, the sons of Zadok, that “they shall have linen turbans on their heads and linen trousers on their bodies” while

performing their duties in the Tabernacle (Ezek.44:16-18). However, notice this Scripture carefully! When these priests EXIT the Temple, and return to normal daily life, God said, “they shall take off their garments in which they have ministered, leave them in the holy chambers, and *put on OTHER garments*” – their normal regular attire (verse 19). This passage certainly does not say that all men will be wearing KIPPAHS during the Millennium! Far from it!

Some who seem to want men to be humbled, and to wear the kippah, like Orthodox Jews do, sometimes argue that Christians are “priests,” and therefore we should follow the example of the priests of Israel, when they performed their duties in the sanctuary!

This argument, however, does not work, either. Yes, as God’s people we are considered a “holy priesthood,” spiritually speaking (I Peter 2:5). But so was all of ancient ISRAEL! God declared at Mount Sinai, to all Israel, men and women, that the whole nation of Israel was called to be a “kingdom of priests” (Exo.19:6). But this did not mean all the men wore kippahs – only the priests of the tribe of Levi, the sons of Aaron, were commanded to wear turbans or hats, and this was only while they were performing the service of the Temple or Sanctuary!

I fear for many of God’s people, today, who are being led hither and yon by the words of false prophets, teachers, and Judaizing heretics! One such group, which claims to be the only true church of God, and which has deceived thousands of people, is located in Texas. They call themselves the ‘House of Yahweh,’ as they style themselves, and they are a very seriously deceived CULT. They require all the men to wear the kippah, as well as an earring in their ear as a symbol of their slavery to Christ – and each of their men takes on the name of their leader, ‘Hawkins,’ who styles himself as one of the two witnesses of Revelation 11. According to them, the other “witness” is his own dearly departed brother – now deceased! They explain away the anomaly that Revelation 11 speaks of the two witnesses as being in Jerusalem, conducting their ministry, as being a MIStranslation, so they translate – or pervert – the passage so that they have the two witnesses as being in TEXAS! This satanic cult also blasphemously teaches that ONLY certain Hebrew names of God are correct to use, and all English terms such as “God,” “Jesus,” “Lord,” etc., are nothing short of BAAL worship! These people also practice a form of polygamy. When people go off in one area of Bible teaching, it does seem that they eventually go off in virtually everything! (Our booklet on the Sacred Names explains what the Bible teaches on this subject

What about men wearing the kippah, then? Is it something we should do? The plain truth is that it is not a custom of God’s Word or a commandment of God, and He commands us to ADD NOTHING to His law, and to subtract nothing from it (Deut.4:1-2). The customs of men are VAIN (Jer.10:1-5). Such customs distract people from the pure Word of God. They cause people to lose their spiritual FOCUS, and they begin looking to human traditions and customs instead of to the inviolate and immutable Word of God.

Yeshua put it plainly: “And in VAIN they worship Me, teaching AS doctrines *the commandments of MEN*” (Mark 7:7). He said, “All too well you REJECT the commandment of God, that you may keep your *own tradition*” (verse 9).

Let us notice what the Jews themselves admit about the origin of the wearing of the kippah or head covering by men.

A Custom from BABYLON!

The Second Jewish Book of Why informs us, “There are no regulations in the Bible that require men keep their heads covered. The Bible does not even require head coverings for men entering the sanctuary or participating in a religious rite or service. Only Priests were required to wear headgear (Exo.28:4), and this when officiating at the Temple altar or when performing other priestly functions” (p.49).

This same authority admits, “In talmudic times there was no established practice or binding law with regard to the covering of the head.” However, it goes on, in Babylonia, during the exile after the sacking of Rome and burning of the Temple, Jews developed the custom of placing a kerchief over their head and recited a blessing. Yet the Talmud states that the average man did not always keep his head covered.

However, it was also in Babylon that scholars in particular wore a special head covering which symbolized their status. In the third century of the present era, Rabbi Chia bar Abba, a Babylonian born Palestinian, once reprimanded a fellow scholar for wearing a plain kerchief rather than a scholar’s cap on his head. Over time, the custom of scholar’s wearing a special hat spread to the Jewish masses, “and it became increasingly common for the average man to wear a head covering, especially when reciting prayers or studying” (p.49).

This habit of covering the head was *Babylonian* in origin. It did not prevail among the Jews in Palestine. “In Palestine, a person in mourning generally followed the ancient custom of covering the head, but the Talmud indicates that those who came to comfort him and to recite prayers before him did not cover their heads. The minor talmudic tractate *Seforim*, which was composed in Palestine, clearly states that a man with uncovered head may serve as the Torah Reader and may lead the congregation in reciting the *Shema*, something not permitted in Babylonian synagogues” (p.49-50).

Notice! The practice of Jewish men originated IN BABYLON! It was a Babylonian custom! Originally, it was a scholarly custom, which later spread to Jewish men everywhere, and today it has become an identifying mark of Jews worldwide.

Nevertheless, it is *not Biblical in origin nor in practice!* The Jews themselves admit that was a custom they developed or learned in BABYLON, *THREE TO FOUR CENTURIES AFTER the time of Christ and the Temple!* It is mere Babylonian “TRADITION”!

Paganism, Tradition and Judaism

This pagan custom had become intermingled with the children of God. In sixteenth century Poland, a leading Rabbi quoted a German Rabbi who said it was “wrong to pronounce God’s name without a head covering” (p.50). But he said that he himself would not hesitate to do it without a head covering. Ironically, however, he declared, “Since other teachers have said it is not proper to pray without a head covering, he will not contradict them and will support their view.”

But what really matters? The traditions of MEN, or even Rabbis? Or the plain Word of the Living God?

There is no indication whatsoever that Jesus Christ or any of the apostles went about wearing head coverings, kippahs, or turbans. Nowhere does the Word of God command that men should wear head coverings. This command was restricted to the priests alone, as they performed their sacred duties at the Temple.

Says the *Jewish Book of Why*, “It is clear that according to Jewish law that there is no compelling reason for Jews to wear a head covering. Nonetheless, for the reasons indicated above *the BABYLONIAN CUSTOM of keeping one’s head covered* not only during prayer but at all times *became accepted by all traditional Jews*” (page 51).

Interestingly, one reason cited for Jews today wearing the kippah and keeping their head covered is very likely that they saw the Christians going about with their heads uncovered, particularly in church, and the uncovered head became associated with Christianity – and to maintain their Jewish identity or integrity they avoided all customs that were current among Christians! (page 52).

Says this authority, “the skullcap has no religious significance in Jewish law. This has been affirmed over the centuries by outstanding authorities, including Rabbi Solomon ben Yechiel Luria (1510-1573), better known by the acronym Maharshah, and by Elijah ben Solomon (1720-1797), better known as the Vilna Gaon. In our own time, many authorities – even among the ultra-Orthodox – have pointed out that the custom of wearing a skullcap has no basis in biblical or rabbinical law” (p.100).

Nevertheless, today many have become infatuated with “everything Jewish” – even Jewish traditions which do not derive from the Bible. Many Messianic believers in Christ have adopted unchristian and unbiblical practices and customs, such as the wearing of the skullcap or kippah.

Should God’s men wear this symbol? It was in ancient times a symbol of submission to authority, and Romans compelled slaves to wear it. It was the sign of being a “slave.” On the other hand, the apostle Paul says that true Christians are “set FREE from sin” (Rom.6:22). He says, “Stand fast therefore in the liberty by which Christ has made us FREE” (Gal.5:1). Peter also declares that we should serve God “as free, yet not using liberty as a cloak for vice, but as bondservants of God” (I Pet.2:16).

As Christ's FREE men, why should we wear a symbol of slavery?

Head Coverings in the New Testament

The apostle Paul also points out that it is a shame for a man's head to be covered, even as it is a shame for a woman to go bareheaded.

Paul wrote to the Corinthians, "But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God. Every man praying or prophesying, *having his head covered*, dishonors his head [that is, Christ!]. But every woman who prays or prophesies with her head uncovered dishonors her head [the man], for that is one and the same as if her head were shaved. For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered" (I Cor.11:3-6).

The Greek word for "covered" in verse 4 is *kata* (verse 4). *Kata* is a root word meaning "down" in many applications, including "covered." The Greek-English Interlinear has this verse as follows: "Every man praying or prophesying, having anything *down over his head*, shames his Head."

In verse 5, the word for "uncovered," referring to a woman, is *akatakaluptos*, and means, "unveiled." A woman who does not pray having her hair veiled, or covered, but uncovered, dishonors her head. She might as well be shaven, Paul says.

In verse 6, Paul uses the word *katakalupto* means "to cover wholly, i.e., veil – cover, hide." Thus verse 6 says, in the Greek, "For if a woman is not covered" – that is, her hair being wholly covered or veiled – "let her also be shorn." She might as well be shaved, or bald!

Men are NOT to be "covered" – have their heads covered – in religious worship. That would be dishonorable to Christ, our Head. Women, on the other hand, are to pray or prophesy with their heads covered, that is, wearing a veil – as that shows their submission to man.

Paul goes on, "For a man indeed *ought not to cover his head*, since he is the image and glory of God; but the woman is the glory of man. Nor was man created for the woman, but woman for the man. For this reason the woman *ought to have a SYMBOL OF AUTHORITY on her head*, because of the angels" (verse 7-10).

How plain! Men ought NOT to cover their heads with a head covering for religious purposes. Being created in the very image and likeness of God, they are in a sense *representing Him* in their duties and functions on the earth. They are to be like Him, therefore, and a head covering would be inappropriate for religious reasons. Women, on the other hand, to show their submission to the authority of men, whom God has placed over them in the chain of family authority, ought to wear a veil over their heads, when praying and prophesying. Otherwise, they are in a sense vying with men,

competing with men, and not submitting to their proper station in life, and accepting their true calling from God as “helpers” to men.

This is very important. Each one of us must recognize and accept our station or position in life. A woman out of her element, out of her position, vying and contesting with men, is in great danger due to the “angels.” Paul here is referring to the fact that women are under the authority of men – men are to be their leaders, in Christ. Women who forsake this God-given area of service and aptitude, who remove themselves from this chain of command or authority, expose themselves to seduction and deception by the fallen angels – Satan and his horde of demon spirits! They would be in danger of being led astray, even as Eve was seduced by the serpent in the garden of Eden! (II Cor.11:3).

As Paul said, “For as woman came from man, even so man also comes through woman; but all things are from God” (I Cor.11:12). We all have our God-given position in life. As a symbol of their position relative to the man, women ought to wear a veil when praying, worshipping God, and prophesying – that is, serving God.

Paul went on, “Judge among yourselves. Is it proper for a woman to pray to God with her head *uncovered?*” (v.13). The Greek word here again is *akatakalyptos*, and means, “unveiled.” It is the same word translated “uncovered” in verse 5. In the Greek, this verse says, “Is it fitting for a woman to pray to God uncovered?” This passage is speaking about women wearing veils in church, or synagogue, and while praying to God. As a sign and symbol of their submission to God, and His chain of authority and responsibility, they should wear a veil at these times.

Paul then writes, “Does not even nature itself teach you that if a man has long hair (that is, like a woman), it is a dishonor to him?” (verse 14). The Greek is very interesting, here. Paul declares, “Or does not nature herself teach you that if a man indeed *adorns the hair*, it is a dishonor to him?” The meaning here is that men are NOT to wear veils, or *head-coverings*, while praying or prophesying! To put it another way, men are not to compete with women, or become feminine in nature, or dress or act like women, or to cover their hair, like women. They are not to behave or look like women but to be masculine and manly – in the image of God and Christ. It is shameful and folly for a man to dress or present himself like a woman. On the other hand, women are not to compete with men, act like men, or behave in a manly, masculine manner. That is equally odious to God, and to men.

A woman’s true place, Paul shows, is in being a truly godly, submissive, helpful, glorious WOMAN – fulfilling her true position, role and responsibility in life. He says, alluding to this fact, “But if a woman has *long hair [a sign of femininity]*, it is a *GLORY* to her; for her hair is given to her for a covering” (verse 15). In this case, an altogether different Greek word is translated “covering.” It is *peribolaion* [#4018 in Strong’s Concordance] and means “something thrown around one,” as a “mantle, veil, covering, vesture.” This is an entirely different word from *kataluptos*. In verse 15 Paul is discussing a woman’s long hair, as being her glory, something wrapped around her head

in a beautiful manner. But in the previous verses, he is clearly discussing a “veil,” or article of clothing worn over a woman’s hair and head.

The Woman’s Veil

Veils were commonly worn by women in Biblical times. In Genesis 24:65, when Rachel is being brought to Isaac, “She took a veil and covered herself.” In another story, Tamar “covered herself with a veil, and wrapped herself” (Gen.38:14).

In the Song of Solomon, Solomon writes of his bride, “Behold, you are fair, my love! Behold, you are fair! You have dove’s eyes behind your veil” (Song 4:1). He adds, “Your lips are like a strand of scarlet, and your mouth is lovely. Your temples behind your veil are like a piece of pomegranate” (verse 3). Later, the bride of Solomon, a type of the Church, or Israel, says, “The keepers of the walls took my veil away from me” (Songs 5:7).

The veil was very common in Biblical times. It was an article of clothing denoting modesty and femininity. Says *The Second Jewish Book of Why*, “In biblical times women covered their heads with scarves or veils as a sign of chastity and modesty. To expose a woman’s hair was considered a humiliation (Numbers 5:18)” (p.53). In Jewish law, married women always kept their heads covered; however, unmarried women were not required to do this.. The purpose of this Jewish code was to make it perfectly clear to men the marital status of a woman.

Ruth wore a veil of considerable size, as we read in the book of Ruth. Boaz said to her, “Bring me the shawl that is on you and hold it. And when she held it, he measured six ephahs of barley, and laid it on her” (Ruth 3:15). The word “shawl” is translated “veil” in the King James Version.

Obviously, a woman’s dress is very important to God. It represents her whole personality and attitude. The apostle Peter wrote, “Wives, likewise be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, when they observe your chaste conduct accompanied by fear. Do not let your adornment be merely outward – arranging the hair, wearing gold, or putting on fine apparel – rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror” (I Peter 3:1-6).

The Godly Woman

The apostle Paul also wrote about a woman’s role to Timothy. He declared that he desired “that the women adorn themselves in modest apparel, with propriety and moderation [discretion], not with braided hair or gold or pearls or costly clothing, but,

which is proper for women professing godliness, with good works. Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control” (I Tim.2:9-15).

A woman’s role is very important. A good woman can be an inspiration and tremendous asset to a man. But an erring woman can be detrimental and injurious to a man’s health, career, and success in life.

The apostle Paul writes further, “Let your women keep silent in the churches, for they are not permitted to speak [that is, to be pastors, teachers, or spiritual leaders of the congregation]; but they are to be submissive, as the law itself says. And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church” (I Cor.14:34-35).

In a truly godly home, wives will be submissive to their husbands, in the Lord. As Paul wrote, “Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the church; and He is the Saviour of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands, in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband” (Eph.5:22-33).

Indeed, it is important that all of us dress to please God, and adorn ourselves with humility, godliness, love and kindness – and suitable clothing which shows forth cleanliness, godliness, and righteousness. Men should dress as befits godly men, and not wear the kippah or head covering for religious reasons. Women should wear the veil while praying or worshipping God. We all need to STRIVE and “EARNESTLY CONTEND for the faith which was ONCE delivered unto the saints” (Jude 3).

What about you? Are you going to do that which pleases God, and is good in His sight? For more information on this subject, write for our articles, “A New Look at the Fringes of the Law,” and “The Mystery of the Woman’s Head Covering.”