

ONE TORAH FOR ALL

Zerubbabel ben Emunah
www.onetorahforall.com

Helmet of Salvation

Ephesians 6:17

And take the helmet of salvation, and the sword of the Spirit, which is the word of Elohim.

The battle rages most fiercely for the mind. It is in the minds of those who would choose to live for Mashiach Yeshua that Satan focuses the aim of his fiery darts. These darts of inflamed passions that he throws into one's mind can set off a series of thoughts much like one domino tipping over and hitting the next one in a whole string of dominos. And before one knows it the whole line of dominos is tipped over and action is taken based upon those tipped over dominos (thoughts); and this action does not bring glory and honor to our heavenly Father. Rather it brings shame upon ourselves because we failed to stop the dominos from tipping over.

Satan knows the patterns of our lives. And if Satan can push a person into accepting certain thoughts about himself or about someone else, then often he can just sit back and watch as the pattern of the past replays itself. If the followers of Mashiach Yeshua are going to break these cycles of wrong thinking, then they are going to have to recognize these wrong thinking patterns for what they are and cast them out of their minds and stop entertaining them.

Qorintyah Bet (2nd Corinthians) 10:3-5

3 For though we walk in the flesh, we do not war according to the flesh

4 for the weapons of our warfare are not of the flesh, but mighty before Elohim to the casting down of strongholds,

5 casting down imaginations, and every high thing that is exalted against the knowledge of Elohim, and bringing every thought into captivity to the obedience of Mashiach;

We do indeed have the authority in Mashiach Yeshua to take our own thoughts captive to the obedience of Mashiach Yeshua. A person cannot control what thoughts come into his mind. But he can control which thoughts stay there. This simply means that if a thought comes into one's mind that is not in accordance with Mashiach or His ways, then he has the right and authority and power to cast it out. But one has to choose to do this. One cannot choose to keep a wrong thought and entertain it and dwell upon it and expect Mashiach to help him

overcome it, when he is actually empowering this wrong thinking by dwelling upon that unrighteous thought.

However, this is not the end of the matter by any means. Those who belong to Mashiach Yeshua through repentance of sins, also have the right and power and authority to take others' thoughts captive to the obedience of Mashiach. This is a very powerful weapon in our warfare against the enemy Satan. But few use it or even know about it. This is actually the context of what Shaul is talking about in the above text. He is talking about taking the thoughts captive to the obedience of Mashiach of those he is writing to, namely the believers in Qorintyah.

Likewise, all the talmidim of Yeshua also have the ability and power to do this for one another. Frankly, the more people that take this writer's thoughts captive to the obedience of Mashiach Yeshua the more blessed he will be! This shows great concern and love for another to do this for him. This can be done in or out of another's presence. This can be done silently or verbally. But it must always be done in and by His Spirit. Perhaps the most effective way to do this is face to face in a verbal manner in the gentleness of His Spirit.

Now mind you, if one is being confronted with some type of unclean spirit and one begins to do this, more than likely he will come under immediate attack from this unclean spirit. So be forewarned and be prepared for what may come. Stand your ground and do not be intimidated by any verbal onslaught of the enemy. Remember, the person standing in front of you is not your enemy. Satan and his unrighteous horde is the enemy. The battle is not in the flesh and cannot be won in the flesh. It will be fought and won in the Spirit of Mashiach.

It is because this battle for the mind is so very intense that Scripture teaches us the need to put on the helmet of salvation. This helmet is both a spiritual garment as well as a physical item of clothing. It is because this is worn on the head that it is essential to have control over one's thoughts.

Yeshayah (Isaiah) 59:16-17

16 And he saw that there was no man, and wondered that there was no intercessor; therefore His own arm brought salvation to Him; and His righteousness, it upheld Him.

17 And He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on garments of vengeance for clothing, and was clad with zeal as a mantle.

In speaking of the coming Mashiach, the prophet Yeshayah describes Him as putting on several articles of armor, which include the helmet of salvation. It is not that Mashiach needs salvation, but in bringing salvation to those who need it, He demonstrated how to walk in this world so that all who might receive that which He freely gives to us would know how to walk. One of those things is the helmet of salvation. All we have to do is to put it on. And when one puts it on he must do so by faith. This is also true of any physical head covering as well. It must be done by faith, otherwise it is of no use to us personally.

1st Thessalonians 5:8

But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

Salvation comes in three parts to those who do true teshuvah. The first part comes immediately upon repentance. One is saved at that moment as he surrenders his life to Mashiach Yeshua. We have been saved. This is the beginning of salvation.

The second part is the ongoing salvation. We were saved; we are being saved. In this aspect it is a continual choice to surrender our will to Him and accept His will as our own. It is this aspect that is so very important to each one of us. We must fight the good fight and endure to the end if we are to have any hope of salvation.

Matithyah (Matthew) 24:13

“But he that endures to the end, the same shall be saved.”

If one turns back after having begun a good race, what good is that? What profit is there in doing that? None! Each person must continue to live and work and do His will in his life, until the very end of his life. One must finish the race to receive the prize.

This brings us to the third and final aspect of salvation, which is future tense. We were saved, we are being saved, and we shall be saved. This will happen when we receive that final salvation and acceptance into eternal life with Him. But unless the first two are true in one's life at the time of departure from this world, this will not, and cannot, happen.

It is for this very reason that Satan battles so fiercely for one's mind. If he can get us to accept anything at all that is not in subjection to Mashiach Yeshua, then he is winning the battle for one's mind and ultimately for the spirit of that person in eternity. Satan does everything possible to try to get one to give up and stop trying. Mashiach Yeshua simply wants us to try to do our best as we yield to His Spirit. Is it any wonder then that the Ruach Qodesh had Shaul write these words:

Philippians 4:8

Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

One of Satan's favorite tricks is to get one to accept an accusation against another or oneself. It does not matter to him how trivial this accusation might be, because he knows that if he can get a person to accept any accusation at all against another, no matter how small, he can then use that as a foundation to build upon to destroy the relationship and further fracture the body of Mashiach.

This accusation does not have to be spoken to us by another, but many times will come in the form of a thought of wrong doing that another person has done. This is why it is so very important that we do not accept these thoughts by entertaining them for even one minute. We need to recognize them for what they are and from whence they have come and throw them out of our minds. Once we have done this, then we need to think upon Mashiach Yeshua rather than upon how bad the other person is or about how the other person has hurt us or lied to us, or whatever he may or may not have done. We must be on constant guard against the root of bitterness springing up in us.

If these thoughts of accusation are not against another person, then these unrighteous thoughts will be accusations against that person himself. Satan tricks one into doing something that is not right and then turns right around and points his finger of accusation against him. He does this in an attempt to defeat that person. Satan does this in an attempt to discourage him and get him to give up. If Satan can get a person to stop praying or to stop reading his Scriptures, then more than likely at some point along the way, Satan will win the ultimate battle for the mind.

Brothers and sisters, it is time that we stop empowering the enemy in our lives and cast him out into the outer darkness where he belongs! We need to take authority over our minds and thoughts and bring each and every thought into obedience to Mashiach Yeshua; and not only of our own minds and thoughts, but of all the thoughts and minds of all the talmidim of Yeshua, particularly of those with whom we fellowship. This is especially true when we see a brother or sister coming under attack from the enemy. When we see this happening we should go to immediate prayer and begin taking all thoughts captive to the obedience of Mashiach. We really are our brother's keeper!

There have been many things taught concerning the helmet of salvation as to what it means in a spiritual context. And many of these things are right and good. However, there is another aspect of this wonderful thing called "the helmet of salvation" that is physical and literal, as well as being spiritual in nature. Realizing that a helmet is something that one wears on his head, gives us our starting point in understanding the literal aspect of this wonderful blessing that YHWH has given us to place upon our heads to protect our minds. Let us prayerfully consider the following passages of Scripture.

Shemot (Exodus) 39:27-28

***27 And they made the coats of fine linen of woven work for Aharon, and for his sons,
28 and the mitznephet of fine linen, and the miqba'ah of fine linen, and the linen breeches of fine twined linen,***

There were several articles of clothing that YHWH commanded to be made for Aharon and his sons, the kohenim (priests). It is very interesting to note that they were commanded to make two separate and distinct articles of clothing to be worn on the head. This should teach us the importance of protecting the mind and the thoughts which come into our minds.

The first one is the mitznephet – הַמִּצְנֶפֶת, which means “a turban.” The second article of clothing to be made and worn is the migba’ah – הַמִּגְבָּעוֹת, which means “a semi-hemispherical cap.” It is instructive to note that both of these words are in the feminine form, indicating to us that those who wear them are part of the bride of Mashiach. It is also important to note that the mitznephet is singular, meaning that only one of these was made. This was worn by the kohen gadol (high priest). The migba’ah is plural and all priests wore these. The high priest wore both of these head coverings while the rest of the priests wore only the migba’ah. It is important for us to understand that the wearing of these articles was commanded by YHWH for the kohanim. Please note in this next passage the penalty for not wearing them while ministering to YHWH on behalf of the people.

Shemot (Exodus) 28:39-43

39 “And you shall weave the coat in checker work of fine linen, and you shall make a mitznephet of fine linen, and you shall make a girdle, the work of the embroiderer.

40 And for Aaron's sons you shall make coats, and you shall make for them girdles, and migba’ah shall you make for them, for glory and for beauty.

41 And you shall put them upon Aharon your brother, and upon his sons with him, and shall anoint them, and consecrate them, and sanctify them, that they may minister to Me in the priest's office.

42 And you shall make them linen breeches to cover the flesh of their nakedness; from the loins even to the thighs they shall reach;

43 And they shall be upon Aharon, and upon his sons, when they go in to the tent of meeting, or when they come near to the altar to minister in the holy place; that they bear not iniquity, and die; it shall be a statute forever to him and to his seed after him.”

When YHWH gives His people a commandment He is being very serious about it and at times He stresses the importance of certain commandments as He does here with the reality that not following this particular commandment means death to the disobedient one.

Now, we realize that there are those who will object and point out that this commandment was for Aharon and all his sons after him, but not for the rest of Israel. And one would be right and correct in pointing this out. However, there are other passages to consider in this matter as well.

Yeshayah (Isaiah) 66:20-21

20 “And they shall bring all your brethren out of all the nations for an oblation to YHWH, upon horses, and in chariots, and in litters, and upon mules, and upon camels, to My holy mountain Jerusalem,” says YHWH, “as the children of Israel bring their oblation in a clean vessel into the house of YHWH.

21 And of them also will I take for priests and for Levites,” says YHWH.

In the process of restoration of Israel, as YHWH gathers out of all the nations of the world His people, He states that from those He will select those who are to be His priests (kohanim) and

Levites. He selects these according to His will and according to His desire. So it is not just those who are blood descendants of Aharon that this obligation falls upon.

Shemot (Exodus) 19:5-6

***5 "Now therefore, if you will obey My Voice indeed, and keep My covenant, then you shall be My own possession from among all peoples; for all the earth is Mine;
6 and you shall be to Me a kingdom of priests, and a holy nation. These are the words which you shall speak to the children of Israel."***

Furthermore, every single person who belongs to YHWH through His Mashiach Yeshua is supposed to be a priest unto YHWH. A priest has certain duties and obligations. Among those is what he wears as he ministers before Him. Even Yeshua taught that what one has on can mean the difference between salvation and being cast out.

Matithyah (Matthew) 22:11-14

***11 "But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment;
12 and he says to him, 'Friend, how did you come in here without having a wedding-garment?' And he was speechless.
13 Then the king said to the servants, 'Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.'
14 For many are called, but few chosen."***

Please note that this person was a friend of the king. The king even states this. However, because he was not appropriately attired the king had this man bound and cast out. He was not allowed to be a part of the wedding because he was not dressed in the right clothing. Now mind you, an important part of the bride's wedding gown is her head covering which includes a veil. We dare not miss this truth. We will discuss this more in detail shortly.

Please note that Yeshua then states that many are called but few are chosen. The reality is that each person will determine by his own choices and actions where he will be at the wedding feast. Will one choose to be like this man who chose not to dress appropriately? Likewise each one of us must choose to humble himself and obey the Voice of our Master Yeshua the Mashiach. If we would rather follow the ideas and doctrines of man, which most certainly include mistranslations of His written word, then one is certainly free to do that and He will not stop us. However, if a person does choose to live in this manner, then on the day of the wedding, his friendship with the king will amount to nothing if he is not appropriately dressed.

Kepha Aleph (1st Peter) 2:5

You also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to Elohim through Yeshua the Mashiach.

We learn from this passage that we are, in fact, part of a priesthood that is to offer up spiritual sacrifices to YHWH our Elohim, and this through Yeshua our Mashiach. And as we learned in

the passage above from Shemot 28, one of the requirements to minister before YHWH as a priest is to have one's head covered. According to this commandment this should actually be done with linen material. But the point is that one is to cover his head as he prays, offering up spiritual sacrifices to YHWH.

Please note this next passage concerning the bride or wife of Mashiach Yeshua.

Gilyana (Revelation) 21:9

And there came one of the seven messengers who had the seven bowls, who were laden with the seven last plagues; and he spoke with me, saying, "Come here, I will show you the bride, the wife of the Lamb."

This particular messenger from YHWH took Yochanan and showed to him the wife/bride of the Lamb, which is Mashiach Yeshua.

Gilyana (Revelation) 19:7

"Let us rejoice and be exceedingly glad, and let us give the glory to Him; for the marriage of the Lamb is come, and His wife has made herself ready."

Make no mistake about it, when the wife makes herself ready for her husband, Yeshua our Mashiach, this most certainly includes wearing the appropriate attire! Otherwise, as we saw above from the very words of Mashiach Yeshua Himself, if one is not dressed appropriately, then he will be cast out of the kingdom. No wonder YHWH said that His priests were to be dressed as He commands lest they sin in this manner "***and die***".

Shaul addresses this matter of a woman having her head covered, particularly while praying or prophesying.

Qorintyah Aleph (1st Corinthians) 11:5

But every woman praying or prophesying with her head unveiled dishonors her head; for it is one and the same thing as if she were shaven.

As we go through this section of Scripture that Shaul writes, we must realize that it has been woefully misunderstood, misconstrued, mistranslated, and misapplied. With the help of His Spirit we are going to look at what Shaul actually said and what he meant when he wrote these things so that we might live uprightly before our heavenly Father.

Let us realize that Shaul is teaching us through His Spirit that every woman needs to have her head covered while she is praying or prophesying.

1st Thessalonians 5:17

pray without ceasing;

And since we as His people are to pray at all times without ever stopping, then those who are women should have their heads covered at all times. Then to emphasize this point, Shaul gets a little sarcastic.

Qorintyah Aleph (1st Corinthians) 11:6

For if a woman is not veiled, let her also be shorn; but if it is a shame to a woman to be shorn or shaven, let her be veiled.

Shaul then makes it very clear that there are two choices for believing women. They are to either to have their head veiled or they are to cut off all their hair.

It is at this very point that the following verse is misunderstood and taken out of context. Please read it carefully, keeping in mind what Shaul has just said in the above verse, that a woman is to either have her head veiled (covered) or she is to have all her hair cut off.

Qorintyah Aleph (1st Corinthians) 11:15

15 But if a woman has long hair, it is a glory to her; for her hair is given her for a covering.

16 But if any man seems to be contentious, we have no such custom, neither the assemblies of Elohim.

Shaul then points out that those who teach that a woman's hair is her covering are being contentious. In fact, he then states that the assemblies of the true believers do not have any such custom as a woman's hair being her covering. Remember, just a few verses in front of this passage he states that a woman has two options, cover or cut. And if a woman cuts her hair, then it is a disgrace to her and to her head (husband).

Qorintyah Aleph (1st Corinthians) 11:13

You judge for yourselves; is it seemly that a woman pray to Elohim unveiled?

This is somewhat of a rhetorical question and the answer is: No! Of course it is not! And a woman's long hair is not a veil!

As misunderstood as a woman's head covering is, one for a man is even more misunderstood.

Qorintyah Aleph (1st Corinthians) 11:7

For a man indeed ought not to have his head veiled, forasmuch as he is the image and glory of Elohim; but the woman is the glory of the man.

For us to understand this passage in context we need to understand the following passage.

D'varim (Deuteronomy) 22:5

"A woman shall not wear man's clothing, neither shall a man wear a woman's garment; for whosoever does these things is an abomination to YHWH your Elohim."

One of the main points of what Shaul is writing to the talmidim in Qorintyah is that they are not to be cross dressing. In particular the men are not to put on a woman's veil. If a man were to do this, then it is an abomination to YHWH. This does not mean that he is not to cover his head with a head covering made for a man. In particular, this is not speaking about a priestly head covering that all priests of YHWH are commanded to wear. What Shaul is speaking about is strictly dealing with a woman's veil and that a man is not to wear a woman's article of clothing, particularly a woman's veil.

There is one more verse in this section that we need to look at before moving on.

Qorintyah Aleph (1st Corinthians) 11:4

Every man praying or prophesying, having his head covered, dishonors his head.

This verse is poorly translated! In fact, there is no word either in the Greek text or in the Aramaic Peshitta which can be rightly translated as "covered". I cannot tell you whether this mistranslation is intentional or just simply a result of a lack of true understanding of YHWH and His ways as well as the written word. When we are simply honest with the text and allow it to say what it says, then greater understanding will be attained in our seeking after His truth.

The Greek word that is translated as "covered" in this verse is the Greek word κατά, which actually means *down*. So from the Greek this verse actually reads as:

Every man praying or prophesying having his head down, dishonors his head.

If a man has his head down as in hanging down, it is a dishonor to Mashiach. We are to look up as we pray, which includes lifting up our hands.

Tehillim (Psalm) 63:4

So will I bless thee while I live;

I will lift up my hands in Your name.

Shaul even teaches Timothy that all men are to look up, lifting up their hands when they pray.

1st Timothy 2:8

I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing.

There are those who will say that the lifting up of the hands does not necessarily mean to look up. However, when a person lifts up his hands above his head, it is only natural for one to look up as well. In fact, it is actually difficult to look down with one's hands above his head.

Now, the Hebrew in Qorintyah 11:4 is even more to the point. In fact, there will be those who will become quite angry at what they are about to read. But it is my duty to tell you the truth.

Once I have done this, then it is up to each person to take it before YHWH and allow Him to lead, guide, and direct according to His ways.

In the Peshitta we find the Hebrew word in question to be הַכְּסֵה – m'kuseh, which means to *hide*. So from the Peshitta this verse would read:

Every man praying or prophesying having his head hidden, dishonors his head.

So, while it is right and good for a man to wear a tallit, according to what Shaul is teaching here it is not right or good for a man to place that tallit over his head as a veil. I know that there will be those who take great exception to this, but this is what the verse states. It is our duty to obey Scripture, whether we like it or not.

What seems to be in question here is the ability to be a proper protector of one's family in Israel. We find this same thing during Gideon's day when YHWH was narrowing down those who were worthy to be protectors of Israel by instructing Gideon to take all those left down to the water and have them drink water. Those who got down on all fours and drank water like a dog, did not have a watchful spirit in them and therefore disqualified themselves from being Israel's protectors.

The same is true here. When a man places a veil over his head he greatly hinders his ability to watch. If he cannot properly see and watch, then he cannot be a proper protector of Israel. Therefore, the placing of a tallit over one's head is a dishonor because of this.

Shaul even teaches us one of the primary reasons why all believers should have their heads covered. A woman should have her head covered with a woman's veil and a man should have his head covered with a migba'ah, a priestly head covering.

Qorintyah Aleph (1st Corinthians) 11:10

for this reason the woman ought to have a sign of authority on her head, because of the messengers.

There are several things that we need to understand from this passage in order to walk uprightly before YHWH our Elohim. First, it is the usage of the phrase "the woman" by Shaul and what he is talking about. It is important for us to note that Shaul does not say "a woman" or even "all women" or "all believing women", rather he is talking about a particular woman – "the woman". So before we can truly understand this passage of Scripture we need to understand who it is that Shaul is referring to here.

Ephesians 5:23

For the husband is the head of the wife, as Mashiach also is the head of the assembly, being Himself the Savior of the body.

Shaul makes the analogy that the wife of a man is like the body of believers in Mashiach being His wife or bride. Now Shaul teaches us that “the woman”, meaning the bride of Mashiach, ought to have on her head a sign of authority. This means that all those who are a part of the bride of Mashiach should be covered. A man should be covered with a priestly migba’ah and a woman should be covered with a veil or a woman’s head covering. This is done to show that we as His bride are in submission to Him.

Now then this is done for the expressed reason of the messengers. This word in Hebrew is “malakim” which can mean either a human messenger or a heavenly messenger. In this passage it seems to mean both.

It’s meaning as a human messenger, concerns when YHWH sends a human messenger such as an apostle, prophet or evangelist to an assembly; we should conduct ourselves in such a manner as not to distract these messengers from YHWH. For, as Shaul states, a woman’s hair is her glory. A woman’s beauty shines brightest when she has long hair and it is not covered. A woman’s beauty should be for her husband and her husband only; and that in private!

In addition to human messengers it also means heavenly messengers. In this context it seems to be alluding to those who have fallen or the fallen messengers. We find this in Noach’s day.

B’reshit (Genesis) 6:2

That the sons of Elohim saw the daughters of men that they were fair; and they took them as wives of all that they chose.

This is one of the primary reasons why YHWH destroyed the earth with a flood in Noach’s day: because of this mixing of DNA. It is rather interesting to note that scientists are doing this again, mixing DNA and acting like they are gods. Did not Yeshua warn us that it would one day again be like the days of Noach?

Matithyah (Matthew) 24:37

“And as were the days of Noach, so shall be the coming of the Son of man.”

As these days draw ever nearer, it is all the more imperative that those who truly desire salvation put on the helmet of salvation. Could it be that a man’s priestly head covering and a woman’s veil or covering properly worn will protect us from the attacks of the evil to come? To be sure! Please consider this passage of what is to come.

Gilyana (Revelation) 9:1-4

1 And the fifth angel sounded, and I saw a star from heaven fall to the earth; and there was given to him the key of the pit of the abyss.

2 And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power.

4 And it was said to them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of Elohim on their foreheads.

Brothers and sisters there is a day coming in which this abyss will be opened. And when it is, then there will pour forth upon the whole earth, demons in such great numbers that it will be like smoke coming out of a furnace. They will have some very specific instructions that they will follow. The instructions given to them include harming all those who do not have the seal of Elohim upon their foreheads. This immediately brings to mind the following passage of Scripture.

Gilyana (Revelation) 7:1-3

1 After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.

2 And I saw another angel ascend from the sun rising, having the seal of the living El; and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, 3 saying, "Do not hurt the earth, neither the sea, nor the trees, till we shall have sealed the servants of our Elohim on their foreheads."

Now, I realize that there are those who believe and teach that this is not a literal mark or sign. While this is most likely true, it would seem prudent for us to understand that this spiritual mark or sign that is to be placed upon the head of each and every believer in Mashiach also has a literal or physical application as well. In this case, it may very well be a reference to the helmet of salvation upon one's head that is a manifestation of this spiritual mark upon one's forehead.

Yechezqel (Ezekiel) 9:4

And YHWH said to him, "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof."

In this case, what happened in Yechezqel's day when YHWH ordered a "mark" to be set upon the foreheads of those who cried over Jerusalem, this "mark" quite literally was the Hebrew letter "ת" – tau. This is actually what the Hebrew text says: that YHWH commanded a ת to be set upon their foreheads. The text of this passage seems to indicate something more than just something spiritual. Likewise we see this also in Qayin's (Cain) day when YHWH marked him as well; albeit, for a different reason.

B'reshit (Genesis) 4:15

And YHWH said to him, "Therefore whosoever slays Qayin, vengeance shall be taken on him sevenfold." And YHWH set a mark on Qayin, lest anyone finding him should strike him.

How can this be anything but a literal mark? If those who see Qayin were to know that they were not to harm him, then how could they know this unless it was something that they could actually see with their eyes? The context demands that we understand it as a literal mark upon

him. There is nothing in the text to tell us what this mark was, so we should not speculate upon that. However, we can know that whatever it was, when it was seen by others they immediately understood it to mean that he was a marked man and that if they did not want something worse, then they should stay away from him, and in particular, not kill him.

Kepha Aleph (1st Peter) 2:9

But you are an elect race, a royal priesthood, a holy nation, a people for Elohim's own possession, that you may show forth the excellencies of Him who called you out of darkness into His marvelous light.

There are many grand conspiracies in the marketplace today. But we should not be overly concerned with what goes on in the darkness. What we should be concerned with is walking in the light as He is in the light. We are called to be His priests. As His priests we are to minister before Him day and night as we pray without ceasing. We need to put on the helmet of salvation, both spiritually as well as literally. The helmet of salvation is represented by the priestly migba'ah for the man and the veil or covering for the woman.

1st Thessalonians 5:4-8

4 But you, brethren, are not in darkness, that that day should overtake you as a thief;

5 for you are all sons of light, and sons of the day; we are not of the night, nor of darkness;

6 so then let us not sleep, as do the rest, but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that are drunken are drunken in the night.

8 But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

In this passage please note some of the qualifications of walking in the light with Mashiach Yeshua.

1. We are to watch – which means that a man cannot be wearing a veil
2. We are to be sober – which means that a man cannot be intoxicated
3. We are not to be spiritually asleep – which means we must walk in the fullness of His truth
4. We put on the breastplate of faith and love – which means that Mashiach must be in us
5. We are to wear the helmet of salvation – which means that we should have an appropriate head covering on

If a person is serious about taking all his thoughts captive to the obedience of Mashiach, then he needs to wear an appropriate head covering. In this way, the fiery darts of the evil one, that devil Satan, are deflected away from our minds.

The nighttime is when Satan does some of his strongest attacks. This is especially so when we lie down to go to sleep and things are quiet. It is at this time when all these thoughts will often flood into one's mind. It is for this very reason I have taken to wearing my migba'ah at night

while I sleep. This greatly reduces these thoughts and brings shalom to my nights and to my sleep. I would not have thought this possible unless I had actually done it. But it does work!

One final thought on this matter of the helmet of salvation and covering one's head is in order. There is no direct commandment to the common people of Israel to cover their heads. But as you have seen in this study, it is of great benefit and a blessing to do this. But the ultimate choice is left to each individual. And because there is no direct commandment to do this we cannot make it binding upon the body of Mashiach. However, having said that, it is His will that we do come to this understanding, and that each person would choose to submit to Him in this matter and put an appropriate covering upon his head to show this submission not only to the world, but especially to the spiritual realm.

It is a great blessing to cover one's head with the appropriate helmet of salvation!

Abba YHWH, open our minds to You and Your truth; and we ask that You take every thought captive to the obedience of Mashiach Yeshua; for it is in His name we pray.

Amein and Amein.

Zerubbabel ben Emunah

www.onetorahforall.com

zerubbabel@onetorahforall.com

© All material is copyrighted and no part may be changed, added to, shortened or edited; however, the entirety of the article may be reproduced as long as the author's name remains attached to the article. It is encouraged and a blessing for others to forward these teachings to others, and permission is hereby granted for this as long as the teaching is kept wholly intact, which includes the author's name and contact information, the "One Torah For All" header, and this copyright paragraph. Furthermore, it must be passed on without any cost whatsoever to those who receive it. The act of forwarding or sharing this teaching in any way constitutes agreement by the party forwarding it that he agrees to the terms and conditions of this paragraph.