

Bonnets & Head Coverings for Men

Matthew Janzen | emjanzen@ministersnewcovenant.org

I have been approached a few times over the years by men who believe that it is a commandment for a man to wear some type of bonnet or head piece on their head. I believe that such a commandment does not exist in Yahweh's Torah. This study is a compilation of my study notes, where I did research to find out whether or not I needed to wear a bonnet in obedience to a particular law of Yahweh. If such a law does exist, then I want to obey it. If such a law does not exist then no one needs to be adding to the Torah. If certain men wear a bonnet out of personal belief, practice, or conviction, that is fine, so long as they do not push their personal preference onto others.

Scriptures mentioning the word Bonnet (KJV)

Exodus 28:40-43 - "And for **Aaron's sons thou shalt make** coats, and thou shalt make for them girdles, **and bonnets shalt thou make for them**, for glory and for beauty. ⁴¹And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. ⁴²And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: ⁴³And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him."

(1) The Scripture is explicit that the command is for Aaron and his sons'. Had other men been commanded to wear the bonnets, we would find either a command, necessary inference, or approved example where wearing a bonnet was absolutely necessary for the men.

(2) If we say that verses like this teach all men to wear bonnets, we would also have to say that all men should wear every other priestly garment mentioned in this verse or any other verse pertaining to the wearing of the bonnets by Aaron and his sons.

Exodus 29:4-9 - “And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. ⁵And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: ⁶And thou shalt **put the mitre upon his head**, and **put the holy crown upon the mitre**. ⁷Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him. ⁸And thou shalt bring his sons, and put coats upon them. ⁹And thou shalt gird them with girdles, **Aaron and his sons, and put the bonnets on them**: and the priest’s office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.”

- (1) Same two points apply here as in the first verse.
- (2) Interestingly, there was a holy crown upon the mitre. According to the passage in Exodus 39:27-31 it appears this holy crown was the gold plate that was fixed to the mitre by the lace of blue.
- (3) This passage mentions girdles, ephods, breastplate, and washing with water before any of these are put on. This is clearly a command for the Aaronic priesthood.

Exodus 39:27-31 - “²⁷And they made coats of fine linen of woven work for **Aaron, and for his sons**, ²⁸And a mitre of fine linen, **and goodly bonnets of fine linen**, and linen breeches of fine twined linen, ²⁹And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as Yahweh commanded Moses. ³⁰And they made the plate of **the holy crown** of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO Yahweh. ³¹And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as Yahweh commanded Moses.

- (1) Same points apply.

Leviticus 8:13 - “¹³And Moses brought **Aaron’s sons**, and put coats upon them, and girded them with girdles, **and put bonnets upon them**; as Yahweh commanded Moses.

- (1) Same points apply.
- (2) Leviticus 8:9 shows also how Moses obeyed Yahweh’s commandments. Notice that Moses is not said to put one of these bonnets on, only Aaron and sons.
- (3) Leviticus 10:6-9 also gives instructions to the Aaronic priests.

Isaiah 3:17-21 - “¹⁷Therefore Yahweh will smite with a scab the crown of the head of the daughters of Zion, and Yahweh will discover their secret parts. ¹⁸In that day Yahweh will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon, ¹⁹The chains, and the bracelets, and the mufflers, ²⁰**The bonnets**, and the ornaments of the legs, and

the headbands, and the tablets, and the earrings, ²¹The rings, and nose jewels...”

- (1) These bonnets pertain to the daughters of Zion (the Israelite women).
- (2) The Hebrew word for bonnet here is the same identical Hebrew word translated bonnet in Ezekiel 44:17-18. So the Israelite women did wear something akin to what we see the priest commanded to wear.
- (3) There should be no mistake that the women were never commanded to wear this bonnet, it must have been worn in the same manner as the jewelry listed in Isaiah 3, because of personal adornment.

Ezekiel 44:17-18 - ¹⁷And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. ¹⁸**They shall have linen bonnets upon their heads**, and shall have linen breeches upon their loins; they shall not gird *themselves* with any thing that causeth sweat.”

- (1) Same points apply.
- (2) If we take this for everyone, then it is a sin for anybody to wear wool.
- (3) And we must always wear linen breeches if this applies to us.
- (4) Clearly, the Scripture commanding the wearing of bonnets pertains strictly to the Levitical priests. This is not hard to see.

Is Everyone a Levitical Priest?

- (1) The simple answer to this question is no, as it pertains to the sense that Aaron and his sons were priests.
- (2) All Old Covenant Israel were in one sense a kingdom of priests (Exodus 19:1-6), but that did not mean they were all Levitical priests.
- (3) All New Covenant believers *may be* priests presently (1 Peter 2:9) but that doesn't mean we are all Levitical priests, and have to abide by the instructions given to them.
- (4) 1 Peter 2:5 in KJV reads as though the New Covenant believers are currently priests, but many Bibles read “being built” (NASB, NIV, NLT, ARAMAIC) insinuating a process taking place.
- (5) 1 Peter 2:9 can be taken as a prophetic perfect, that is, something spoken in the present tense, but taking place at a future time (cp. Ps. 2:7; 110:4).
- (6) This makes sense when compared with Revelation 5:9-10; 20:6. Those that are partakers in the first resurrection shall be priests of Yahweh and Yeshua.
- (7) This still appears to be speaking of a priesthood different than the Levitical priesthood, and maybe even the priesthood mentioned in Isaiah 66:20-21.

Other Miscellaneous Scriptures on Bonnets, etc.

(1) **Daniel 3:21** - Here the three Hebrews were thrown into the fiery furnace with all their clothes on, and this included caps they were wearing. This does not insinuate in the least bit that they were wearing these because of commandment, all we know is they had them on.

(2) **Jeremiah 14:3-4** - Covering of the heads because of shame and mourning.

(3) **Esther 6:12** - Covering head in mourning.

(4) **2 Samuel 15:30-31** - Covering head in mourning, but David did here say a prayer, however, the text does not say one way or the other if he had his head covered when he prayed.

(5) **Ezekiel 24:15-24** - It appears in reading this verse from the translations of the Masoretic text that a bonnet is in view. Reading it from the LXX one get the impression that Ezekiel was commanded not to shave his hair as a sign of mourning based upon vs. 17 and 23. The word tire in Hebrew can have the meaning of an ornament or beauty. It seems the LXX reads more in line with the context. People did not put on a covering when they weren't mourning, but rather when they were mourning. On the flip side, people did shave their head in mourning, but left it alone when not mourning.