

~HEADRESS (326)

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.. Head Covering And Feminine Subjection

• Among the Hebrews, little emphasis was placed on a covering for the head as a regularly worn article of clothing. When necessary, the common people may at times have used the mantle or the robe for this purpose.

• Ornamental headdress, however, was often worn by men in official positions and by both men and women on festive or special occasions. The priests of Israel had their prescribed form of headgear.

• And these are the garments that they will make: a breastpiece, and an ephod and a sleeveless coat and a robe of checker-work, a turban and a sash, and they must make the holy garments for Aaron your brother and his sons, that he may act as priest to me. ([Exodus 28:4](#))

• And you must weave in checker-work the robe of fine linen and make a turban of fine linen, and you will make a sash, the work of a weaver. ([Exodus 28:39](#))

• And for Aaron's sons you will make robes, and you must make sashes for them, and you will make headgears for them for glory and beauty. ([Exodus 28:40](#))

See Also CROWN

See Also DRESS

.. Types Of Headdress In Hebrew Scriptures

• The head covering first mentioned in the Bible is the headcloth that Rebekah put on when she met Isaac.

• Then she said to the servant; Who is that man there walking in the field to meet us? And the servant said; It is my master. And she proceeded to take a head-cloth and to cover herself. ([Genesis 24:65](#))

- The **Hebrew** word used here is *tsa-`iph'*, elsewhere translated shawl.
- With that she removed the garments of her widowhood from her and covered herself with a shawl and veiled herself and sat down at the entrance of Enaim, which is along the road to Timnah. For she saw that Shelah had grown up and yet she had not been given as a wife to him. (**Genesis 38:14**)
- After that she got up and went and removed her shawl off her and clothed herself with the garments of her widowhood. (**Genesis 38:19**)
- The wearing of this **headcloth** evidently signified Rebekah's subjection to her betrothed Isaac.
- The turban, **Hebrew**, *mits-ne'pheth*, of the High Priest was of fine linen, wrapped around the head, having a gold plate tied to its front with blue string.
- And you must make a shining plate of pure gold and engrave upon it with the engravings of a seal, Holiness belongs to Yehowah. (**Exodus 28:36**)
- And you must fasten it with a blue string, and it must come to be upon the turban. On the forefront of the turban it should come to be. (**Exodus 28:37**)
- And it must come to be upon Aaron's forehead, and Aaron must answer for the error committed against the holy objects, which the sons of Israel will sanctify, that is to say, all their holy gifts, and it must stay upon his forehead constantly, to gain approval for them before Yehowah. (**Exodus 28:38**)
- And you must weave in checker-work the robe of fine linen and make a turban of fine linen, and you will make a sash, the work of a weaver. (**Exodus 28:39**)
- He should put on the holy linen robe, and the linen drawers should come upon his flesh, and he should gird himself with the linen sash and wrap himself with the linen turban. They are holy garments. And he must bathe his flesh in water and put them on. (**Leviticus 16:4**)

- The ornamental **headgear** of the underpriests was also wrapped around the **head**, but a different **Hebrew** word *migh-ba-`ah'* is used for their **headdress**, indicating that it was different in form and perhaps not as elaborate as the High Priests turban. Nor did the underpriests **headgear** have the gold plate.
- Moses then brought Aaron's sons near and clothed them with robes and girded them with sashes and wrapped the headgear upon them, just as Yehowah had commanded Moses. (**Leviticus 8:13**)
- Job mentions the turban in a figurative sense, likening his justice to a turban.
- With righteousness I clothed myself, and it was clothing me. My justice was like a sleeveless coat, and a turban. (**Job 29:14**)
- For they are a wreath of attractiveness to your **head** and a fine necklace to your throat. (**Proverbs 1:9**)
- Wisdom is the prime thing. Acquire wisdom, and with all that you acquire, acquire understanding. (**Proverbs 4:7**)
- Highly esteem it, and it will exalt you. It will glorify you because you embrace it. (**Proverbs 4:8**)
- To your **head** it will give a wreath of charm, a crown of beauty it will bestow upon you. (**Proverbs 4:9**)
- Women sometimes wore turbans.
- And the hand mirrors and the undergarments and the turbans and the large veils. (**Isaiah 3:23**)
- Here the **Hebrew** word is *tsa-niph'*. It is used in the expression kingly turban at;
- And you must become a crown of beauty in the hand of Yehowah, and a **kingly turban** in the palm of your God. (**Isaiah 62:3**)
- And at
- At that I said; Let them put a clean turban upon his head. And they proceeded to put the clean turban upon his head and to

clothe him with garments, and the angel of Yehowah was standing by. (**Zechariah 3:5**)

- For the High Priests headgear.
- The *pe'er*, evidently turban-like, was worn by a bridegroom.
- Without fail I shall exult in Yehowah. My soul will be joyful in my God. For he has clothed me with the garments of salvation, with the sleeveless coat of righteousness he has enwrapped me, like the bridegroom who, in a priestly way, puts on a **headdress**, and like the bride who decks herself with her ornamental things. (**Isaiah 61:10**)
- And was a symbol of joyfulness.
- To assign to those mourning over Zion, to give them a **headdress** instead of ashes, the oil of exultation instead of mourning, the mantle of praise instead of the downhearted spirit, and they must be called big trees of righteousness, the planting of Yehowah, for him to be beautified. (**Isaiah 61:3**)
- Sigh without words. For the dead ones no mourning should you make. Your **headdress** bind on yourself, and your sandals you should put upon your feet. And you should not cover over the mustache, and the bread of men you should not eat. (**Ezekiel 24:17**)
- And your **headdress** will be on your heads, and your sandals be upon your feet. You will not beat yourselves nor will you weep, and you will have to rot away in your errors, and you will actually groan over one another. (**Ezekiel 24:23**)
- This word is also used for the **headdress** of women.
- The **headdresses** and the step chains and the breastbands and the houses of the soul and the ornamental humming shells. (**Isaiah 3:20**)
- For that of the priests.
- Linen **headdresses** are what should prove to be on their head, and linen drawers are what should prove to be upon their hips. They should not gird themselves with what causes sweat.

(Ezekiel 44:18)

- The headbands **Hebrew, *shevi-sim*** seem to have been made of network.
- In that day Yehowah will take away the beauty of the bangles and the headbands and the moon-shaped ornaments. (**Isaiah 3:18**)
- The pendant turbans **Hebrew, *tevu-lim*** described by Ezekiel as being on the heads of Chaldean warriors may have been highly colored and decorated.
- And she kept adding to her acts of prostitution when she got to see the men in carvings upon the wall, images of Chaldeans carved in vermillion. (**Ezekiel 23:14**)
- Girded with belts on their hips, with pendant turbans on their heads, having the appearance of warriors, all of them, the likeness of the sons of Babylon, Chaldeans as respects the land of their birth. (**Ezekiel 23:15**)
- Daniel's three young Hebrew companions, fully dressed and even wearing caps, were thrown into Nebuchadnezzar's furnace. The caps may have been worn to denote their title or rank. Some believe that they were conical in shape.
- Then it was that these able-bodied men were bound in their mantles, their garments and their caps and their other clothing and were thrown into the burning fiery furnace. (**Daniel 3:21**)

.. Ancient And Modern Headgear

- Most of the representations on monuments and reliefs of Egypt, Babylon, and Assyria depict scenes of war and hunting, or of the royal palace or the temples.
- However, the Egyptians, particularly, have a good many illustrations of workmen plying various arts and trades. In these the kings, chieftains, and nobles are shown wearing widely varying forms of **headdress**, while the common people are often pictured without **head** covering, or sometimes with rather close-fitting **headgear**.

- A very similar form of **headdress** in the Middle East today is the *kaffiyeh*, worn by the Bedouin. It consists of a square cloth folded so that three corners hang down over the back and shoulders.
- It is bound on with a cord around the **head**, leaving the face exposed and affording protection from sun and wind for the head and neck. It is possible that such a covering for the **head** was worn anciently by the Hebrews.

•• Head Covering And Feminine Subjection

- The apostle Paul directed that women have on a head covering when praying or prophesying in the Christian congregation. The woman thereby acknowledged the headship principle, according to which the man is the head of the woman, Christ is man's head and, in turn, God is the head of Christ.
- Paul said that a woman's long hair is naturally given to her instead of a **headdress**. The apostle was then writing to the Christians at Corinth, living among Europeans and Semites, with whom this natural distinction between males and females as to length of hair was the case.
- Slave women and those caught in fornication or adultery had their **heads shaved**. Paul pointed out that the long hair of a woman was a natural evidence of her womanly position under man's **headship**.
- Those woman, seeing this natural reminder of her subjection, should, in consequence, wear a form of head covering as a sign of authority on her head when praying or prophesying in the congregation, thus demonstrating before others, including the angels, her personal recognition of the **headship** principle.
- But I want you to know that the **head** of every man is the Christ. In turn the **head** of a woman is the man. In turn the **head** of the Christ is God. (1 Corinthians 11:3)
- Every man that prays or prophesies having something on his head shames his **head**. (1 Corinthians 11:4)
- But every woman that prays or prophesies with her **head** uncovered shames her **head**, for it is one and the same as if she were a woman with a shaved **head**. (1 Corinthians 11:5)

- For if a woman does not cover herself, let her also be shorn, but if it is disgraceful for a woman to be shorn or shaved, let her be covered. (**1 Corinthians 11:6**)
- For a man ought not to have his head covered, as he is God's image and glory, but the woman is man's glory. (**1 Corinthians 11:7**)
- For man is not out of woman, but woman out of man. (**1 Corinthians 11:8**)
- And, what is more, man was not created for the sake of the woman, **but woman for the sake of the man**. (**1 Corinthians 11:9**)
- That is why the woman ought to have a sign of authority upon her head because of the angels. (**1 Corinthians 11:10**)
- Besides, in connection with the Lord neither is woman without man nor man without woman. (**1 Corinthians 11:11**)
- For just as the woman is out of the man, so also the man is through the woman, but all things are out of God. (**1 Corinthians 11:12**)
- Judge for your own selves. Is it fitting for a woman to pray uncovered to God? (**1 Corinthians 11:13**)
- Does not nature itself teach you that if a man has long hair, it is a dishonor to him. (**1 Corinthians 11:14**)
- But if a woman has long hair, it is a glory to her? Because her hair is given her instead of a **headdress**. (**1 Corinthians 11:15**)
- However, if any man seems to dispute for some other custom, we have no other, neither do the congregations of God. (**1 Corinthians 11:16**)
- This had doubtless been the practice of prophetesses of ancient times, such as Deborah
- Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that particular time. (**Judges 4:4**)
- And Anna

- **Now there was Anna a prophetess, Phanuel's daughter, of Asher's tribe, this woman was well along in years, and had lived with a husband for seven years from her virginity. (Luke 2:36)**
- **And she was a widow now eighty-four years old, who was never missing from the temple, rendering sacred service night and day with fastings and supplications. (Luke 2:37)**
- **And in that very hour she came near and began returning thanks to God and speaking about the child to all those waiting for Jerusalem's deliverance. (Luke 2:38)**

See Also HAIR