

# HAIR

(Just how important is it!)

After hearing and reading many opinions, the writer's exhaustive research has brought to light, and very interestingly a greater understanding of God's wisdom on why He has chosen hair to play such a prominent role in the lives of man. For instance, the origin of one's race and the purity of their lineage can be traced by placing one hair under a microscope!<sup>1</sup>

Quote! "No test has proved, on repeated examination, to be a safer one of racial purity than the quality of hair. Pruner Bey goes so far as to suggest that a single hair presenting the average form and characteristic of the race, might serve to define it. At any rate **a hair of an individual bears the stamp of his origin.**"<sup>2</sup>

Spiritually speaking, the hair has significant meaning also. Since God provided all men the opportunity to regain the divine nature that was lost through Adam, there must be and there is ways to define those who found and put on His divine nature physically and spiritually. The Kingdom of God through all generations of mankind has had many members of all races and is spoken of spiritually as a *□chosen set apart people. □* This nation or body of many members is also likened unto a bride, that is, a woman<sup>3</sup> in and throughout all of Scripture.

In the Torah (Old Testament) there are many examples of how hair played a significant role in manifesting whether one was blessed and protected because of obedience to His laws, or cursed and left to chance by God because of sin and disobedience. For instance, Sampson's head when it was not shaved because of a Nazarite vow, gave him great strength and protection from God. When he gave away the secret of his strength and **his head was shaved, he broke the Nazarite vow.** He then became weak and went into bondage.<sup>4</sup> Goats hair was woven into curtains to be a *□covering□* of the tabernacle of God in the wilderness.<sup>5</sup> Today our bodies with hair all over it can be the tabernacle of God<sup>6</sup> if we have been separated unto Him.

The nation of **Israel broke their vow to God**<sup>7</sup> which caused them to *□loose their protective covering. □* After loosing their *□covering□* they progressed deep into idolatry and eventually they committed grievous sins like sacrificing their children to devils. God then sent Jeremiah the prophet to tell them. ***Cut off thine hair (shave your head, a sign of shame) and cast it away, and take up a lamentation on high places, for the LORD***

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<sup>1</sup> Britannica 11<sup>th</sup> Edition 1910, Vol. 11-12 page 823.

<sup>2</sup> Ibid page 824.

<sup>3</sup>

Isaiah 54:5 For thy Maker *is* thine **husband**; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. Revelations 19:7 Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready.

<sup>4</sup> Judges 16:16-19.

<sup>5</sup> Exodus 26:7.

<sup>6</sup> 2 Corinthians 5:1-5

<sup>7</sup> Jeremiah 42:20 For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and **we will do it.**

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*hath rejected and forsaken the generation of His wrath.*<sup>8</sup> All Israel had lost their □*protective covering*□ (power and authority of God) over them. ***They were all treated as an adulterous cast out woman of shame!!...***□*I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.*□ Jeremiah 7:34.

Lets take a moment to look at ancient Egypt, ***the land of idolatry where God took his people out of to separate them unto Himself.*** It is the land where God poured out judgement in the form of 10 plagues against the gods of Egypt.

### The Children of Ancient Egypt



Quote! There was probably no better time for hair than in ancient Egypt. You could dye it, cut it, braid it, shave it, weave charms into it, and then there were the wigs of countless designs. The ancient Egyptians-- both men and women--were **known for hating facial and body hair and used all kinds of shaving implements to get rid of it.** But there was a form of hair on the head which was an aesthetic outward adorning. Their covering was not that of wisdom, authority and protection that comes only from the True GOD.

"Human hair was of great importance in ancient Egypt," writes Egyptologist Joann Fletcher, Ph.D., for Egypt Revealed magazine. "Rich or poor of both genders treated their own hair or locks obtained elsewhere as a highly pliable means of self-expression."

But hair styles were more than self-expression. Wigs, which the Egyptians were very fond of, not only

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<sup>8</sup> Jeremiah 7:29.

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allowed for ornate hair decorating, but also helped the ancient Egyptians with cleanliness, **protecting the (shaved) scalp** from the sun and in keeping the head cool. Wigs also prevented the scourge of head lice, according to Fletcher. She writes, "*Our research has turned up the world's oldest head lice*"<sup>9</sup>, which bedeviled an Egyptian from Abydos about 5000 years ago."

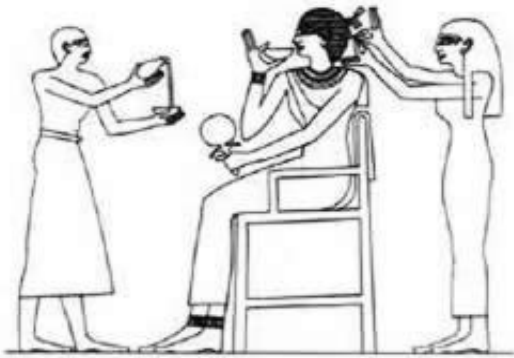
How do we know about ancient Egyptian hair? Egypt's hot and dry conditions naturally preserved the soft tissues of the body after death, including the nails, skin and hair. This is true even of poor people who were simply buried in the sand and not mummified. From this process we have seen the many different ways the ancient Egyptians adorned their hair. There is archaeological evidence that hair extensions and dyes were used in Egypt at least as early as 3400 B.C.

We have also recovered many different tomb paintings and statues that show elaborate hair styles. A most interesting feature on many of the statues is the artistic rendering of a bit of the person's natural hair peeking through under the wig, indicating that wigs were a desired form of hair ornament and were an obvious supplement to the hair and not used to replace the natural hair.

It is the tomb paintings show the hair in "motion." Many paintings show women with their ornate wigs topped by a perfumed cone, often worn during festive occasions, which melted and cascaded over the wig as the evening went on. The tomb paintings also show men and women getting their hair done by other individuals, probably servants. **There is evidence that the Egyptians cut their hair with very sharp blades** as early as 3000 B.C.



What is most intriguing, according to Fletcher, is that women's



wigs were less elaborate than those of men's. Therefore, they may have appeared more natural looking. One exception was a female mummy discovered in the Valley of the Golden Mummies with a mask on her head with a unique hairstyle at the back arranged in a round cake-like shape, according to Egyptian archaeologist Zahi Hawass.

For the most part, women used hair extensions to fill out thinning hair or just make regular tresses more luxuriant. Wigs

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<sup>9</sup> Head lice, the plague that came from God at the hand of Moses because of the Egyptian Idol worship. Exodus 8:16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become **lice** throughout all the land of Egypt.

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and extensions were almost always made of human hair either collected from the individual or bought or traded from someone else. Wigs and extensions were fashioned with a variety of clever weaves and knots **that were secured into or onto the real hair (or scalp) with beeswax and resin.** Many wigs had an internal padding of date-palm fiber that gave the wigs their famous fullness.



Braids were a favorite form of hair extension, and some were woven into intricate designs to give more length and greater style. According to Fletcher, a man buried at Mostagedda had used thread to fasten lengths of human hair to his own. The wavy brown hair of Queen Meryet-Amun had been filled out around the crown and temples with tapered braids. She was also buried, as many well-to-do women, with a duplicate set of braids.



The ancient Egyptians hated gray hair and would use a variety of methods to eliminate it. Sometimes the hair would be dyed after death. The dye of choice was vegetable henna, which, five thousand years later is still used by many native Egyptians (and people abroad) for the same purpose. In one mummy, the henna dyed the natural dark brown hair an auburn color, while turning the un-pigmented white hairs a bright orange. End of quote.<sup>10</sup>

### The Children of the True God in All Ages

The LORD returns to Israel after that generation was consumed who had gone away from Him after the traditions of Egypt and blesses Israel again because of their repentance. He removed their pollution and again covered them with power and His authority. Ezekiel 16:7-AV *'I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: [thy] breasts are fashioned, and thine hair is grown, whereas thou [wast] naked and bare.'*

What does all this mean to us in the New Testament period of grace? Well, for one thing to be a Christian means to be, 'Christ like.' Therefore spiritually speaking when we are in the kingdom of God which is still likened unto a woman, we must have a covering, that is, the power and authority of God working for us and not against us. The authority structure in our epoch (time period) is well spelled out by Paul when he wrote to the Corinthians setting it in order how we are to conduct ourselves to receive God's covering.



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And we read in 1<sup>st</sup> Corinthians chapter 11 as follows; vs 2 *'Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 3 But I would have you know, that **the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.** 4 Every man praying or prophesying, having his head covered (veiled), dishonoureth his head. 5 But every woman that prayeth or prophesieth with her head uncovered (unveiled) dishonoureth her head: for that is even all one as if she were shaven. 6 For **if the woman be not covered (veiled), let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered (veiled).** 7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels (the anointing of God`s protection). 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all things of God. 13 Judge in yourselves: is it comely that a woman pray unto God uncovered (unveiled)? 14 Doth not even nature itself teach you, that, **if a man have long (veil) hair, it is a shame unto him?** 15 **But if a woman have long (veil) hair, it is a glory to her:** for her hair is given her for a covering (veil). 16 But if any man seem to be contentious, we have no such custom, neither the churches of God.'*

In this Christian epoch of time, or what is commonly called the Grace period, it seems that hair is not a heaven or hell issue whether your hair is long or short since Paul said the churches have no such custom.

It is however a matter of an outward expression from the heart of an intimate relationship with God when one follows the examples given in the Song of Solomon. Since the churches in the time of Paul had no such custom because of some being contentious (perhaps because at one time they may have worshipped the goddess Diana<sup>11</sup>) it does not mean that it was discouraged since Paul includes the parallel between nature and hair in his writing to the Corinthians.

It would seem that this issue is another one of those that the believer must work out with God! For in another place we read; *'work out your own salvation with fear and trembling'*<sup>12</sup> Hair should not be a stumbling block to cause someone to loose their desire to seek after the Lord Jesus with all their heart.

A good example of how the Spirit works in the heart concerning hair was revealed to me when a young grubby looking biker man with long dirty hair came to our church to rebuke us because his wife converted to Christ. He came in the back of the church in a rage of anger which all of a sudden left him. He meekly sat down and later left with his wife. The next Sunday he came to church with his wife, clean shaved with his hair neatly trimmed short. Wow was our expression! Not one soul had spoken to him. He did all this because the Spirit of God convicted him. Chet Spolly went on to become an assistant pastor in the church.

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<sup>11</sup> The worshipers of the fertility Roman goddess Diana, Greek Artemis brought their sons and daughters to be consecrated to her. During this ceremony the boys cut off their hair and dedicated it to Diana. The girls would cut off their locks of hair and or give to Diana their clothes. This was all done to earn the favour of Diana so that in marriage and child birth they would have her favour. See: Britannica 11<sup>th</sup> edition, vol. 1-2, p. 664.

<sup>12</sup> Philippians 2:12

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To follow the examples outlined by Paul in Corinthians concerning the order of authority is very important. When one looks into these deeper sayings with the heart soft and pliable before God like a little child<sup>13</sup> he soon comes to understand the mind of God.

In the Song of Solomon we see an intimate relationship being expressed between God and His bride, one who has been drawn close to Him, the elect lady who hath made herself ready. The bride being typified as the church and or Spiritual Israel.

In the 4<sup>th</sup> Chapter of the Song of Solomon we see the women in the kingdom of God being described with long hair and that the hair is her veil or covering.

### King James, RV 1881

vs1 *Behold, thou art fair, my love; behold, thou art fair; **thine eyes are as doves behind thy veil (King James AV 1611 locks/hair): thy hair is as a flock of goats, that lie along the side (nape of the neck) of mount Gilead. 2 Thy teeth are like a flock of ewes that are newly shorn, which are come up from the washing; whereof every one hath twins, and none is bereaved among them. 3 Thy lips are like a thread of scarlet, and thy mouth is comely: thy temples (forehead) are like a piece of a pomegranate behind thy veil (King James AV 1611 locks/hair). 4 Thy neck is like the tower (strong/confident) of David builded for an armoury, whereon there hang a thousand bucklers, all the shields of the mighty men. 5 Thy two breasts (nurturing of her household) are like two fawns that are twins (strength from the covering) of a (gazel or deer) roe, which feed (dwelling in peace with no fear) among the lilies. 6 Until the day be cool, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. 7 Thou art all fair, my love; and there is no spot in thee.***

In the 5<sup>th</sup> Chapter God who is a Spirit is being described by the writer in allegorical language as a man so we can understand.

### King James, RV 1881

10 My beloved is white (dazzling, glowing, clear, bright) and ruddy (rugged and strong), the chiefest among ten thousand. 11 His head is *as* the most fine gold (all wisdom and knowledge), his locks (short hair, not a covering in the sense of the female. See Ezekiel 44:20) are bushy (curly), *and* black as a raven. 12 His eyes are like doves beside the water brooks; washed with milk, *and* fitly set. 13 His cheeks are as a bed of spices, as banks of sweet herbs: his lips are as lilies, dropping liquid myrrh. 14 His hands are *as* rings of gold set with beryl: his body is *as* ivory work overlaid *with* sapphires. 15 His legs are *as* pillars of marble, set upon sockets of fine gold: his aspect is like Lebanon, excellent as the cedars. 16 His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

Jesus is our High Priest after the order of Melchizedek<sup>14</sup> forever and when He walked on the earth over

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<sup>13</sup> Matthew 18:3 Except we become as little children.....

<sup>14</sup> Psalms 110:4 and Hebrews 5:8-10 spelled Melchisedec in the New Testament

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the house of God He offered for the sins of the people.<sup>15</sup> In Ezekiel we see that when a man is called to be a Priest and allowed to approach unto God and minister unto Him he had to have his hair polled, that is, trimmed, cut, clipped or sheared. It was not shaved off totally as in an oath.<sup>16</sup> ***Since Jesus was a Priest He too would have had short hair and not long as depicted in so many pictures that we see.*** Ezekiel is also prophetically speaking of the Messianic period when men would be called into the priesthood and would minister to God and then the people the Words of God. Those who would hear this anointed preaching would follow and become as a chaste virgin to Christ.<sup>17</sup>

They would become a pure in heart people unto God, totally opposite to what was described by Peter and Paul in their writings when they said; Paul speaking, *"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; **not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works.**"* and Peter speaking, *"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. **Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.**"*<sup>18</sup>

These scriptures that we have reviewed pertain to purity and consecration. This is what dwells in the heart of a chaste virgin whose love and affection is unwavering for Christ Jesus. These are those both men and woman who have, ***"the mind of Christ,"***<sup>19</sup> that enter into intimacy with God. As one is drawn into the presence of God it is a very humbling experience. There is no thought of who we are or what we want. Therefore we cry Abba Father and say in our hearts as Paul said; *'That I may know Him, and the power of His resurrection!'*<sup>20</sup>

There was a lot of cultural contentions that arose among the Gentile and Jew, even as there is today among the converts to Christ Jesus. The Jews who followed for the most part the law lived a higher requirement of purity in the things they allowed. On the other hand, the requirements of the pagan Gentile gods were very low. In fact their central focus of worship was to please the imaginations of their minds, therefore they had and still have many gods who require very little. The Jews looked at the Gentiles as unclean and in no way could

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<sup>15</sup> Hebrews 2:17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

<sup>16</sup> Ezekiel 44:15-20.

<sup>17</sup> 2<sup>nd</sup> Corinthians 11:2.

<sup>18</sup> 1<sup>st</sup> Timothy 2:8-10 and 1<sup>st</sup> Peter

<sup>19</sup> 1 Corinthians 2:16, For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

<sup>20</sup> Philippians 3:10.

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be accepted by a God of higher ethics. To assist in resolving this problem and show that it is the inward man God really looks at, the Apostles stated. *For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.*<sup>21</sup> Let it be understood that in Christ there is neither Jew nor Gentile spiritually speaking. But if there is a willing heart to sanctify and consecrate, God will call you into an inner place with Him. ***Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts:***<sup>22</sup>

Hence we see that those men in the Priesthood as Jesus was<sup>23</sup> are ordained by God to conduct spiritual worship to God and are called into a higher level of chastity, accountability and responsibility. Likewise also the women and men of the laity who are placed by God into places of responsibility also are accountable to a higher standard of purity and chastity.<sup>24</sup> It is written, *whomsoever much is given, of him shall be much required.*<sup>25</sup> Throughout the Scripture you will notice that there is more required of those who are called to approach God. Moses was told to take off his shoes as he came close to holy ground. The priests were told to wash and sanctify themselves lest they die when approaching God in the inner court of the temple. Today we are told to repent and be washed in the blood of Jesus if we desire to enter into the Holiest of Holies. Therefore the Levites that left God and went after their idols (traditions of men) were not allowed to minister unto God. Only the priests the Levites the sons of Zadok that kept the charge of God were allowed to come near and minister to God.<sup>26</sup>

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<sup>21</sup> Acts 15:28-29.

<sup>22</sup> Psalms 65:4.

<sup>23</sup> Hebrews 5: 1-5

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Titus 2:1-8 But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, soberminded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanour, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be soberminded: in all things shewing thyself an ensample of good works; in thy doctrine shewing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

<sup>25</sup> Luke 12:48.

<sup>26</sup> Ezekiel 44: 9-31.