

## Longhairs and Weirdy Beardies vs. the Legalists : Part 1

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Problem Of Legalism, Jewish Legalists Tried To Trap Jesus In His Words, Jesus Silenced The Opposition, Jesus Exposed The Hypocrisy Of Jewish Scribes And Pharisees, Church Council In Jerusalem Establishes Minimal Restrictions For The Gentile Christians, Apostle Paul's Continuous Battle With The Jewish Legalists, Certain Modern-Day Christians Promote Legalism, Free From Bondage Of The Law Through Faith In Jesus Christ, Run-Ins With Legalists On My Facebook Timeline, Long-Haired Jesus Knocking On The Door, Apostle Paul's Comment Regarding Men With Long Hair, Dangerous To Establish Doctrines Based On One Single Verse, Paul Expresses His Personal Opinion On A Number Of Occasions, Not Every Word Is "Thus Saith The Lord", Apostle Paul Was Very Knowledgeable Of The Scriptures, Paul Frequently Quoted From Old Testament In His Epistles, Paul Offers No Scriptural Support For His Long Hair Comment, Look To Nature, Lion And Lioness, Mosaic Laws Regarding Nazarites, Nazarites Were Separate Holy People Unto God, Nazarites Had Long Hair and Beards, Nazarites Prohibited From Drinking Wine And Eating Products Of The Vine, Samson Was A Nazarite, We Are Called And Chosen Even Before We Are Born, Samson Falls For Delilah, Samson's Hair Is Cut By Delilah, Samson Is Taken Prisoner And Blinded, Samson Brings Down The Temple Of Dagon

Legalism has been a problem for the Christian Church ever since it was first founded by Jesus Christ during the early years of the First Century. As I point out in other articles such as the series "The International Jew and the Protocols of Zion", Jesus Himself was constantly hounded, harassed and persecuted by the Jewish religious legalists who repeatedly tried to trap Him in His words. They self-righteously quoted from the Mosaic Law -- that is, the Laws of Moses, or Torah -- every time Jesus said or did something which seemed to contradict what they believed. This is made quite evident in the Gospels by verses such as the following:

"The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?"  
Matthew 19:3, KJV

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?"  
Matthew 22:35-36, KJV

"And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him."  
Luke 6:7, KJV

"And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him."  
Luke 11:53-54, KJV

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not."  
John 8:6, KJV

Of course, the Lord was not about to be humiliated by those wolves. He outmaneuvered them every time by offering very wise responses -- quite often quoting from the Scriptures of the Old Testament -- which silenced the opposition, as we see by these example verses:

"But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together . . . And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."  
Matthew 22:34, 46, KJV

"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question."  
Mark 12:34, KJV

"Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any question at all."  
Luke 20:39-40, KJV

Jesus finally grew so tired of the blatant hypocrisy of the Jewish religious authorities, that He thoroughly exposed them in such chapters as Matthew chapter twenty-three. That chapter begins with the following verses, and then proceeds to get even heavier:

"Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."  
Matthew 23:1-3, KJV

Even after those children of Satan managed to murder the Son of God by convincing the Roman authorities that Jesus was supposedly guilty of treason, they did not desist in their legalistic attacks against the fledging Christian Church. As I explain in other articles such as the controversial series entitled "Welcome to Greater Israel, USA!", as well as in the series entitled "God's Golden Teeth, or Satan's Delusion?", this problem regarding legalism and blind obedience to the Mosaic Law finally became such a major divisive issue in the First Century Church, that a council was convened in the city of Jerusalem in order to establish a doctrinal standard for the Church.

The Jerusalem meeting was attended by the Church Elders in Jerusalem, as well as by the Apostle Paul and certain of his

Gentile associates who had been converted to the faith. For his part, the Apostle Peter made it very clear that it was not right to place such a grievous, legalistic yoke on the necks of the Gentile converts. Thus he stated the following during the course of that meeting:

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."  
Acts 15:7-11, KJV

In the end, what the Church decided insofar as the Gentile Christian brethren were concerned, was to only place a few restrictions on them, which are vocalized in these verses that were spoken by the Apostle James:

"Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."  
Acts 15:19-20, KJV

Sadly, despite the previous word going forth from the Church in Jerusalem, the problem was not completely resolved. The legalistic Jews continued to hound Paul and his companions wherever they went to preach the Gospel of Salvation. Paul's Epistles offer some clear evidence of the battles which he continually fought against the legalists, as we can see by the following verses:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."  
Galatians 1:6-9, KJV

"And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:"  
Galatians 2:4, KJV

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain."

Galatians 3:1-4, KJV

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Galatians 5:1, KJV

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

Romans 16:17, KJV

"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him...For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

2 Corinthians 11:3-4, 13-15, KJV

"Beware of dogs, beware of evil workers, beware of the concision."

Philippians 3:2, KJV

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

1 Timothy 6:3-5, KJV

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself."

Titus 3:9-11, KJV

Tragically, despite the passage of almost two thousand years, the bondage to legalism continues in our present day. What is worse, this legalistic bondage is being promoted by, as well as insisted upon, by certain Christians themselves. As I explain in some of the aforementioned articles, as well as in others which I will list for you at the end of this series, we are told that we must be water baptized. Others say that we must speak in tongues. Others still insist that we must observe the Sabbath. Christian Zionists even argue that Christians are obligated to observe the Jewish feasts of the Old Testament era. And on and on it goes. Our faith has been saturated by this legalism.

In their blindness, these misguided people are either trying to add conditions and requirements to the Plan of Salvation

which God established through Jesus Christ alone, or at the very least, they are endeavoring to convert our faith into a law-bound religion very much similar to the Jews of the Old Testament period. However, as the previous verses so clearly point out, we are free from the bondage of the Law through our faith in Jesus Christ, so that we must no longer depend upon the Law in order to obtain Salvation. Following are a few more verses which support this conclusion:

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free . . . If the Son therefore shall make you free, ye shall be free indeed."

John 8:31-32, 36, KJV

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,"

Luke 4:18, KJV

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

Romans 7:4, KJV

As some of you will know, I have personally had a number of run-ins with some of these legalists on my Facebook timeline. These people just love to stir up trouble and division with their legalistic dictates. However, I don't tolerate them for very long; and I won't hesitate to block them if they persist in their foolish behavior. It was in fact just such a run-in a day ago which motivated me to write this current series. As I was checking new comments on my timeline, I came across one particular remark where a certain young woman was berating me because, in her view, it is wrong for me to use pictures of Jesus as witnessing tools. The graphic in question shows the Lord knocking on a door, and is accompanied by the following well-known Bible verse from the Book of Revelation:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Revelation 3:20, KJV

Rather than be thankful for the fact that I use my timeline to promote the Gospel of Jesus Christ, instead of filling it up with all kinds of nonsense as so many other Facebook users do, this misguided woman chose to criticize my endeavors. In particular, one of her criticisms was that it is improper for men to have long hair. Of course, she immediately attempted to support her argument by mentioned the reference of a verse which is frequently used by such legalists to condemn men who sport long hair. That verse is the following one:

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?"

1 Corinthians 11:14, KJV

In the previous verse, the word "shame" is derived from the Greek word "atimia". This word means dishonor or disgrace. It may interest you to know, that to my knowledge, this is the only verse in the entire Bible where a negative word is made regarding men having long hair. If there are more, I am not personally aware of them. As I have mentioned before, in my view, it is dangerous to establish, promote and enforce a particular doctrine that stands on one verse of Scripture. How much more so when only that one verse promotes a position that is not supported by any other verses in the Bible. But because this is the only verse which they can use to try to justify their position, legalists such as this woman hold on to it for dear life.

Quite frankly, due to a sizable body of other evidence which is found in the Scriptures -- which I will share with you in just a moment -- personally, I am of the opinion that Paul is merely expressing his personal opinion in the aforementioned verse. My statement should not surprise you. After all, this is not the only place in his Epistles where he does this. If you doubt that this is so, consider the following verse that is found in his first Epistle to the Corinthians where Paul is offering some advice regarding bachelorhood and marriage, and the rules which apply to each:

"But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away."  
1 Corinthians 7:12, KJV

As you can see, Paul clearly informs his readers that what he is about to say is his personal opinion -- the rest speak I -- it is not "Thus saith the Lord". Some Christians simply fail to recognize that not every single word in the Bible is "Thus saith the Lord". In fact, even the four Gospels are not all "Thus saith the Lord". They are four men who are writing an account of Jesus' life from their personal perspectives.

If you are sufficiently familiar with the life and writings of the Apostle Paul, then you will know that being as he was raised as a strict Pharisee under the tutelage of Gamaliel, he was quite knowledgeable of the Old Testament Scriptures, which is all they had at the time, besides a number of other Books which we no longer have in our possession. Furthermore, Paul's skill at quoting from the Scriptures, and using them to support the doctrines that he taught, is evident in many of his Epistles.

It is precisely these facts which make his comment regarding it being shameful for men to have long hair seem rather weak and contradictory in my view. Why? Because rather than point to the Old Testament Scriptures as he normally does, what he does is basically say "look at nature" with the words "Doth not even nature itself teach you". When I look to nature, the very first thing that comes to my mind are lions. As we all know, the male lion sports a long mane, while the lioness is lacking the same. In short, the so-called "king of beasts" contradicts exactly what Paul is promoting in this verse.

That is just one reason why I personally view Paul's remark as being his personal opinion. Furthermore, it is not even the primary reason why I embrace this view. As I mentioned a

moment ago, there is a sizable body of other evidence which is found in the Scriptures, which not only suggests that it is not shameful or sinful for a man to have long hair, but which even clearly states that in certain cases, having long hair is a very holy thing. In particular, in the Scriptures of the Old Testament -- and to be more precise -- in the Books of Moses, or Torah -- we learn about the Nazarites. Consider the following verses that are found in the Book of Numbers:

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow."  
Numbers 6:1-5, KJV

As you can plainly see, the Nazarites were separate, holy people who were not supposed to cut their hair or beard as long as they performed their Nazarite vows throughout their lives. Neither were Nazarites permitted to drink wine or any other strong drink, or partake of any product of the vine. This totally contradicts what Paul wrote regarding it being shameful for men to have long hair. Furthermore, it reveals that modern-day legalists who use that one verse that is found in Paul's Epistle as a tool to condemn men who choose to sport long hair -- such as the young woman who chose to criticize my work -- are likewise in error. There is a very famous, long-haired, bearded Nazarite with whom all Jews and Christians are familiar. We can be certain that this man was a Nazarite, because an Angel of the Lord ordered that it be so with his parents. Consider the following verses that are found in the Book of Judges:

"And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death."  
Judges 13:2-7, KJV

As many of my readers will already know, long-haired, bearded Samson served as a judge in Israel for twenty years. God chose him for that position even before he was born. That He does this, that God in fact chooses all of us before we are even born, is likewise revealed in other verses that we find in the Scriptures as well. Consider the following:

"For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."  
Psalms 139:13-16, KJV

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."  
Jeremiah 1:5, KJV

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."  
Romans 8:29, KJV

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love . . . Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will . . . In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:"  
Ephesians 1:4-5, 11, KJV

As the previous verses from the Book of Judges confirm, taking the vows of a Nazarite was a very serious issue, and it was usually done for life. Thus, we are told that Samson would be "a Nazarite to God from the womb to the day of his death". Despite the fact that he was chosen by God to judge Israel and be one of her heroes, as they say, men of force are likewise men of faults. Clearly, Samson was no exception to the rule. This strongman's biggest fault was no doubt his weakness for beautiful women. If Samson had just eyed some of the beautiful women of Israel, perhaps there would have been no problem. However, Samson eyed women who were members of Israel's enemy nations.

Many of you know the story. Samson fell under the spell of the Philistine beauty, Delilah, and eventually met his fate by the same. Once his seven long locks of hair were cut, he lost his strength, was taken captive by the Philistines and blinded, and made a prisoner. Over time, his hair grew long again, his great strength returned, and he avenged himself when he brought down the temple of Dagon, and slew about three thousand Philistines in the process. Following are the key verses from the story:

"And it came to pass, when she pressed him daily with her



words, and urged him, so that his soul was vexed unto death; That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man. And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. Howbeit the hair of his head began to grow again after he was shaven. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport. And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life. Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years."

Judges 16:16-31, KJV

Now, if we accept Paul's words as law, and if we accept what is likewise promoted by certain modern Christian legalists, then we would have to conclude that even though Samson was chosen by God to be a Nazarite, hero and judge, it is simply shameful that his hair was long. Would you agree with this conclusion? I don't.

Please go to part two for the continuation of this series.

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Longhairs and Weirdy Beardies vs. the Legalists : Part 2

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John The Baptist Was Likewise A Long-Haired Bearded Nazarite, John Preaches Baptism Of Repentance In Jordan River Valley, John Is Beheaded By Herod Agrippa Due To His Wife Herodias, No One Knows What Jesus Looked Like, Jesus Was Probably Not A Nazarite, Jesus Converted Water Into Wine And Drank Wine, Marriage In Cana Of Galilee, Gluttonous Man And Winebibber, Jesus' Final Passover Meal, Jesus Refused Wine And Myrrh On The Cross At Calvary, Theory Regarding Why Jesus Refused To Drink Wine And Myrrh, Jesus' Crucifixion Was Sweet-smelling Or Well-Pleasing Sacrifice To The Father, I Am Well Pleased, Nazarites Were Not Permitted To Touch Or Be Near The Dead, Jesus Raises Lazarus From The Dead, Jairus' Young Daughter Is Raised From The Dead, Some Modern Artistic Expressions Of Jesus' Physical Appearance Are Based On Shroud Of Turin, King David's Son Absalom Only Cut His Hair Once Per Year, No Scriptural Evidence Found To Indicate It Was Mandatory For Israelite Men To Have Short Hair, Many Old Testament Men Sported Beards, Long Hair And Beards May Have Been Norm In Ancient Israel, Having A Beard Was A Sign Of Masculinity, Neither OT Or Jesus Condemn Long Hair, Calling Of Jeremiah

Continuing our discussion from part one, and moving on to the New Testament, there is likewise evidence to suggest that John the Baptist was also a Nazarite; meaning that he too had long hair and a beard. Just as had occurred with Samson, an Angel -- this time it was the Archangel Gabriel -- was sent to announce the conception and birth of John. Just as had occurred with Samson, Gabriel also forbade John to partake of strong drink. We also know that, as was the custom of the Nazarites, John separated himself from the people, and dwelt in the wilderness of the Jordan River valley. Consider the following verses which confirm these various points:

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."  
Luke 1:15, KJV

"In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the

wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins."  
Matthew 3:1-6, KJV

"And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."  
Matthew 11:7-10, KJV

Finally, just as Samson was taken prisoner by his Philistine enemies and eventually died in their midst, so too, John was taken prisoner at the insistence of Herodias -- King Herod's wife -- because John accused Herod of committing adultery, because he had married her, even though her previous husband -- Philip, who was Herod's brother -- was still alive. John was eventually beheaded in prison, due to Herod's vanity, as we see by the following verses:

"For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus."  
Matthew 14:3-12, KJV

Once again, if we accept Paul's words as law, as well as the view that is likewise held by some Christian legalists, then we would have to conclude that even though John was chosen by God to be a great Prophet and predecessor to Jesus Christ, nevertheless, it was shameful for him to have long hair and a beard. Do you agree with this conclusion? I don't.

At this point in our discussion, perhaps you are wondering if Jesus was a Nazarite as well. We have all seen artistic expressions where Jesus is shown with medium-long or even shoulder-length hair, and sporting a beard. Of course, none of us honestly know with any degree of certainty precisely what Jesus looked like. However, be that as it may, there is Scriptural evidence to indicate that while He was a Nazarene -- because He grew up in the northern town of Nazareth -- He may not necessarily have been a Nazarite, and in fact, more

than likely wasn't one.

As we discussed earlier, Nazarites were expressly prohibited from partaking of wine and other strong drink, or eating any products of the vine. In contrast, in the Gospels, not only do we learn that the Lord changed water into wine, but there likewise exists certain Scriptural evidence which suggests that He clearly drank wine as well. To begin with, consider the following verses which discuss the marriage in Cana of Galilee:

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."  
John 2:1-11, KJV

"So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum."  
John 4:46, KJV

Considering the prohibitions that were placed on Nazarites regarding wine and strong drink, it does not seem likely that a Nazarite would be willing to convert water into wine for a marriage feast. While in the previous verses, nowhere are we clearly told that Jesus actually drank any of the wine, it would seem strange that He turned water into wine, and then did not partake of any of it Himself. Any doubts regarding whether or not the Lord actually drank wine are cleared up in the following verses, where Jesus Himself informs us that unlike John the Baptist who refrained from drinking wine because he was a Nazarite, He did in fact partake of the same:

"For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."  
Matthew 11:18-19, KJV

"For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man,

and a winebibber, a friend of publicans and sinners!"  
Luke 7:33-34, KJV

In all of the verses where the Lord's final Passover meal is discussed, there is not a single verse where we are clearly told that Jesus drank of the wine Himself. On the surface, it seems as if He blessed it, and then He simply passed the cup to the Apostles. However, if the Lord ate the Passover bread -- and it is obvious from these verses that He did -- then it must have made Him thirsty. Furthermore, please notice that in the Gospel of Mark He says "I will drink no more of the fruit of the vine". This phrase suggests that He is going to discontinue what He has been doing up until that point:

"Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Matthew 26:20-29, KJV

"And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

Mark 14:17-25, KJV

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And

he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."  
Luke 22:14-20, KJV

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."  
1 Corinthians 11:23-25, KJV

There is only one place in the Scriptures that I am aware of where the Lord actually refused to drink wine. That is in the following verse where we find Him being offered a mixture of wine and myrrh as He is being crucified on a Roman Cross for the sins of the world:

"And they gave him to drink wine mingled with myrrh: but he received it not."  
Mark 15:23, KJV

Jesus' refusal to take the wine would be in accordance with what He had said during the final Passover meal regarding the fact that He would drink no more of the fruit of the vine, until the day that He would drink it again in the Kingdom of God. One view holds that the reason why the Lord refused to drink the wine and myrrh that was offered to Him, was so that His senses would not be dulled -- which is what the wine and myrrh did -- so that He could feel the full excruciating pain of His suffering, and thus offer to His Father a more Perfect Sacrifice for sin. This may possibly be another one of those strange Roman Catholic doctrines. Do I need to remind you of Mel Gibson's "Passion of the Christ"? In examining the Bible, I found only one verse which may possibly support this idea. Found in Paul's Epistle to the Ephesians, it states thusly:

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour."  
Ephesians 5:2, KJV

According to Thayer's Greek English Lexicon, in the previous verse, the phrase "sweetsmelling savour" is derived from the Greek words "euodia osme". The word "euodia" refers to a sweet smell or fragrance; while the word "osme" refers to a smell or odor. In this verse, this phrase is being used in a metaphorical sense to signify that Christ's Sacrifice was well-pleasing to His Father. In fact, you may recall that in the Gospels, we find the following verses where the Father expresses His satisfaction with the Son:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."  
Matthew 3:17, KJV

"Behold my servant, whom I have chosen; my beloved, in whom

my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles."  
Matthew 12:18, KJV

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."  
Matthew 17:5, KJV

"And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."  
Mark 1:11, KJV

"And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."  
Luke 3:22, KJV

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."  
2 Peter 1:17, KJV

There is another good reason why Jesus was probably not a Nazarite. Returning to the Old Testament Book of Numbers where the commandments regarding the Nazarites are listed, we find the following verses:

"All the days that he separateth himself unto the LORD he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. All the days of his separation he is holy unto the LORD."  
Numbers 6:6-8, KJV

As you no doubt know, the Gospels contain a number of stories where Jesus not only approached and touched the dead, but in fact raised the dead. For example, these include the story of Lazarus -- who was the brother of Martha and Mary -- which is found in the Gospel of John chapter eleven, and the story of Jairus' young daughter that is found in all three Synoptic Gospels; that is, Matthew, Mark and Luke. Being as Luke was a physician, I have included his account of the miracle below. I have left out the story regarding the woman who was healed of an issue of blood, in order to maintain the continuity of the story regarding Jairus; daughter:

"And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying . . . While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but

sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done."

Luke 8:40-42a, 49-56, KJV

Taking into consideration the fact that Jesus did touch dead bodies, it does not seem very likely that He was a Nazarite; at least not according to the standards of the Old Testament. As I noted earlier, we honestly do not know what Jesus looked like in a physical sense. We can only surmise a bit, based on the fact that He was Jewish after the flesh. If we accept the Shroud of Turin as being admissible evidence -- some people obviously do not -- then it does strongly suggest that Jesus did have both long hair, as well as a beard. As far as I am aware, some modern artistic interpretations of the Lord's appearance are based on the faint image that is found on the Shroud of Turin.

As I searched through the Scriptures in my attempt to find additional information which would help to clarify the issue one way or the other, I did find the following verses. These verses discuss how King David's son, Absalom, cut his hair once a year "because the hair was heavy on him". Please keep in mind, however, that these verses simply describe what one man did due to his personal preference. These verses do not represent any kind of law or commandment, which is what we would expect the Apostle Paul to use, if he were to try to validate his position regarding it being shameful for men to have long hair:

"But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight."  
2 Samuel 14:25-26, KJV

It is difficult to say exactly how much hair this was, being as there were gold, silver and copper shekels, and each one weighed a different amount. Furthermore, being as this event occurred about three thousand years ago, neither do we know with any degree of precision what the "king's weight" was. Regardless of what the actual weight may have been, just the fact that Absalom only cut his hair "at every year's end", and that it is described as being "heavy on him" would seem to indicate that it would grow quite long within a year's time. Exactly how much, we honestly do not know. After all, every man is different.

The more I examined the Scriptures, the more small bits of evidence I discovered which seem to indicate that the Apostle Paul's personal preference for clean-cut men does not stand up to the Scriptural test. In other words, I was not able to find anything to suggest that it was mandatory for Israelite men to sport short hair. For example, in the Book of Leviticus we find evidence that the Levitical priests -- that is, the sons of Aaron -- had beards, and were not suppose to be bald.



In fact, from reading the Book of Psalms, we learn that Aaron also had a beard. Consider the following two verses:

"They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh."  
Leviticus 21:5, KJV

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;"  
Psalms 133:2, KJV

As I continued my Scriptural quest, I also discovered that King Saul's son, Mephibosheth, also sported a beard. At the very least, King David likewise had a beard, as did some of his men. I also learned that Amasa -- who was one of King David's nephews, and also the general of Absalom's army after Absalom had betrayed his father David -- also sported a beard. The author of the Book of Ezra, also had a beard. Finally, the Prophet Ezekiel also sported a beard as well. Consider the following verses which confirm these points:

"And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace."  
2 Samuel 19:24, KJV

"And he [King David] changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard."  
1 Samuel 21:13, KJV

"Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return."  
2 Samuel 10:4-5, KJV

"And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him."  
2 Samuel 20:9, KJV

"And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished."  
Ezra 9:3, KJV

"And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair."  
Ezekiel 5:1, KJV

In the Book of Jeremiah, we also find this verse which seems to be describing certain men who cut off their beards because they were under some kind of an oath when they went to the

Temple in Jerusalem. This occurred just prior to the Temple and Jerusalem being destroyed by the armies of Babylonian King Nebuchadnezzar:

"That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the LORD."  
Jeremiah 41:5, KJV

While none of the previous verses provide us with any clear information regarding the length of their hair, if we take the verses regarding Absalom as an example of what may have been the common practice in those days, then it would seem to suggest that at least some of these men may also have had long hair. However, I cannot conclusively prove this point.

I think it is also important to point out that the fact that the Nazarites were required to not cut their hair or beard, does not necessarily mean that other men could not have long hair and beards as well. As we have already seen, some men did in fact have beards, so who is to say that they did not have long hair too? It is not like these ancient Israelites could go to their local barber shop once a month. They were busy surviving, waging wars, etc., and I am not convinced that the length of their hair was exactly a priority. In short, my impression is that long hair and beards may have been the norm, just as it was for thousands of years after that.

Also worth noting is the fact that the previous verses seem to suggest that sporting a beard in ancient Israel was viewed as a sign of masculinity. When the Ammonites cut off half the beard of King David's men, the men were ashamed. Obviously, it is understandable why they would be ashamed. However, what I find interesting is how David chose to react to the matter. Instead of telling his men to simply cut off the other half of their beard so that they could return to Jerusalem without the need to feel ashamed, the king instead advised them to remain in Jericho until their beards had fully grown back again.

Taking into consideration all of the information which I have now shared with you in this series, I hope you can understand why I seriously question Paul's statement regarding it being shameful for men to have long hair. To reiterate, other than that one comment by Paul, I have not found any other verses in God's Word -- which in the King James Version of the Bible means 31,102 verses -- which in any way state or even suggest that it is shameful or sinful for a man to sport long hair. I have found no law or commandment of any kind which mandates that it be so. Jesus Himself made no mention whatsoever that it is shameful for a man to have long hair.

If this were really the case, then in my opinion, it makes no sense whatsoever that God -- through Moses -- would establish laws regarding the Nazarites, in which they are specifically ordered to not cut their hair or their beard, as was clearly the case with the strongman Samson, with John the Baptist, and we do not know with how many others. While I obviously cannot prove this point, I suspect that some of the Prophets

of the Old Testament period were also Nazarites; because just like Samson and John the Baptist, they were likewise called out and separated for a special purpose unto the Lord. For example, as I have mentioned before, consider the calling of the Prophet Jeremiah:

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."  
Jeremiah 1:5, KJV

Please go to part three for the conclusion of this series.

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Longhairs and Weirdy Beardies vs. the Legalists : Part 3

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God Looks At Our Heart And Not At Our Physical Appearance, Our Body Is The Tabernacle And Temple Of God's Holy Spirit, Some Legalistic Churches Turn Paul's Long Hair Comment Into An Immovable Commandment, Grievous Yoke Of Bondage Hoisted On Church Congregants, Legalistic And Carnal Or Spirit-Led, Facebook Timeline Critics Please Stay Away, The Correctors, My Critic's False Accusation Of Being Proud And Unteachable, Correctors Always Attack When One Does Not Agree With Them, Suffer Not A Woman To Teach, Honor And Respect The Spiritual Elders, Learn From The Elders In Quiet Spirit Of Meekness, Know-It-All Attitude, Humility In Our Understanding Of God's Word, My Critic's Double Standard And Hypocrisy, Breaking One Law Makes Us Guilty Of Breaking All, Hypocrites Who Say But Do Not, Great Respect For Apostle Paul, Not Every Word Is "Thus Saith The Lord", No Biblical Commandment Mandating Short Hair, In Nature The Male Lion Has A Large Mane, Jesus Is The Lion Of The Tribe Of Judah, We Are Not Old Testament Jews Who Are In Bondage To Jewish Customs And Traditions, Love Is The Fulfillment Of The Law, Legalism Makes Us Cold Hard Critical And Judgmental, God's Love Makes Us Patient Merciful And Forgiving, Closing Remarks, Reading Resources

In thinking about this issue, and the legalistic approach that this young woman has taken regarding a man's physical appearance, I was reminded of something that the Lord said to the Prophet Samuel, when He sent him to anoint David as the next king of Israel. Consider the following verse:

"But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him:

for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."

1 Samuel 16:7, KJV

While this woman is criticizing and judging men based upon their physical appearance, and likewise criticized me because I use images on my Facebook timeline in which Jesus has long hair, as the previous verse clearly demonstrates, what is important to God is the condition of our heart. What we look like on the outside is secondary. It is just the tabernacle or physical temple of our spirit, which is the real us which dwells inside our flesh. This is made so evident by verses such as the following:

"Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body."

John 2:20-21, KJV

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

1 Corinthians 6:19-20, KJV

"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

2 Corinthians 6:16, KJV

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

2 Corinthians 5:1, KJV

Sadly, this woman is not alone in her legalistic approach to God's Word. There are some churches and denominations which likewise take that one verse from Paul's Epistle, and turn it into a hard and fast rule. They turn Paul's opinion regarding men with long hair into an immovable commandment and law, and a grievous yoke of bondage which they then hoist upon their poor congregants, even though the Bible does not require any such thing. They judge and condemn any man who has long hair. People who do this are legalistic and carnal. They are not Spirit-led. They rely upon the harsh, cold letter of the law instead of upon the Spirit. I happen to know a few of these people, because they have even criticized me on my Facebook page, simply because I happen to have a long beard.

It particularly irks me when some women do this, because it is clearly not their place to judge and criticize one of the Lord's servants. If some of you women don't like my physical appearance, if it offends you so much that I sport a beard, then simply refrain from visiting my timeline. My gosh; there was even one fellow who repeatedly kept making sharp jabs at me because he did not like the "Fool for Christ" jester hat that I wore in one of my older profile images. He found it offensive, and so he kept launching critical barbs at me; that is, until I finally had enough of him and blocked him. Folks, I do not put up with any degree of nonsense on my Facebook timeline. If you do not like me, or what I believe

and preach, if you do not like how I operate my timeline, if you do not like my appearance in some way, then please do us both a favor by simply staying away. I am too busy on the wall of the Lord's Service, and I have no time for you. Thank you.

Sadly, in the case of the young woman who criticized me as a result of my using images in which Jesus has long hair and a beard, even though I took the time to share with her some of the very same information which is included in this series, she did not receive it in the least. In fact, I suspect that she did not even make any attempt to read it or understand it. I have met so many people like this before. As I mention in a few other articles, I refer to these people as "correctors". These people are so convinced of their views, and so convinced that they are right about everything, that all they do is go around trying to correct other people. When one does not agree with them, they do exactly what this young woman did to me.

After I shared some of the previous information with this woman, her response was to leave a new comment in which she claimed that she knew beforehand that I am -- in her opinion at least -- "unteachable". She claimed that this is because I am too proud. She then warned me to repent. My jaw dropped upon reading her vicious remarks. Let me explain to you why I had this reaction. First of all, just the fact that she used the word "unteachable" exposes her primary motive, as well as her own attitude. As I explained a moment ago, this woman is a corrector. Her primary motive in visiting my timeline seems to have been to only correct me regarding certain things that she does not agree with. She did not come to fellowship or to learn anything herself. She simply came to correct what she viewed as errors on my part.

When I failed to bend to her, ahem, "superior knowledge", and instead chose to share with her my own observations based on my understanding of the Scriptures, this young woman reacted in the very same way that other correctors likewise react. In other words, she immediately went into attack mode with her unfounded accusations. Needless-to-say, I blocked her. As I said, I have both seen and personally experienced this many times before. Unless one agrees with a corrector and admits that he is wrong, the corrector will immediately reveal his true colors, and will launch his verbal barrage of vicious words. He will falsely accuse you of being proud, stubborn, self-righteous, unteachable, and whatever else comes to mind, before he marches off in a huff of self-righteous indignation, totally convinced in his own mind that he is right.

The irony of this situation is that while this young woman so adamantly defended her own position by clinging to the Apostle Paul's solitary remark regarding men who have long hair, she likewise exposed her own hypocrisy by apparently ignoring what Paul clearly advocated regarding women who usurp the authority of men in order to be teachers, as we see by this verse:

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."  
1 Timothy 2:12, KJV

In other words, when she accused me of being "unteachable",

what she really meant is that she was upset because I was not willing to accept what she wanted to "teach" me. Keep in mind that, going by her profile image, she may possibly be around a third my age. Please do not misunderstand my comment. I am not saying that it is not possible to learn new things from people who are younger than ourselves. God can obviously use whomever He likes. However, at the same time, in examining the New Testament, it becomes evident that this is not how He usually chose to operate in the First Century Church. Quite to the contrary, those Christians who were young in age, or who were young in the faith, were expected to show honor and respect for the Elders of the Church. They were supposed to sit quietly at the feet of the Elders, and learn from them in a spirit of meekness. Consider the following verses:

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."  
Hebrews 13:17, KJV

"Rebuke not an elder, but intreat him as a father; and the younger men as brethren . . . Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."  
1 Timothy 5:1, 17, KJV

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."  
1 Peter 5:5, KJV

Obviously, this woman did not do this in the least. In fact, she did the exact opposite. Even though I have known the Lord for about fifty years now, and have studied His Word for over forty of them, she demonstrated absolutely no respect for the spiritual insight and wisdom which I have gained during the course of my life. She in fact rebuked me, told me that I am proud, and warned me to repent. That woman had a very proud, know-it-all, "I know what I am talking about" attitude. Well, consider this verse:

"And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know."  
1 Corinthians 8:2, KJV

As some of my longtime readers will already realize, I do not pretend to know everything. I have publicly acknowledged in my articles -- such as in "Humility in Our Understanding of God's Word" -- as well as on my timeline on a number of occasions, that I find myself engaged in a continual, and in fact lifelong learning process, when it comes to God's Word. Furthermore, I am not afraid to change my beliefs, and what I teach, if the Lord reveals to me that I have been in error regarding something. In fact, on a few occasions now, I have mentioned to my readers and friends that at the moment, I am actually engaged in a major re-evaluation of certain beliefs which I have embraced for over four decades. Once the dust settles, I will be commenting more on this subject at some point in the future.

But concerning this young woman who criticized and rebuked me, if I were to take the same legalistic approach as she has done, then I would have to say the following to her:

If you are going to take the Apostle Paul's personal comment regarding his preference for men to maintain short hair, and turn it into a hard and fast rule, a rigid commandment, and an unbreakable law which can't be violated, then in order to maintain balance and uniformity in your position, you also need to take the very same approach, and do the very same thing with everything else that Paul ever wrote. This simply means that you hold to a double standard, and are likewise a hypocrite, because you are trying to teach me, and others, when Paul clearly states that you are not supposed to teach anyone, because you are a woman. To reiterate, Paul taught that women are supposed to keep silent in the Church.

Furthermore, if in your legalistic approach to God's Word, you treat all of Paul's teachings as unbendable commandments and rigid rules which cannot be broken, then as the Apostle James informs us in the following verse, if you break even one of the "Pauline Laws", then you are guilty of breaking all of them. Not only that, but because you so adamantly promote the belief that men should have short hair, while at the same time you refuse to stop teaching as Paul says you should do, you are a hypocrite just like the Scribes and the Pharisees who Jesus rebuked in the twenty-third chapter of Matthew. Why? Because you promote one of Paul's teachings which you agree with, while you totally ignore and refuse to do another. In other words, you say, and do not. Consider these verses:

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."  
James 2:10, KJV

"Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not."  
Matthew 23:1-3, KJV

As I mention in a number of articles, I have great respect for the Apostle Paul. He was both an excellent scholar of God's Word, and a mighty soldier for Jesus Christ. He did much more for the Lord, and sacrificed more for the Lord, than I could ever hope to do. Paul lived during extremely perilous times, took many risks, and according to tradition, ultimately gave his very life for the Cause of Jesus Christ. Clearly, the man is to be greatly respected. However, this does not mean that every word that he uttered, and every single word that Paul wrote, was "Thus saith the Lord". He did express his personal opinion on occasions.

As I have clearly demonstrated by way of this series, there appears to be no law, commandment or Biblical custom which mandates that a man must have short hair. Other than Paul's one solitary comment, I found absolutely nothing to indicate that for a man to have long hair is a shameful, disgraceful or dishonorable act. Jesus does not teach this anywhere in the Gospels either. Quite to the contrary, the four Gospels

reveal that Jesus constantly fought against the harsh and demanding legalism of the Scribes and the Pharisees, and He exposed how they placed their own customs and traditions above the very Word of God. As I've already explained, that is why I suspect that Paul took the approach of telling his readers to look to nature; that is, because even he realized that there is no such law in the Old Testament Scriptures.

You will recall that earlier in this series, I mentioned that upon looking to nature as Paul advises us to do, the very first thing that entered my mind are lions. The male lion has a huge mane, while the lioness obviously does not. If that point is not enough to convince you of the weakness of Paul's questionable position -- besides all of the other Scriptural evidence which I have provided for you in this series -- then please consider the fact that Jesus Himself is symbolized as the Lion of the Tribe of Judah in the Book of Revelation. He is depicted as an animal which possesses a large mane. Consider these verses:

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."  
Revelation 5:5-10, KJV

There should be no doubt that the previous verses describe Jesus as the Lion of the Tribe of Judah, who took the Book out of His very own Father's hand, who sat upon the Throne. In thinking further about this issue, it occurred to me that even if an Old Testament commandment regarding men keeping their hair short did exist, as I mention in other articles, we New Testament Christians are not Old Testament Jews who are in bondage to the customs and traditions of that era. We are only bound by the moral laws of the Levitical and Mosaic Code, which even Jesus and the Apostles stated can be summed up in the following manner:

"Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."  
Matthew 22:36-40, KJV

"By this shall all men know that ye are my disciples, if ye have love one to another."  
John 13:35, KJV



"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."  
Romans 13:10, KJV

"But covet earnestly the best gifts: and yet shew I unto you a more excellent way."  
1 Corinthians 12:31, KJV

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."  
1 Corinthians 13:13, KJV

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."  
Galatians 5:14, KJV

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:"  
James 2:8, KJV

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins."  
1 Peter 4:8, KJV

"He that loveth not knoweth not God; for God is love."  
1 John 4:8, KJV

When all is said and done, that is what it really comes down to; God-inspired love. While this series has concentrated on the issue of whether or not it is permissible for men to have long hair, I hope that you realize that the debate regarding long hair or short hair is just a symptom of the disease. As I explained at the beginning of this series, the problem we really should be concerned about is actually legalism. It is because this particular woman is so bound by legalism, that rather than treat me with love and respect, she came down on me with the cold, hard letter of the law, even when there is really no such law. Legalism only causes us to be cold, hard, critical and judgmental. On the other hand, God's love makes us patient, merciful and forgiving. Legalism chooses to stone the adulterous woman, while love motivates us to forgive her, and to simply tell her to sin no more. Can it be any simpler and more straightforward than that?

With these thoughts I will bring this series to a close. I trust that you have enjoyed it, learned something from it, and I pray that it has been a blessing in your life. If you have an account with Facebook, Twitter or Google+, I would really appreciate if you would take the time to click on the corresponding link that is found on this page. Thank you so very much! May God bless you abundantly!

For additional information, you may want to refer to the list of reading resources below which were also mentioned in this series, or which contain topics which are related to this series. All of these articles are likewise located on the Endtime Prophecy Net web server:

Are Christians Obligated to Keep the Sabbath?  
Faith and the Shroud of Turin  
God's Golden Teeth, or Satan's Delusion?

Humility in Our Understanding of God's Word  
Love, Mercy, Forgiveness and Chastisement  
Roman Catholicism, Water Baptism and the Holy Trinity  
The International Jew and the Protocols of Zion  
The Royal Law: Thou Shalt Love  
Welcome To Greater Israel, USA!

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