

Why Jesus Had Short Hair & Why That's Important

(appropriate for High Schoolers and older)

Michael R. Daily, January 2015

Other youth bible studies by Michael Daily available at: <http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

(Source: Rev. John S. Mahon, Grace Community International, Houston, TX, www.gciweb.org)

Hold up the top picture and ask, "Who is this"?

It kind of looks like Jesus, doesn't it?

But it's not Jesus.

Let's zoom out a little and see what the rest of the picture looks like.

(Hold up the bottom picture).

This is Cesare Borgia. He lived from 1475 to 1507 during the Renaissance period.

He was an Italian nobleman, politician, and a cardinal in the Catholic church.

He was also the illegitimate son of Pope Alexander VI (r. 1492–1503) and his mistress Vannozza dei Cattanei.

He became a cardinal on his father's election to the Papacy in 1492. But in 1498 he became the first person to ever resign from being a cardinal.

He was also one of the people who funded Leonardo Da Vinci's engineering projects and was friends with Niccolò Machiavelli.

Remember that Da Vinci was the one who painted "The Last Supper".

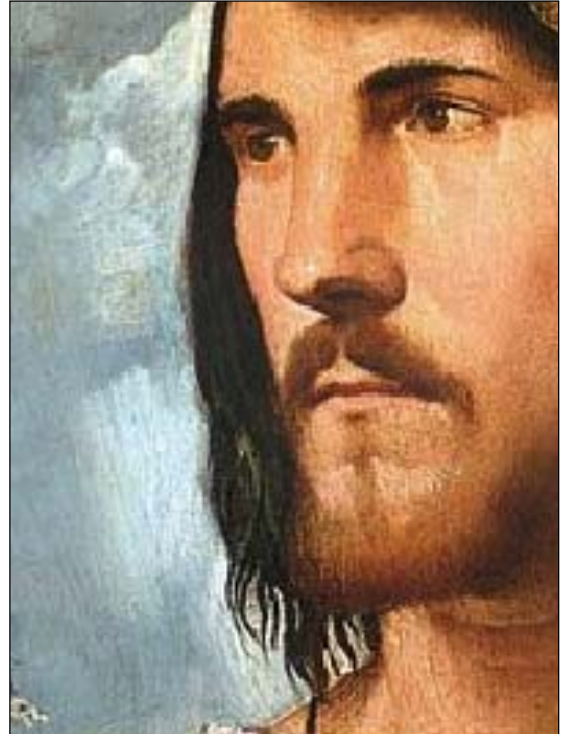
Most of the well-known paintings of Jesus were created during the Renaissance and were funded by the kings of Europe, the Pope, or by other rich people of that time period such as Borgia.

And they wanted Jesus to look like them - with long hair.

This is why most images of Jesus today show him with long hair and European features.

But did Jesus really have long hair? No. We will study why that is tonight.

We will also discuss why this issue, which at first seems trivial, is actually quite important.



http://en.wikipedia.org/wiki/Cesare_Borgia

I Corinthians 11:14-15

Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,¹⁵ but if a woman has long hair, it is a glory to her? For her hair is given to her for a covering.

The Bible makes it clear that long hair is not God's will for men. Long hair dishonors a man. Since Jesus always did the will of God in all things, He would not violate scripture by having long hair. Therefore, Jesus had short hair and so should Christian men and boys.

"Oh, but Mr. Daily, in the culture of that time period perhaps what we think of as being long hair was actually considered short in that culture!"

That's easy to check. We can look at artifacts and writings from that time period and see what the prevailing hairstyles were.

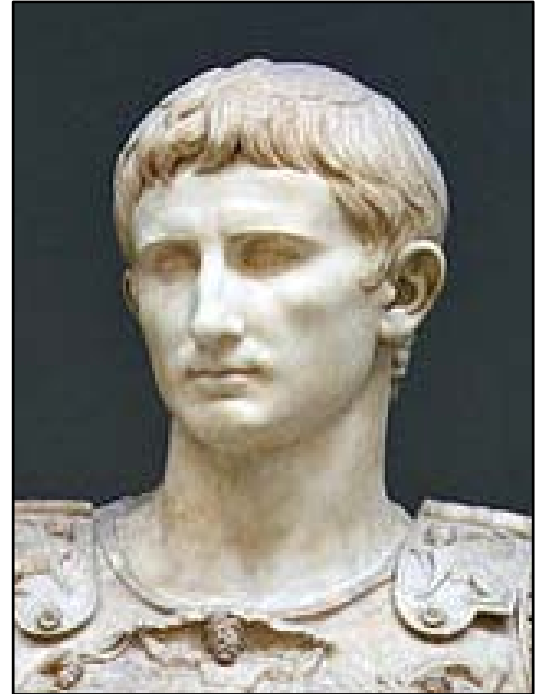
For example, it is well known that both Greek and Roman men had short hair as demonstrated on their statues and other art work.

Roman emperors had their image minted on the currency of the day and many of these coins are in existence today.

The picture on the right is a statue of Imperator Caesar Divi Filius Augustus (aka Caesar Augustus of Luke 2:1), the first emperor of Rome, who reigned from 12 BC to 14 AD. Notice he had short hair.

The picture below is a bust of Tiberius Caesar Divi Augusti Filius Augustus (aka Tiberius Caesar of Luke 3:1), second emperor of Rome (14 AD to 37 AD). He also had short hair.

Before, during, and after the time of Christ, every Roman ruler from Julius Caesar to Trajan had short hair.



<http://en.wikipedia.org/wiki/Augustus>

But what about the people of Israel during the time of Christ? What was their hairstyle?

Unlike the Greeks and Romans, the people of Israel did not like to make graven images of themselves, but others did it for them.

For example, the Arch of Titus in Rome was built around 82 AD by the Roman emperor Domitian to commemorate the military victories of his older brother, Titus, including the Siege of Jerusalem in 70 AD that ended the nation of Israel for 1,875 years.

This Roman monument shows enslaved men of Israel being taken off into captivity.

The monument shows that the Hebrew men had short hair.

(see next page).



<http://en.wikipedia.org/wiki/Tiberius>



<http://en.wikipedia.org/wiki/Titus>

As you can see, the definitions of short and long hair during the time of Christ are the same as they are today.

“Oh, but Mr. Daily, Jesus had long hair because He was a member of the Nazarite sect. They did not believe in cutting their hair. After all He was known as Jesus the Nazarene!”

These are not the same thing. Being a Nazarene means a person is from the town of Nazareth, nothing more.

Matthew 2:19-23

But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, and said,²⁰ “Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child’s life are dead.”²¹ So Joseph got up, took the Child and His mother, and came into the land of Israel.²² But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after being warned by God in a dream, he left for the regions of Galilee,²³ and came and lived in a city called Nazareth. This was to fulfill what was spoken through the prophets: “He shall be called a Nazarene.”

In Jesus’ time, the word "Nazarene" not only referred to someone from Nazareth, but was also used to mean that something or someone was “despised” or held in contempt. Verse 23 could be paraphrased as: "...he went and lived in a town called Nazareth which fulfilled what was said through the prophets: "He will be despised and referred to contemptuously". Even Nathanael, a man in whom Jesus said there was no deceit, wondered if anything good could come out of Nazareth.

John 1:45-47

Philip found Nathanael and said to him, “We have found Him of whom Moses in the Law and also the Prophets wrote - Jesus of Nazareth, the son of Joseph.”⁴⁶ Nathanael said to him, “Can any good thing come out of Nazareth?” Philip said to him, “Come and see.”⁴⁷ Jesus saw Nathanael coming to Him, and said of him, “Behold, an Israelite indeed, in whom there is no deceit!”

“Nazarene is not at all the same word as Nazarite. It is a different word in the Hebrew and you must not confuse the two. Never suppose that when you say, “He shall be called a Nazarene,” that it signifies that He was called a Nazarite. Nazarite, among the Jews, would have been a title of honor, but Nazarene is simply a name of contempt.” – **Charles H. Spurgeon, Sermon No. 1632, “The Nazarene and the Sect of the Nazarenes”, page 2.**

What About the “Sect of the Nazarenes”?

Acts 24:1-5

After five days the high priest Ananias came down with some elders, with an attorney named Tertullus, and they brought charges to the governor against Paul. ² After Paul had been summoned, Tertullus began to accuse him, saying to the governor, “Since we have through you attained much peace, and since by your providence reforms are being carried out for this nation, ³ we acknowledge this in every way and everywhere, most excellent Felix, with all thankfulness. ⁴ But, that I may not weary you any further, I beg you to grant us, by your kindness, a brief hearing. ⁵ For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.

When referring to Paul as “a ringleader of the sect of the Nazarenes” this was a term being used at the time before the term “Christian” came along. Those who followed Jesus, the Nazarene, were called “Nazarenes” the way believers today are called “Christians”.

The Nazirite Vow

There was no sect or group of people referred to as “Nazarites”. However, the Old Testament does make reference to the Nazirite Vow. The Nazirite Vow came into existence before the town of Nazareth even existed. There is no relationship between the words Nazareth and Nazirite. The term Nazirite Vow refers to a short term vow (thought to be typically 30 to 100 days long) that a Jewish person could make to demonstrate their willingness to be set apart for the service of God. There is no record in the Bible that either Jesus or His parents declared Jesus to be dedicated to God under a Nazirite Vow. The requirements of the Nazirite Vow are detailed in **Numbers 6:1-20**.

Numbers 6:1-8

Again the LORD spoke to Moses, saying, ² “Speak to the sons of Israel and say to them, ‘When a man or woman makes a special vow, the vow of a Nazirite, to dedicate himself to the LORD, ³ he shall abstain from wine and strong drink; he shall drink no vinegar, whether made from wine or strong drink, nor shall he drink any grape juice nor eat fresh or dried grapes. ⁴ All the days of his separation he shall not eat anything that is produced by the grape vine, from the seeds even to the skin. ⁵ ‘All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to the LORD; he shall let the locks of hair on his head grow long. ⁶ ‘All the days of his separation to the LORD he shall not go near to a dead person. ⁷ He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is on his head. ⁸ All the days of his separation he is holy to the LORD.

During the time period of the Nazirite Vow the person:

- 1) Cannot drink any alcoholic beverages
- 2) Cannot drink any type of vinegar
- 3) Cannot drink any grape juice
- 4) Cannot eat any grapes
- 5) Cannot eat any raisins
- 6) Cannot eat anything that includes elements of the grapevine including grape seeds or the skin of grapes.
- 7) Cannot cut his hair but must let it grow
- 8) Cannot go near a dead person
- 9) Cannot attend funerals even for close family members

In addition if someone dies unexpectedly next to someone under a Nazirite Vow the person under the vow would have to shave their head, offer doves, pigeons, and a lamb for a sacrifice and their previous efforts under the vow would be declared void (they would essentially have to start over).

Numbers 6:9-12

'But if a man dies very suddenly beside him and he defiles his dedicated head of hair, then he shall shave his head on the day when he becomes clean; he shall shave it on the seventh day. ¹⁰ Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the doorway of the tent of meeting. ¹¹ The priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for him concerning his sin because of the dead person. And that same day he shall consecrate his head, ¹² and shall dedicate to the LORD his days as a Nazirite, and shall bring a male lamb a year old for a guilt offering; but the former days will be void because his separation was defiled.

At the completion of their vow they would also shave their head (i.e. they would not continue to have long hair once the vow was completed) and would go back to drinking wine and would be released from all the requirements of the vow.

Numbers 6:13-20

'Now this is the law of the Nazirite when the days of his separation are fulfilled, he shall bring the offering to the doorway of the tent of meeting. ¹⁴ He shall present his offering to the LORD: one male lamb a year old without defect for a burnt offering and one ewe-lamb a year old without defect for a sin offering and one ram without defect for a peace offering, ¹⁵ and a basket of unleavened cakes of fine flour mixed with oil and unleavened wafers spread with oil, along with their grain offering and their drink offering, ¹⁶ Then the priest shall present them before the LORD and shall offer his sin offering and his burnt offering. ¹⁷ He shall also offer the ram for a sacrifice of peace offerings to the LORD, together with the basket of unleavened cakes; the priest shall likewise offer its grain offering and its drink offering. ¹⁸ The Nazirite shall then shave his dedicated head of hair at the doorway of the tent of meeting, and take the dedicated hair of his head and put it on the fire which is under the sacrifice of peace offerings. ¹⁹ The priest shall take the ram's shoulder when it has been boiled, and one unleavened cake out of the basket and one unleavened wafer, and shall put them on the hands of the Nazirite after he has shaved his dedicated hair. ²⁰ Then the priest shall wave them for a wave offering before the LORD. It is holy for the priest, together with the breast offered by waving and the thigh offered by lifting up; and afterward the Nazirite may drink wine.'

The next question is, "Is it possible to be under the Nazirite Vow for a person's entire life?" Yes. There appear to be three possible examples of this in scripture. In all three cases women who were barren were given sons. In all three cases their parents put them under a lifelong vow before they were born. One characteristic of the Nazirite Vow is that it means the person will be viewed by mainstream people as being eccentric.

eccentric: *deviating from an established or usual pattern or style; deviating from conventional or accepted usage or conduct especially in odd ways.*

A barren woman was told by an angel to put her future son (Samson) under a lifelong Nazirite Vow.

Judges 13:3-7,24

Then the angel of the LORD appeared to the woman and said to her, "Behold now, you are barren and have borne no children, but you shall conceive and give birth to a son. ⁴ Now therefore, be careful not to drink wine or strong drink, nor eat any unclean thing. ⁵ For behold, you shall conceive and give birth to a son, and no razor shall come upon his head, for the boy shall be a Nazirite to God from the womb; and he shall begin to deliver Israel from the hands of the Philistines." ⁶ Then the woman came and told her husband, saying, "A man of God came to me and his appearance was like the appearance of the angel of God, very awesome. And I did not ask him where he came from, nor did he tell me his name. ⁷ But he said to me, 'Behold, you shall conceive and give birth to a son, and now you shall not drink wine or strong drink nor eat any unclean thing, for the boy shall be a Nazirite to God from the womb to the day of his death.'" ²⁴ Then the woman gave birth to a son and named him Samson; and the child grew up and the LORD blessed him.

Another barren woman promised to dedicate her son to God if she could have a son. When the son was born (Samuel) he lived separated from his parents in service to God from the day he started eating solid food.

I Samuel 1:11,20-28

She made a vow and said, “O LORD of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a son, then I will give him to the LORD all the days of his life, and a razor shall never come on his head.”

²⁰ It came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, *saying*, “Because I have asked him of the LORD.” ²¹ Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and *pay* his vow. ²² But Hannah did not go up, for she said to her husband, “*I will not go up* until the child is weaned; then I will bring him, that he may appear before the LORD and stay there forever.” ²³ Elkanah her husband said to her, “Do what seems best to you. Remain until you have weaned him; only may the LORD confirm His word.” So the woman remained and nursed her son until she weaned him. ²⁴ Now when she had weaned him, she took him up with her, with a three-year-old bull and one ephah of flour and a jug of wine, and brought him to the house of the LORD in Shiloh, although the child was young. ²⁵ Then they slaughtered the bull, and brought the boy to Eli. ²⁶ She said, “Oh, my lord! As your soul lives, my lord, I am the woman who stood here beside you, praying to the LORD. ²⁷ For this boy I prayed, and the LORD has given me my petition which I asked of Him. ²⁸ So I have also dedicated him to the LORD; as long as he lives he is dedicated to the LORD.” And he worshiped the LORD there.

The third example is John The Baptist. The angel Gabriel stated that John would drink no wine or liquor. John appears to have been under a vow and lived an eccentric life in the desert until his public appearance.

Luke 1:7-15, 80

But they had no child, because Elizabeth was barren, and they were both advanced in years. ⁸ Now it happened that while he was performing his priestly service before God in the appointed order of his division, ⁹ according to the custom of the priestly office, he was chosen by lot to enter the temple of the Lord and burn incense. ¹⁰ And the whole multitude of the people were in prayer outside at the hour of the incense offering. ¹¹ And an angel of the Lord appeared to him, standing to the right of the altar of incense. ¹² Zacharias was troubled when he saw the angel, and fear gripped him. ¹³ But the angel said to him, “Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John. ¹⁴ You will have joy and gladness, and many will rejoice at his birth. ¹⁵ For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother’s womb.

⁸⁰ **And the child continued to grow and to become strong in spirit, and he lived in the deserts until the day of his public appearance to Israel.**

Note: In contrast to these events the angel that appeared to Mary made no mention of razors or wine drinking restrictions in the instructions given to Jesus’ parents as were made to Samson’s and John’s parents. Also, there is no mention of Mary or Joseph dedicating Jesus under a Nazirite Vow as was done by Samuel’s mother. In other words we see no evidence that Jesus was under a Nazirite Vow.

In fact, just the opposite. Compared to the eccentric ways of John the Baptist, Jesus appeared to be a wine drinker and someone who ate anything. This could not have been said about someone under a Nazirite Vow.

Luke 7:33-34

For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon!’ ³⁴ The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’

If Jesus was under a Nazirite Vow we know that as the perfect Son of God He would have met all of the requirements perfectly. If He did not meet all the requirements perfectly it would indicate that He was not under a Nazirite Vow.

But when we look at the scriptures we see multiple instances where Jesus violated the Nazirite Vow requirements – specifically drinking wine and intentionally approaching dead people.

Cannot drink any alcoholic beverages, wine, vinegar, or grape juice

Luke 22:17-20

And when He had taken a cup and given thanks, He said, “Take this and share it among yourselves; ¹⁸ for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.” ¹⁹ And when He had taken some bread and given thanks, He broke it and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.” ²⁰ And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.

Mark 15:36-37

Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, “Let us see whether Elijah will come to take Him down.” ³⁷ And Jesus uttered a loud cry, and breathed His last.

Cannot go near a dead person

John 11:14-15

So Jesus then said to them plainly, “Lazarus is dead, ¹⁵ and I am glad for your sakes that I was not there, so that you may believe; but let us go to him.”

Luke 7:11-17

Soon afterwards He went to a city called Nain; and His disciples were going along with Him, accompanied by a large crowd. ¹² Now as He approached the gate of the city, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. ¹³ When the Lord saw her, He felt compassion for her, and said to her, “Do not weep.” ¹⁴ And He came up and touched the coffin; and the bearers came to a halt. And He said, “Young man, I say to you, arise!” ¹⁵ The dead man sat up and began to speak. And *Jesus* gave him back to his mother. ¹⁶ Fear gripped them all, and they *began* glorifying God, saying, “A great prophet has arisen among us!” and, “God has visited His people!”¹⁷ This report concerning Him went out all over Judea and in all the surrounding district.

Luke 8:49-55

While He was still speaking, someone came from the house of the synagogues official, saying, “Your daughter has died; do not trouble the Teacher anymore.” ⁵⁰ But when Jesus heard this, He answered him, “Do not be afraid any longer; only believe, and she will be made well.” ⁵¹ When He came to the house, He did not allow anyone to enter with Him, except Peter and John and James, and the girl’s father and mother. ⁵² Now they were all weeping and lamenting for her; but He said, “Stop weeping, for she has not died, but is asleep.” ⁵³ And they began laughing at Him, knowing that she had died. ⁵⁴ He, however, took her by the hand and called, saying, “Child, arise!”⁵⁵ And her spirit returned, and she got up immediately; and He gave orders for something to be given her to eat.

Key Point: Jesus was not under a Nazirite Vow and therefore, He had short hair.

Why Is This Important?

The primary reason this issue is important is because it reveals what our final authority on Biblical doctrine is. If the Bible is the literal Word of God then Jesus had short hair because of **I Corinthians 11:14-15** (a doctrinal passage).

For a detailed study on doctrine please see, "How To Avoid False Doctrine" at:
<http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

If we don't believe that Jesus had short hair then it reveals that we are either ignorant of this passage or that we are using something other than the Bible as our final authority on what is true and what is not. As a result, what the Bible says becomes optional.

In this case we have elevated personal feelings, preferences, cultural norms, or paintings above the Word of God and are judging whether this aspect of the Bible is worthy of being believed and acted upon or not.

We have, effectively, taken God's throne and are now judging which of His commands are to be obeyed and which can be ignored!

This is why issues such as this that may appear, at first, to not be significant are actually critical to our faith. Why? Because if you can't believe the Bible when it clearly reveals the truth of something simple, like Jesus' hair, then you really have no reason to believe any of it – it all becomes optional.

Negative Impacts with Fathers And Sons

What harm could it do to believe and support the idea that Jesus had long hair?

Long hair in men, all else being equal, communicates that a man is eccentric (this was intentional in the Nazirite Vow), not part of the mainstream of society, has a rebellious nature, does not easily submit to authority, and is, perhaps, effeminate. Fathers know this instinctively and know that if their sons have long hair it will make a poorer first impression with other men who are in positions of authority or decision making. In order to spare their son the negative impact of this poor impression, the father pressures his son to get regular haircuts. And what happens? The son says, "But Jesus had long hair!" The father, not being aware of what the Bible says and having seen paintings of Jesus all over the walls of his church clearly showing Jesus having long hair, realizes that he has lost the argument. The father's authority has been undermined. But, the father still knows that he is right.

So, what has the church and "Jesus" done for Dad? They have advocated something Dad knows experientially is harmful, his son has been successfully encouraged to rebel against him, and Dad has been positioned to appear foolish. In addition, God has shown Himself to lack basic wisdom by not anticipating that Jesus' long hair would cause this problem for future parents and, therefore, other aspects of God's "wisdom" should not be trusted and are likely to be harmful as well.

And we wonder why Dad isn't enthusiastic about church.

Visions & Dreams

Many people claim to have seen visions of Jesus either in their dreams, visual appearances, or in objects such as the Shroud of Turin. In these appearances does Jesus have long hair? If so, and we believe the Bible, we know immediately that the appearance is not really Jesus. It may be supernatural but its not from God.

By believing what God has told us in the Bible about the length of Jesus' hair we have been prepared to spot these deceptions and we can quickly take appropriate action.

For a detailed study on this topic please see, "The Dangers of Extra Biblical Revelation" at:
<http://gciweb.org/2011/04/youth-bible-study-materials-michael-r-daily/>

Appendix – Other Passages Possibly Related To The Nazirite Vow

Amos 2:9-12

“Yet it was I who destroyed the Amorite before them, Though his height was like the height of cedars And he was strong as the oaks; I even destroyed his fruit above and his root below. ¹⁰ “It was I who brought you up from the land of Egypt, And I led you in the wilderness forty years That you might take possession of the land of the Amorite. ¹¹ “Then I raised up some of your sons to be prophets And some of your young men to be Nazirites. Is this not so, O sons of Israel?” declares the LORD. ¹² “But you made the Nazirites drink wine, And you commanded the prophets saying, ‘You shall not prophesy!’

Although there is no mention of any Nazirite before Samson, it is evident they existed by the time of Moses.

Acts 18:18-19

Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea he had his hair cut, for he was keeping a vow. ¹⁹ They came to Ephesus, and he left them there. Now he himself entered the synagogue and reasoned with the Jews.

For some reason, Paul took on himself a vow and had his hair cut at Cenchrea.

Acts 21:20-29

And when they heard it they began glorifying God; and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; ²¹ and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. ²² What, then, is to be done? They will certainly hear that you have come. ²³ Therefore do this that we tell you. We have four men who are under a vow; ²⁴ take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law. ²⁵ But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication.” ²⁶ Then Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was offered for each one of them. ²⁷ When the seven days were almost over, the Jews from Asia, upon seeing him in the temple, began to stir up all the crowd and laid hands on him, ²⁸ crying out, “Men of Israel, come to our aid! This is the man who preaches to all men everywhere against our people and the Law and this place; and besides he has even brought Greeks into the temple and has defiled this holy place.” ²⁹ For they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple.

In Acts 21 Paul appears to have participated in a custom possibly related to the Nazirite Vow in order to disarm the jealousy of those who represented him as hostile to the faith of their fathers. He joined four Christian Jews whose vow was coming to completion, assumed the expense of their offerings, and with them went through the customary services and purification's at the temple.

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *Why Jesus Had Short Hair & Why Thats Important*

PASSAGE FOR MEDITATION: *I Corinthians 11:14-15, Luke 2:1, Luke 3:1*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Matthew 2:19-23, John 1:45-47*

How does this passage relate to the theme?

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PASSAGE FOR MEDITATION: *Acts 24:1-5*

How does this passage relate to the theme?

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QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *Why Jesus Had Short Hair & Why Thats Important*

PASSAGE FOR MEDITATION: *Numbers 6:1-8*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

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PASSAGE FOR MEDITATION: *Numbers 6:13-20*

How does this passage relate to the theme?

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QUIET TIMES ALONE WITH GOD

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PASSAGE FOR MEDITATION: *Judges 13:3-7, 24*

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PASSAGE FOR MEDITATION: *I Samuel 1:11, 20-28*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

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PASSAGE FOR MEDITATION: *Luke 1:7-15, 80*

How does this passage relate to the theme?

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How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

QUIET TIMES ALONE WITH GOD

JEREMIAH 15:16

THEME: *Why Jesus Had Short Hair & Why Thats Important*

PASSAGE FOR MEDITATION: *Luke 7:33-34, Luke 22:17-20, Mark 15:36-37*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *John 11:14-15, Luke 7:11-17, Luke 8:49-55*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?

PASSAGE FOR MEDITATION: *Amos 2:9-12, Acts 18:18-19, Acts 21:20-29*

How does this passage relate to the theme?

When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:

How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?