

## ~BALDNESS (301)

- The absence of hair on the head, although not necessarily a total loss of hair. Often baldness occurs in spots or patches, while on other parts of the head the hair grows normally. This kind of hair loss is called pattern baldness and accounts for about 90 percent of all cases.
- The Bible makes mention of baldness **Hebrew**, *qor-chah'*, baldness of the crown **Hebrew**, *qa-ra'chath*, and forehead baldness **Hebrew**, *gib-be'ach* and *gab-ba'chath*.
- And if his head grows **bald up in front**, it is forehead **baldness**. He is clean. (**Leviticus 13:41**)
- But in case a reddish-white plague develops in the **baldness** of the crown or of the forehead, it is leprosy breaking out in the baldness of his crown or of his forehead. (**Leviticus 13:42**)
- And the priest must look at him, and if there is an eruption of the reddish-white plague in the **baldness** of his crown or of his forehead like the appearance of leprosy in the skin of the flesh. (**Leviticus 13:43**)
- He is a leper. He is unclean. Unclean is what the priest should declare him. His plague is on his head. (**Leviticus 13:44**)
- They should not produce **baldness** upon their heads, and the extremity of their beard they should not shave, and on their flesh they should not make an incision. (**Leviticus 21:5**)
- The exact cause of **baldness** is unknown. Heredity is considered the primary contributing factor, while **infection, hormone imbalance, aging, nervous disorders, even some medical treatments, and syphilis** may be factors.
- **Baldness** is a defect that interferes with personal attractiveness and so among peoples of ancient times was **associated** with **shame, mourning, and distress**.
- And it must occur that instead of balsam oil there will come to be merely a musty smell, and instead of a belt, a rope, and instead of an artistic hair arrangement, **baldness**, and instead of a rich

garment, a girding of sackcloth, a brand mark instead of prettiness. ([Isaiah 3:24](#))

- He has gone up to The House and to Dibon, to the high places, to a weeping. Over Nebo and over Medeba Moab itself howls. On all heads in it there is **baldness**, every beard is clipped. ([Isaiah 15:2](#))
- **Baldness** must come to Gaza. Ashkelon has been put to silence. O remnant of their low plain, how long will you keep making cuts upon yourself? ([Jeremiah 47:5](#))
- And they will have to make themselves bald with a **baldness** for you, and gird on sackcloth and weep over you in bitterness of soul, with bitter wailing. ([Ezekiel 27:31](#))
- And I will turn your festivals into mourning and all your songs into a dirge, and I will bring up upon all hips sackcloth and upon every head **baldness**, and I will make the situation like the mourning for an only son, and the end result of it as a bitter day. ([Amos 8:10](#))
- Cause **baldness**, and shear your hair off on account of your sons of exquisite delight. Broaden out your baldness like that of the eagle, because they have gone away from you into exile. ([Micah 1:16](#))
- However, under the Law of Moses, **baldness** was **not considered as uncleanness**.
- As for a man, in case his head grows bald, it is **baldness**. **He is clean**. ([Leviticus 13:40](#))
- The Law given through Moses does **not list baldness as a defect** that would prevent one from being allowed to serve as priest. In the prophet Ezekiel's vision the command was given that the priests should wear their hair neither loose nor shaved, but clipped.
- And their head they should not shave, and the hair of the head they should not wear loose. They should by all means clip the hair of their heads. ([Ezekiel 44:20](#))
- Yehowah's prophet Elisha was **bald**. After he had succeeded to the prophetic office of Elijah, he was proceeding uphill from Jericho

toward Bethel when he was mocked by a mob of children who cried: Go up, you **baldhead**! Go up, you **baldhead**!

- The primary reason for their jeers seems to have been not that Elisha was **bald** but that they saw a **bald** man wearing Elijah's familiar official garment. They did not want any successor of Elijah around. He should either keep going his way up to Bethel or ascend in a windstorm to the heavens as the former wearer of that official garment had done.

- And it came about that as they were walking along, speaking as they walked, why, look! A fiery war chariot and fiery horses, and they proceeded to make a separation between them both, and Elijah went ascending in the windstorm to the heavens. (2 Kings 2:11)

- To answer this challenge of his being Elijah's successor and to teach these young people and their parents proper respect for Yehowah's prophet, Elisha called down evil upon the jeering mob in the name of the God of Elijah. It was a test of his prophetship. Yehowah manifested his approval of Elisha by causing two she-bears to come out of the nearby woods and to tear to pieces 42 of them.

- And he proceeded to go up from there to Bethel. As he was going up on the way, there were small boys that came out from the city and began to jeer him and that kept saying to him, Go up, you baldhead! Go up, you **baldhead**! (2 Kings 2:23)

- Finally he turned behind him and saw them and called down evil upon them in the name of Yehowah. Then two she-bears came out from the woods and went tearing to pieces forty-two children of their number. (2 Kings 2:24)

- Some peoples made a practice of artificially imposing **baldness** by **shaving in time of sorrow at the death of a relative or for religious reasons**, but the **Israelites were forbidden to practice this**.

- Sons you are of Yehowah your God. You must not make cuttings upon yourselves or impose **baldness** on your foreheads for a dead person. (Deuteronomy 14:1)

- Priests were given a specific command that they should not make themselves **bald** or **shave the extremities of their beards for the dead**.

- They should not produce **baldness** upon their heads, and the

**extremity of their beard they should not shave**, and on their flesh they should not make an incision. (**Leviticus 21:5**)

- **Israel was commanded that they should not cut the sidelocks or extremity of their beards.**
- **You must not cut your side locks short around, and you must not destroy the extremity of your beard. (**Leviticus 19:27**)**
- **Upon Egypt and upon Judah and upon Edom and upon the sons of Ammon and upon Moab and upon all those with hair clipped at the temples who are dwelling in the wilderness, for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart. (**Jeremiah 9:26**)**

### **See Also BEARD**

- **In Egypt, the men generally **shaved their heads**, and they looked upon **beards as a sign of mourning or slovenliness**. For this reason Joseph, when taken out of prison, **shaved before being brought into the presence of Pharaoh**.**
- **And Pharaoh proceeded to send and to call Joseph, that they might bring him quickly from the prison hole. Hence he **shaved** and changed his mantles and went in to Pharaoh. (**Genesis 41:14**)**
- **However, the Egyptians covered **baldness** with wigs, and many who **shaved their heads and beards wore wigs** and tied on **false beards**. In the Eber's Papyrus, an Egyptian medical treatise from the **Second Millennium B.C.E**, there are 11 prescriptions for **preventing baldness**.**
- **In the Law, one with head leprosy was to shave his head at the beginning of his quarantine period, on the day of purification, and again on the seventh day.**
- **He must then have himself shaved, but he will not have the abnormal falling off of hair shaved, and the priest must quarantine the abnormal falling off of hair seven days again. (**Leviticus 13:33**)**
- **And the one cleansing himself must wash his garments and shave off all his hair and bathe in water and must be clean, and afterward he may come into the camp. And he must dwell**

outside his tent seven days. (**Leviticus 14:8**)

- And it must occur on the seventh day that he should shave off all his hair on his head and his chin and his eyebrows. Yes, he should shave off all his hair, and he must wash his garments and bathe his flesh in water, and he must be clean. (**Leviticus 14:9**)
- If a Nazirite became defiled, then at the time of establishing his purification he shaved his head.
- But in case anyone dying should die quite suddenly alongside him so that he has defiled the head of his Naziriteship, he must then shave his head in the day of establishing his purification. On the seventh day he should shave it. (**Numbers 6:9**)
- A captive woman whom an Israelite soldier was to take as a wife had to **shave** her head.
- You must then bring her into the midst of your house. She must now **shave her head** and attend to her nails. (**Deuteronomy 21:12**)
- Nebuchadnezzar's troops experienced temporary **baldness** during the strenuous and difficult siege of the land city of Tyre. Yehowah said to Ezekiel that every head was one made **bald**, and every shoulder was one rubbed bare as Nebuchadnezzar's military force performed a great service in rendering judgment on Tyre.
- Their heads were made bald by the chafing of helmets and their shoulders from the rubbing of materials, for the construction of towers and fortifications.
- For this is what the Sovereign Lord Yehowah has said; Here I am bringing against Tyre Nebuchadrezzar the king of Babylon from the north, a king of kings, with horses and war chariots and cavalymen and a congregation, even a multitudinous people. (**Ezekiel 26:7**)
- Your dependent towns in the field he will kill even with the sword, and he must make against you a siege wall and throw up against you a siege rampart and raise up against you a large shield. (**Ezekiel 26:8**)
- And the strike of his attack engine he will direct against your

walls, and your towers he will pull down, with his swords.  
([Ezekiel 26:9](#))

- Owing to the heaving mass of his horses their dust will cover you. Owing to the sound of cavalryman and wheel and war chariot your walls will rock, when he comes in through your gates, as in the cases of entering into a city opened by breaches.  
([Ezekiel 26:10](#))
- With the hoofs of his horses he will trample down all your streets. Your people he will kill even with the sword, and to the earth your own pillars of strength will go down. ([Ezekiel 26:11](#))
- And they will certainly spoil your resources and plunder your sales goods, and tear down your walls, and your desirable houses they will pull down. And your stones and your woodwork and your dust they will place in the very midst of the water. ([Ezekiel 26:12](#))
- Now it came about in the twenty-seventh year, in the first month, on the first day of the month, that the word of Yehowah occurred to me, saying; ([Ezekiel 29:17](#))
- Son of man, Nebuchadrezzar himself, the king of Babylon, made his military force perform a great service against Tyre. Every head was one made **bald**, and every shoulder was one rubbed bare. But as for wages, there proved to be none for him and his military force from Tyre for the service that he had performed against her. ([Ezekiel 29:18](#))
- In some places in the days of the apostles, such as in the immoral city of Corinth, women caught committing adultery or **fornication** were punished by having their **hair shaved off**. Slave girls had their **hair clipped short**.
- Paul apparently draws on this circumstance for illustration, showing that a woman in the Christian congregation who would pray or prophesy with her head uncovered, even though she had her hair as a covering, might as well go the whole way and **show her shame in disrespecting God's headship principle by having her hair completely shaved off**.
- But I want you to know that the head of every man is the Christ. In turn the head of a woman is the man. In turn the head of the

**Christ is God. (1 Corinthians 11:3)**

- **Every man that prays or prophesies having something on his head shames his head. (1 Corinthians 11:4)**
- **But every woman that prays or prophesies with her head uncovered shames her head, for it is one and the same as if she were a woman with a shaved head. (1 Corinthians 11:5)**
- **For if a woman does not cover herself, let her also be shorn, but if it is disgraceful for a woman to be shorn or shaved, let her be covered. (1 Corinthians 11:6)**
- **For a man ought not to have his head covered, as he is God's image and glory, but the woman is man's glory. (1 Corinthians 11:7)**
- **For man is not out of woman, but woman out of man. (1 Corinthians 11:8)**
- **And, what is more, man was not created for the sake of the woman, but woman for the sake of the man. (1 Corinthians 11:9)**
- **That is why the woman ought to have a sign of authority upon her head because of the angels. (1 Corinthians 11:10)**