

Thou Shalt Grow a Beard! Really?

 [sightedmoon.com /thou-shalt-grow-a-beard-really-judah-the-lawgiver/](http://sightedmoon.com/thou-shalt-grow-a-beard-really-judah-the-lawgiver/)

By Joseph F. Dumond

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News Letter 5846-038

With updates of reader feedback from 5846-039 and 5846-040

21st day of the 8th month 5846 years after creation
The 8th Month in the first year of the third Sabbatical Year
The Third Sabbatical Year of the 119th Jubilee Cycle

October 23, 2010

Shabbat Shalom Family,

Last week I shared with you the false teaching of Halloween. I also showed you how the traditions of Purim were against Torah. I then went on to show you how the lighting of the Shabbat candles also was against the Torah as well as the praying for the dead and lighting candles for the dead.

Never ever forget the following passages from the Torah;

Proverbs 30:6 **Do not add to His words**, Lest He rebuke you, and you be found a liar.

Deuteronomy 4:2 **You shall not add to the word** which I command you, **nor take from it**, that you may keep the commandments of the Lord your God which I command you.

Deuteronomy 12:32 Whatever I command you, be careful to observe it; **you shall not add to it nor take away from it**

And none of those holidays mentioned above can be found in Lev 23 where we are told what Holy Days we can and must keep.

And I do not care how sanctimonious you are in your religious practices, whether they are Jewish or Christian or any other, if you cannot find the day you are keeping Holy in Leviticus 23 then why on earth are you testing Yahovah with your worship towards Baal. Yes if it is not in Lev 23 then you are worshiping Baal and Satan by keeping any other days as Holy.

Many of you are quite fine with pointing out the sins and false worship of the Christians, but when someone like myself points out those things that Judah is doing that are not Kosher, then I am labelled an anti-Semite and called all sorts of demonic names and cursed. Is Judah above the law? No she is not and so I will continue to point out those things that Judah does

that are not found in the Torah. I will continue to do the same for those who are called Christian.

As far as some are concerned that I am causing division... it is those who will not obey Torah that are divisive. We will only have peace, which is what we all are to be praying for, when everyone is keeping the Torah and not their own religious traditions.

Peace only comes when everyone is keeping Torah. Peace has not and will not come from the Oral Law.

Having now said that, I want to go through Jeremiah 3 and hopefully help you to understand just how righteous Judah is in Yahovah's eyes. In doing this I will be called anti-Semitic. But this is not what I am trying to do. I am showing you something.

Some people jump out of pagan Christianity and jump into Judaism without thinking. Judaism has traditions that are not found in Torah but are mixed in with it and claimed to be torah by the Talmud. And because Judah has done this she is spoken of as being worse than Israel by one of Judah's most respected prophets and not by me. This again is the mixing of seed.

Those of us who are coming out of pagan Christian teachings are humbled by how far removed we have become from the Torah and from Yahovah. It is shocking to us to come to this realization. And as we do this we are humbled as we seek to draw near to Yahovah once again. But Judah believes they are already righteous, that we goy must draw near to them and do the Torah and the Oral Law as they say and as they do. Why? Because they are under the misconception that they have the right to add to or change the Torah because Judah sits in the seat of Moses and Judah was given the sceptre promise.

We, Israel, are told to return to Yahovah and to His Torah. We are not told to return to Judah and her ways. With this in mind let us read Jeremiah but first I want to look at the sceptre promise that many believe Judah has and therefore has the right to change the laws.

Thou Shalt Grow a Beard, Really?

In the past couple of months I have been accosted by different brethren because I do not have a beard. When they see this I am accused of being of a Greek mindset and they no longer will listen to those things I teach. Others consider themselves more righteous because they do have a beard. And still others have a beard that is extremely long and consider themselves even more righteous because of its length, having not cut it.

One year I did grow a beard and because it was not very long my message was not taken seriously. So let us look at this subject of the beard. Is it a commandment to have or is it something else. Let us not get lost in emotions or heresy but let us just look at the scriptures and do so as Bereans. Let us stop judging each other for not having or for having a beard. Let

us stop thinking that a beard represents righteousness and the length even more righteousness.

One friend of mine has said the growing of the beard is the same as growing eye brows. You do not shave your eyes so why shave your beard. This is a valid point. So why do women shave their arm pits and legs and their upper lips? Why not let them grow, or why not let your nose hair grow long and why do you trim the hair that grows in your ears? Let's stop the circular arguments and go to the scriptures and find the truth.

http://www.bibletruth.cc/Body_4Dead.htm

The Spirit of Elohim is impressing upon his people in these last days the need to believe and obey His word. This includes the Torah – which is usually referred to as the “Law.” “Torah” is better translated as “instruction.” Those who take seriously what Yahusha’ said to his disciples, “If you love me you will obey my commandments,” realize that “his commandments” are not just those he gave to his New Testament disciples. On the contrary, Yahusha’ gave his people Israel his commandments at Mt Sinai through Moses. Then, to his disciples, Yahusha’ reaffirmed the meaning and applicability of those commandments that he issued at Mt Sinai for his New Testament people (see Matthew 5-7).

Thus, if we love him and desire to obey his commandments (as he said we would), it is important to understand what those commandments are and what they mean. One such difficult to understand commandment is found in Leviticus 19:27 and reads as follows: Do not cut the hair at the sides of your head or clip off the edges of your beard (NIV).

This commandment sounds like Elohim does not want men to cut their hair or beards. If this is so, then nearly every male believer in Yahusha’ is in violation of Elohim’s will regarding their hair.

In addition to the Leviticus 19:27 text quoted above, there are two other major texts in the Torah which describe the need for men to abstain from trimming the beard. The first is in Leviticus 21:5 which reads:

Priests must not shave their heads or shave off the edges of their beards or cut their bodies (NIV)

And the other is in Devarim (Deuteronomy)14:1, which the New International Version (with Hebrew naming convention added) renders:

You are the children of Yahuwah your Elohim. Do not cut yourselves or shave the front of your heads for the dead.

The Orthodox Jews interpret this mitzvah (commandment) to avoid cutting the beard at face value. It is normal for Orthodox males to have long, untrimmed beards and long hair at the sides of their heads. To their credit, the Orthodox are zealous to obey the Torah. They do not allow current cultural or popular trends to influence the way they live. This has the effect of

“setting them apart” from all others. The long beards are a tell-tale sign of an individual who is striving to obey Elohim’s Word.

But the mere appearance of obedience to the Torah does not mean that they are actually in compliance with the intended meaning of this commandment. A long history of man-inspired tradition and erroneous interpretation has led the orthodox to miss the true interpretation of many of their own Scriptures handed down to them from Mosheh and the prophets. Therefore, the precise meaning of Leviticus 19:27 and other texts like it need to be re-examined. Thus it behooves us to find out the exact understanding of the three texts cited above. Only in openminded and level-headed thinking and research and with the guidance of the Holy Spirit of Elohim can we ascertain the intention of such commandments as these. So, without further ado, let’s dig in.

Shaving the Forehead For the Dead in Deuteronomy 14:1

Our first task is to examine the text of Devarim 14:1 to discover its precise meaning. Here is the Hebrew script of Devarim 14:1: 1 ??????? ?????? ????????? ??????????? ???
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The following are popular English Bible translations of this verse:

Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. (king jimmy version)

You are the sons of the LORD your God; you shall not cut yourselves nor shave your forehead for the sake of the dead. (NAS)

You are the children of the LORD your God. Do not cut yourselves or shave the front of your heads for the dead (NIV)

Since you are the people of the LORD your God, never cut yourselves or shave the hair above your foreheads for the sake of the dead. (New Living Translation)

My translation is not much different. This is because the words are very clear to understand: You are the sons of YHWH your Elohim; you shall not cut yourselves nor make baldness between your eyes on behalf of the dead (DRV)

This verse refers to a well-known mourning custom of the pagans. The people of the world, who do not know Elohim the Creator, both in ancient times and in modern culture, perform radical and sometimes bazaar acts against their own bodies while mourning over their dead. Cutting the body for the dead was and still is practiced by many religions around the world. Some Catholics, Muslims, Satan worshippers, and others perform ritual hacking of their bodies to draw blood in mourning for and in remembrance of their dead loved ones and heroes. A contemporary example of this is reported on every year by the media as Muslims memorialize one of their great ones. Participators gash themselves and teach their little ones to slash themselves as well, usually across the head.

This kind of meaningless and vain worship is what Sha'ul was referring to in his letter to the Colossians when he states:

These are all destined to perish with use, founded as they are on human commands and teachings. Even though they have the appearance of wisdom with their self-imposed worship and false humility achieved by an unsparing treatment of the body—a wisdom with no true value—they in reality result in fleshly indulgence. (Colossians 2:22-23)

The Creator Elohim does not desire that we mistreat ourselves, cut ourselves or harm ourselves in any way. This is not acceptable worship to him. He made us in his image and requires that we love our own bodies because they are the temple of Elohim.

The Torah speaks to the kind of worship which Elohim is looking for in us and also to the kind of worship which he rejects. He first tells us that he wants us to obey his commandments, not the commandments of the religious systems of men:

These are the decrees and laws you must be careful to follow in the land that Yahuwah, the Elohim of your fathers, has given you to possess— as long as you live in the land. Destroy completely all the places on the high mountains and on the hills and under every spreading tree where the nations you are dispossessing worship their gods.

Break down their altars, smash their sacred stones and burn their Asherah poles in the fire; cut down the idols of their gods and wipe out their names from those places. You must not worship Yahuwah your Elohim in their way (Devarim 12:1-4).

Yahuwah demands that we worship him his way – the righteous way. The ways of man are detestable to him and thus, he doesn't receive such worship as men think is acceptable: You must not worship Yahuwah your Elohim in their way, because in worshipping their gods, they do all kinds of detestable things Yahuwah hates. They even burn their sons and daughters in the fire as sacrifices to their gods. See that you do all I command you; do not add to it or take away from it. (Devarim 12:31,32)

Cutting oneself and making baldness on the forehead on behalf of the dead flies in the face of what Yahuwah wants for us. So it is clear by the context of this verse that the prohibition of making baldness on the forehead is not a general rule for all Yisrael. It is prohibited by this commandment only in the case of doing it in mourning for the dead.

The Prohibitions for the Priests in Leviticus 21:1-6

The prohibition instructed to the priests who are told not to shave off the corner of their beards also comes in the context of things done during funeral activities:

Leviticus 21:1 Then Yahuwah said to Mosheh, "Speak to the priests, the sons of Aharon, and say to them: 'No one shall defile himself for a dead person among his people....

The whole of verses 1-6 are speaking to a particular situation: things not to be done on behalf of a dead person. Priests are told that they may not defile themselves (i.e. participate in the

funeral by touching a corpse) except in the case of a brother, a sister, a mother, a father or a close relative. He may not even defile himself by touching his own dead wife!!

Then on the tail of this instruction comes verse 5:

5 ?????? [?????????? ?] (?????????? ?) ??????? ??????????? ??????? ??????? ????
????????????? ??????????????? ???? ?????????????? ??????????????

The popular English Bible translations render this verse as follows:

Leviticus 21:5 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. (king jimmy version)

Leviticus 21:5 They shall not make any baldness on their heads, nor shave off the edges of their beards, nor make any cuts in their flesh. (NAS)

Leviticus 21:5 Priests must not shave their heads or shave off the edges of their beards or cut their bodies. (NIV)

Leviticus 21:5 They shall not shave smooth any part of their heads, or cut the side-growth of their beards, or make gashes in their flesh. (New Living)

I would render it (literally) this way:

They shall not make baldness on their heads, and the sides of their beard they shall not shave, and in their flesh they shall not cut incisions.

This sounds very much like the prohibitions of Devarim 14:1 which were clearly shown to be instructions concerning prohibitions during a mourning for the dead. So, Vayiqra (Leviticus) 21:5 also, when the immediate context is consulted (verses 1-4), is referring to mourning customs of the pagans. The priests of Yahuwah, who are especially called to be set-apart from sin and sinful practices, are called to be especially pure and clean. By completely avoiding engagement in practices of the pagans who mourn for their dead by cutting their flesh and body hair, priests can be a testimony to the purity of the Creator.

The Prohibition of Trimming the Beard in Leviticus 19:27

With the above two passages of Torah which prohibit cutting the beard as a mourning ritual, we approach Vayiqra 19, which in the Hebrew reads:

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Again, the popular English Bible translations interpret as follows:

Leviticus 19:27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard. (king jimmy version)

Leviticus 19:27 'You shall not round off the side-growth of your heads nor harm the edges of your beard. (NAS)

Leviticus 19:27 Do not cut the hair at the sides of your head or clip off the edges of your beard. (NIV)

Leviticus 19:27 You shall not round off the side-growth on your head, or destroy the side growth of your beard. (New Living)

My translation is:

You shall not trim the side of your heads and you shall not ruin the side of your beard.

Is this prohibition parallel to the other two, or is this referring to a different situation? Let's look at the immediate context (the next verse) of this prohibition:

28 You shall not slash your body for a dead person or incise a tattoo on yourself. I am Yahuwah.

Wow! There it is again! This prohibition given to all Yisrael to refrain from cutting or marring the hair on one's head is immediately followed by another prohibition against ritual self-infliction of injury on behalf of the dead.

Following the Hebrew language pattern, one may even translate these two verses without a period (i.e. as a continuation of the same thought) by rendering it as follows:

You shall not trim the side of your heads and you shall not ruin the side of your beard and you shall not slash your body for a dead person or incise a tattoo on yourself. I am Yahuwah.

The phrase "for a dead person" actually should be understood to apply to each of the three prohibitions and to the prohibition that follows regarding tattooing the flesh! Just as in the preceding two passages in the Torah, this one also is clearly speaking to the specific practices done by the pagans when they mourn for their dead. These practices of cutting the flesh and cutting the hair on the head for the dead are always prohibited for Yahuwah's people, whether priests or otherwise.

Nowhere in the Torah are the sons of Yisrael ever told that they must never cut their hair or trim their beards. What the sons of Yisrael are told to do is to refrain from participating in the ritual mourning practices of the pagans.

There is one case in Scripture when a man is commanded not to cut his hair or beard. This is the Nazirite vow (Numbers/Bemidbar 6). In this instance, one who takes this vow is to do so for a predetermined length of time, after which, he may again shave and drink of the fruit of the vine. But this is the only time when the Scripture commands one to refrain from cutting the hair or the beard (apart from the case of mourning for the dead).

Rabbinical interpretation has all "Torah-observant" Jews letting their hair and their beards grow long and ragged. This is a long standing tradition that has handcuffed Jews for centuries, yea, even millennia. But there is no requirement in the written Scriptures for obedient members of the community of Yisrael to let their hair and beards grow unchecked.

As in the background graphic depicting a devout Jew with a long beard, the Jews wear their beards as a sign of their obedience to Torah. Ironically, the long beard is not a requirement of

the written Scriptures. Rather, the long, untrimmed beard can be interpreted as a sign worn by one who is entrapped by the Oral Tradition of the Rabbis! There is nothing intrinsically wrong with growing ones beard untrimmed. But one must be careful that we do not grow our beards “for a show” like the Pharisees who did many things “for a show” such as praying long, loud public prayers, and wearing their tassels very long so as to be noticed and thought to be “more righteous.”

Scriptural Requirements for Cutting the Hair and Beard

Additional support for our interpretation is found in the Torah. Not only is there no commandment in the written Torah directed at all men telling us not to cut the hair on the head or the beard, but there are explicit times when a complete shaving of the hair on the head and the beard are required. One such time is when someone has an infection on the head or in the beard:

“When a man or a woman has an infection on the head or in the beard, the priest is to examine the infection, and if it appears to be deeper than the skin and the hair in it is reddish yellow and thin, then the priest is to pronounce the person unclean. It is scall, a disease of the head or the beard. But if the priest examines the scall infection and it does not appear to be deeper than the skin, and there is no black hair in it, then the priest is to quarantine the person with the scall infection for seven days. The priest must then examine the infection on the seventh day, and if the scall has not spread, there is no reddish yellow hair in it, and the scall does not appear to be deeper than the skin, then the individual is to shave himself, but he must not shave the scall, and the priest is to quarantine the person with the scall for another seven days (Vayiqra 13:29-33).

This requirement to shave himself applies only to the person who has the infection. If there were a requirement to NOT shave the hair or cut the beard, then this commandment would contradict the other.

Another case is the purification of any diseased person:

“This is the instruction of the diseased person on the day of his purification, when he is brought to the priest.... “The one being cleansed must then wash his clothes, shave off all his hair, and bathe in water, and so be clean. Then afterward he may enter the camp, but he must live outside his tent seven days. When the seventh day comes he must shave all his hair—his head, his beard, his eyebrows, all his hair—and he must wash his clothes, bathe his body in water, and so be clean. (Vayiqra 14:2,8,9)

Again, practical issues sometimes require the shaving of the hair and beard. But Yahuwah does not require it of everyone.

Making Baldness on the Head for the Dead: The Prophets Speak

Yeshayahu confirms that making baldness on the head and shaving the beard is a ritual custom of the pagans in mourning over their dead:

They went up to the temple, the people of Dibon went up to the high places to lament. Because of what happened to Nebo and Medeba, Moab wails. Every head is shaved bare, every beard is trimmed off. 3 In their streets they wear sackcloth; on their roofs and in their town squares all of them wail, they fall down weeping. (Yeshayahu 15:2)

The mourning of these nations and peoples is a result of the judgment which was to come upon them. Yirmyahu, likewise, affirms that shaving the heads was a common mourning ritual: For the time has come to destroy all the Philistines. The time has come to destroy all the help that remains for Tyre and Sidon. For I, Yahuwah, will destroy the Philistines, that remnant that came from the island of Crete. The people of Gaza will shave their heads in mourning. The people of Ashkelon will be struck dumb. How long will you cut yourselves to show your sorrow, you who are left of Philistia's power? (Yirmyahu 47:4,5)

And again, the mourning customs of Moab is described:

For all of them will shave their heads in mourning. They will all cut off their beards to show their sorrow. They will all make gashes in their hands. They will all put on sackcloth.

On all the housetops in Moab and in all its public squares there will be nothing but mourning. For I will break Moab like an unwanted jar. I, Yahuwah, affirm it. (Yirmyahu 48:37-38)

Even Israel, in her day of judgment, will mourn in a way that Yahuwah forbids:

They will wear sackcloth, terror will cover them; shame will be on all their faces, and all of their heads will be shaved bald. (Yechezqel 27:18)

And the judgment of Tyre is described by the same mourning rituals:

They will lament loudly over you and cry bitterly. They will throw dust on their heads and roll in the ashes; they will tear out their hair because of you, and put on sackcloth, and they will bitterly weep over you with intense mourning. (Yechezqel 27:30,31)

And finally, Amos describes a time when Yahuwah's judgments will bring about mourning for the nations:

In that day," says Adonai Yahuwah, "I will make the sun set at noon, and make the earth dark in the middle of the day. I will turn your festivals into funerals, and all your songs into funeral dirges. I will make everyone wear funeral clothes and cause every head to be shaved bald. I will make you mourn as if you had lost your only son; when it ends it will indeed have been a bitter day.

(Amos 8:9-10)

Quite clearly, the prophets confirm our findings from the Torah that mourning of the pagans is accompanied by cutting the body, cutting the hair and cutting the beard. And Yahuwah has instructed his people not to do these things.

Conclusion

The long standing practice of the Jews to let their hair and especially their beards to grow long and untrimmed is a result of the Oral tradition, not of the written Scriptures. One should never

do something just because a religious person does them. This applies particularly to worship practices and mourning rituals.

Yahuwah has given us the freedom to grow the hair and beard as we please, with very few exceptions and requirements. Let us not add to the Torah by insisting on things which Yahuwah does not insist on, nor should we prohibit things which Yahuwah does not prohibit. Freedom in Messiah means being released from the oral traditions and practices and customs of men and their made-up commandments.

Written by David M Rogers www.BibleTruth.cc

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Under Priests, Monks and Nuns, Hislop notes that “The Arabians acknowledge no other gods than Bacchus or Urania (i.e., the Queen of Heaven), and they say that their hair was cut in the same manner as Bacchus’s is cut; now, they cut it in a circular form, shaving it around the temple.... Over all the world, where the traces of the Chaldean system are found, this tonsure or shaving of the head is always found along with it. The priests of Osiris, the Egyptian Bacchus, was always distinguished by the shaving of their head.”

I have much more to say on this and I will continue this discussion in next week’s Newsletter where we will talk about the tonsure or shaving of the head worn by the Priest of Baal and how this has been translated into the Kippa worn by the Pope and the Cardinals and Orthodox Jews.

We need to have grace towards each other. Beards are a God given gift to us. But it is not a commandment that we must have one. If we were commanded not shave our beards then women would have been commanded not shave their legs or armpits or upper lips.

I am not against the growing of a beard. I am against those whole claim this as a law that we must do to be Torah compliant. I am against those who think they are more righteous because they wear a beard or because they have a very long one. This is self-righteousness and is sin. All other arguments about whether to have one or not are up for discussion so long as you do not claim the Torah commands it. The Torah does not command us to have a beard. It does command us not to mar our beards or heads like the Pagans do when they mourn for the dead.

Reader Feedback from News Letter 5846-039

In the mail this week are the following emails. I do thank you for them.

Shalom Joe

I so really appreciate these newsletters. They give me confirmation, or better yet, how to see the confirmation in the scriptures where I might miss it on my own.

This newsletter has confirmed all the more, while coming out of the “traditions” taught in Christianity, how it rubbed me wrong that the other “brother” boasted their “traditions” as though theirs were somehow sanctified yet I found their house was no more swept than the one I was leaving. I was first drawn to “Judah” believing they would surely know more of the Torah than myself, and many individuals DO. However, it wasn’t long before I realized I was crawling out of a boiling pot and about to climb into a frying pan. I began to understand that many of the practices of Judah were no more than “tradition” in the same respect of what I was trying to leave. I understand fully well that not every tradition is wrong but it should never be taught as a commandment from Yahweh or mixed the slightest bit with that which would soon have us right back in the sway of a heathen dance.

I really respect and appreciate everything that I can learn from Judah and how well it will be when we can see that we can all learn from one another. We ALL can only be humble and grateful for such an awesome Father who has made a way for even the least of us. TL

Not everyone agrees with me though, and this is fine.

Greetings Joseph,

First I must say great website and thanks for the inspiring newsletter each week.

Having read many of your solidly scripture based studies I am rather shocked by your misconstrued interpretation of scripture regarding beards. First of all you’re depending on English translations for your understanding instead of taking the time to look up the Hebrew definitions. For you to cherry pick the words “for the dead” out of verse 28 to imply these commandments must only be obeyed when one is mourning and all other times they can be ignored is surprising to say the least. If verse 28 applies to verse 27 then does not verse 26 also apply? Are we to believe you condone tattoos, consumption of blood and soothsaying? This chapter is given in small segments ending in “I am Yahweh” and verses 26-28 is enclosed as one of those segments but does not stand alone and is included as part of Yahweh’s whole discourse here to His chosen people. DS

DS then goes on to expound his position which I appreciate.

The section on the beards last week was to show you that it was not a command that we grow one. It was a COMMAND THAT WE NOT MAR THEM FOR THE SAKE OF THE DEAD. I felt Mr. David Rogers explained that extremely well. It is not whether we should or should not grow a beard, but that we not disfigure them or tattoo ourselves for the dead.

I also included the Hebrew for those who wanted to look at it in the original.

Another Brother wrote and although he did not agree with all I said, I still liked what he had to say.

Giv’em ell bro Joseph, you can do it!

...perform radical and sometimes ("bizarre" is something really strange.) acts against their own bodies while mourning over their dead.

Interesting take on the "beard" thing. I also have concluded last few years that not adding to YHWH's instruction is just as important as not diminishing from it. I think it is important we be faithful witnesses, and clearly distinguish between YHWH's will and the historical record on one hand, and our own opinion on the other.

Interesting allegation that the woman with the jar of perfume broke the jar after using it. How did you learn this?

Someday we'll have to go around the 14th aviv thing, whether it was early as Yahshua and the 12 did, or as the Pharisees did, and still do, late on 14th in afternoon.

So many minor differences to discuss, and so little time... What we really need is a good dose of eternity to really get to the bottom of these things... Bro Walter

Hey Mr. Dumond,

I think you're doing a fine job. I wouldn't worry too much about other people's opinions, only Gods opinion counts (technically mine doesn't count either, haha). If and when I disagree with you it is small things that are scriptural but could be something as simple as a translation issue. You may not hear it enough but please don't become discouraged, God loves you and someday when you are face to face with him in judgement and he says, 'Well done, my good and faithful servant.' it will all be worthwhile because you will finally really UNDERSTAND and be able to appreciate how far your words have reached and how many lives you have touched. In the meantime, chin up! Keep up the good work!

Shalom and the blessing of God be upon you and your house,
CH

Reader Feedback from News Letter 5846-040

The next few emails show me just how much some people have come to love those things I share. If it is truth then it should stand up under the microscope. But when the light is shone on any teaching or tradition, especially one that has been hidden in the dark recesses of time, that light can be blinding like a bright light in the middle of the night. People get upset about it.

At Passover in 2009 I went to Jerusalem to meet Nehemiah Gordon to talk to him about the Sabbatical and Jubilee years and The Prophecies of Abraham which was not yet published.

In the weeks leading up to this meeting I had been attacked and ripped apart on a personal level in public by some other leading Messianic teachers. But they did not say one word or quote one scripture to show where I was in error.

I told Nehemiah this and he said to me that this makes him want to see my findings all the more because none of these leaders could prove what I had to say to be wrong from scriptures.

Instead they did what all people do when they have no grounds to stand on. They attack you on a personal level insulting you but will not show you by scriptures why they disagree with you. It is an emotional reaction.

This is what the next emails are doing. These are not the only ones I have received from them. But they show you why we need to obey the Rabbis and do what they say; because we must obey the Rabbis. At least according to these emails.

Dear Jo Dumond

You could certainly not have opened your weekly bash can of rot with a more apt introductory report, when you wrote:

“My computer had a complete melt down after sending out last week’s News Letter....”

So, let’s see what happens this week! – or in the future to the great basher Jo Dumond.

As I really do not want to be proven correct in my estimations and expectations by knowing when it happens, kindly remove me from your mailing list. I did not foresee that Ariel Sharon would become a living corpse – but his actions certainly did not deserve any lesser divine condemnation. It is fearful to fall into the hands of the Living G-d.

I have also removed you from the KHT Associates list – you are really contaminating it.

Your following will be great and numerous indeed – as all untruth in the world proves! Revel in it – enjoy it while you can!

Bearing no grudges or hatred, just trying to forget that I ever sat down along the Road with you!

OvadYah

The next email is also from someone in KHT.

Joe Dumond

Well here it is another week gone by and you have failed to retract your false teaching from last week’s newsletter where you state that the Hebrew word zemach is used in Genesis 49:10 and then incorrectly interpret the passage, and roundly dismiss what the passage actually says. But I am not one bit surprised. I told you my first impression of you was your arrogance, which you yourself have now confirmed. You’re not interested in truth. You just propagating more lies under a new platform, Hebrew Roots or Messianic Judaism.

Your newsletter this week actually re-produces a teaching from Abram Yehoshua, whom you call a rabbi. Not only is AY not a rabbi, but he is just another bad messianic teacher. There are

no rabbi's in the Messianic Movement. Pastors yes, but no rabbi's. You all may call yourselves rabbi's, but your actions and education are a long ways off the mark. Imposters, I'd say. I have had contact with AY over his false teaching concerning the Magen David, which he calls a pagan symbol. His ignorance almost exceeds that of your own. He condemns the star even after I told him and demonstrated to him that it occurs in nature. Recently a Magen David was discovered inside a large diamond. The Magen David is also portrayed in the Tabernacle and on the High Priest garments. His ignorance about these subjects including the hatchet job he did on the Kippah are very obvious. He may have been raised as a Jew but that is no guarantee of quality teaching.

My wife tells me that ignorance and arrogance are intimate bedfellows. I would say she has nailed it right. It's guys like you two that are the reason I removed myself from the ranks of the Messianic movement. I hate hypocrisy and both of you epitomize it. You condemn tradition on one hand, including the kippah, while on the other hand wear a talit which is not a biblical garment (it's oral law) but was created after the second exile began.

Since I left the Messy-antics Movement, I have strived to pull as many people out of your clutches as possible, and will continue to do so. I may not agree with everything the rabbi's teach, but I know they have Divine authority. Where is your authority, Joe? Who designated you as the teacher of 10 Israel? If your honest with yourself you will know that it was your own idea.

—
Aminidav

Joe

While there is nothing wrong with celebrating a day (such as Hanukkah or Purim) commemorating some great event in Israel's history, there may well be something wrong with how the Jews celebrate that day, and there is absolutely something wrong if that celebration is presented as some kind of Elohim-ordained duty or commandment.

Too bad you didn't stay to hear the rest of the beard study I presented at Yom Kippur. As the wise man Solomon reminded us, "He that answereth a matter before he heareth it, it is folly and shame unto him" (Proverbs 18:13). Very few men who complete the entire study I presented continue to destroy their Elohim-designed, Elohim-given, and Elohim-supported beards.

Contrary to your erroneous teaching, growing a beard has nothing whatsoever to do with the dead, and everything to do with restoring the image of Elohim in fallen mankind. The pagan practice of destroying the beard to mourn for the dead, on the other hand, is categorically prohibited my Almighty Yahuah, because it defaces His image in His earthly sons! And also contrary to your erroneous teaching, the beard commandment was not restricted to the priesthood of Israel – rather, it was explicitly given to ALL of the sons of Israel (Leviticus 19:2 – KJV says "children", but Hebrew is "sons"). I believe you will find that every objection you raised, and every other objection you ever thought of ... and even a few objections you never thought of ... are answered in that paper, which may become one of your favorite studies once

your eyes are opened to truth on this subject in the Torah. I strongly recommend that you go through the entire paper, along with a complementary one entitled "Do We REALLY Believe In Divine Creation?" (both available on my website) before you foolishly and shamefully jump to any conclusions.

Correct thinking regarding the beard is going to be of vital importance to you personally as one who aspires to be regathered back to the Land of Israel because Almighty Yahuah says He will "scatter to all winds" those men like yourself who destroy their beards (Jeremiah 49:32) so if you return in your present condition, rejecting the Torah standard and refusing to fall on the Rock and be broken, you will simply be returning in order to be scattered to the four winds! I doubt that this is quite what you had in mind for your regathering/homecoming scenario, so I urge you again to re-study this issue. Maybe I'll have to be like those brothers you met in the Land who refused to talk with you unless you had a beard on your face :)))))) in order to concentrate your attention! Actually, though, the beard commandment is not on the Acts 15 list of prerequisites to begin fellowshiping with believers in the Messiah so it is one of those things you can learn in due time, as Moses is taught in the (7th Line) synagogue (Acts 15:21).

Ron Buhler

One Brother who used to be very upset at my teachings about the Beard and the Purim and Chanukah wrote me. I was expecting another condemning email.

Greetings Joseph. Well, I figured you probably would be disappointed if I did not respond to your recent newsletter articles; so here are my comments, for whatever they are worth.

First, regarding your article on beards, did you wish to respond to articles on the subject in the Jewish Encyclopedia at <http://jewishencyclopedia.com/view.jsp?artid=456&letter=B> and in the various Christian Bible dictionaries and encyclopedias, such as at <http://www.christnotes.org/dictionary.php?dict=ebd&q=Beard?> It seems that for a comprehensive study of the subject to be done, all of the Biblical references and relevant corresponding historical references from Bible times really ought to be considered. I concur, though, that other believers should by no means be browbeating others on such issues, arrogantly declaring themselves more righteous or more Torah observant: "For all have sinned and fall short of the glory of Elohim," Rom. 3:23. It grieves me that this kind of thing goes on.

And as for the Purim and Chanukah issue, I quite agree some of the modern customs are not necessarily Scripturally kosher. However, as I mentioned in an earlier email, neither festival is to be kept as a holy day, except of course when the dates fall on the weekly Shabbat, which YHWH has sanctified as holy. Regrettably, the term "holiday," derived from "holy day," has come to have a different meaning than what it meant originally. For example, the British now use the term "holiday" to mean "vacation time." In the U.S., certainly national observances such as Memorial Day, Independence Day, and Labor Day are commonly called holidays but hardly convey the Biblical meaning of a set-apart day of rest to be revered unto YHWH.

So, in my opinion, Purim and Chanukah are probably best kept as annual memorials of great events in the history of the Jewish people, just as people worldwide keep personal anniversaries of memorable events in their own lives. Frankly, I don't know of any legitimate Bible authority who suggests that these two ancient observances are to be "added" to the feast days commanded in Lev. 23. Likewise, Tish'a b'Av cannot become an "added" Biblical observance similar to Yom Kippur, although I think you agree that it is worthwhile for believers to keep the day as an annual memorial of the historical tragedies that happened on it. In the same sense, Purim and Chanukah can never rise to the sanctified level of the Lev. 23 commanded convocations. Instead, they are to be kept as important memorials, only festive in nature rather than somber as Tish'a b'Av. Although thought of as festivals, they probably should not even be referred to as "feast days" since that seems to lead to some confusing them as being "added" to the Torah. Only YHWH can consecrate a day or a period of time as holy.

In the case of Chanukah, there is no Biblical commandment to observe this memorial event; however, there is such an injunction upon the Jewish people in Est. 9:27-28 in which they are to keep the Purim observance "...every year; and that these days should be remembered AND KEPT throughout every generation..." Yah'shua memorialized Chanukah by going up to the Temple, the site of the Rededication, John 10:22. We can be assured that He was in no way adding to the Torah by doing so — just as we can also be assured that Mordecai and Esther were not adding to the Torah when they called upon all Jews to keep the days of Purim annually. For us non-Jews in these times, though, it seems the issue should be over how these ancient events are to be memorialized, given the Biblical precedents.

Again, I realize that some scholars have issues with the veracity and inspiration of the Book of Esther, as with other Bible books as well, but I think it best to simply leave these canon issues alone and wait until Yah'shua returns and "declares all things." Personally, for now, I am content to believe that all recognized 66 books of the composite OT and NT fully comprise the Word of YHWH as the Almighty intended mankind to have. We have no record that Yah'shua or any of the Apostles opposed the inclusion of any of the books of the TaNaKh in the established OT canon.

Therefore, what harm is there in Ephraim showing support for his fellow Israelite brother Judah by voluntarily celebrating with him these memorial observances — not to be equated as Biblical feast days — even if doing so does not also entail keeping all of the associated traditions? Generally, we all appreciate it when others wish us a happy anniversary of some important event in our personal lives that we have chosen to commemorate year after year.

While believers are free to disagree with the choice to observe Purim and Chanukah, why is it that the disagreement inevitably seems to turn nasty, with disparaging remarks directed at those who voluntarily keep these Biblically referenced memorials? This ought not be.

Joseph, I hope this helps bring added clarity to the issue. May YHWH's Shalom be upon you and all of your newsletter's readers. spd

Hi there. I'm glad your computer is working again. Admittedly, I was one of those "self-righteous ones" when I was with the Bethel bunch. We made it a point to nick-pick with everyone who differed on any point, no matter how trivial. We thought we alone had the Truth and weren't about to bend for anyone. I'm sad to say that yes I was an abusive Pharisee back in those days. If anything has been gained from that experience is that I don't ever ever wish to go back in that direction again. YHWH forbid!

So, I have some idea of what you're up against. My advice: be overly forbearing. Hopefully, someday these continuous contentious contenders will come to see things with greater discernment, or even with a measure of the maturity and wisdom that comes with age. All in good time! spd

p.s. Maybe give the beard subject some time to grow on you (pun intended) before taking another look at the subject. Seems to me from the way Lev. 19:27 is written that there is an assumption in place that under normal circumstances a man has a beard. Some have argued that the Bible actually spells out how men and women are to look, since appearance is something that does matter to YHWH's sensibilities.

Brethren this brother Spd is a true brother. He sees what I am saying and yet does not agree with my conclusions. Great. He sees the traditions that have developed and consumed Purim and Chanukah and he can see how some use the beard issue as a self-righteousness thing where the longer the better and if I have one then I am more righteous than those without one. As his link above showed Moses b. Meir (Metz?), said the following epigram ; "If men be judged wise by their beards and their girth, Then goats were the wisest of creatures on earth." Read more: <http://jewishencyclopedia.com/view.jsp?artid=456&letter=B#ixzz14d37xShB>

I do not condemn the 9th of Av memorial, nor would I the memorial of Purim or Chanukah, but the lies and false traditions that have come with them leave me with little choice. Some people refuse to look at what they believe, but instead believe what they do because someone told them they should or because they have 'divine Authority' as the one email said above.