

Should Men Shave Their Beards?



***Shaving of the Beard, a Biblical
Practice, or Tradition of Men?***

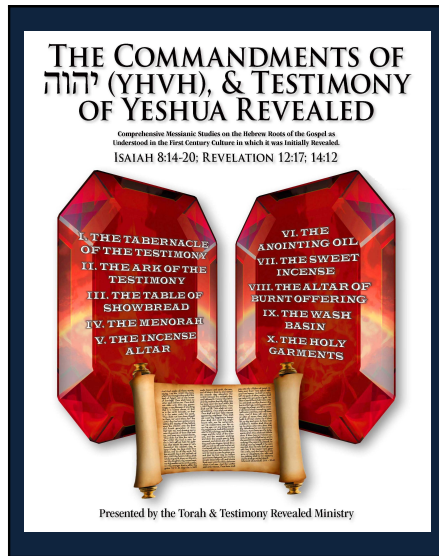
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Practice, or Tradition of Men?***

**Presented by Jews For Yeshua Ministry
A Torah & Testimony Revealed Apologetics Outreach**

Jews For Yeshua

An Apologetics Ministry



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Whosoever breaks one of the least of these commandments and teaches others so will be called least in the Kingdom of Heaven; but whosoever does and teaches them shall be called great in the Kingdom of Heaven
Mattit'yahu (Matthew) 5:19

This is a topic that never seems to be resolved at a community level, a debate that appears perpetually ongoing, and a commandment that I have never seen anybody produce an official study on.

So I would like to supply this study at this time to present all of the Scriptures on the subject, and an interpretation that harmonizes them, as well as historical notes and practices, so that those who have a genuine interest in knowing and doing what the Scriptures require on the subject will be able to make a decision on the matter with confidence that they are doing the right thing.

Elohim's (God's) Design



When we see a woman with a beard, we instantly comprehend it as an aberration in disharmony with Elohim's (God's) design. But when we see a man without a beard, why do we not have this same reaction?

In the beginning, the Scriptures state that Elohim (God) made man in His own image; **B'resheet (Genesis) 1:27**. So one of

the first questions to ask is: "When man was created with a beard, in whose image was this beard made in? And when He declared in **B'resheet (Genesis) 1:31** that all He had made was "good", did this include the beard that Adam had been created with?

What about Havah (Eve), Adam's wife? Did she have a beard too, or only Adam?

And if only Adam, who was made in Elohim's (God's) image, had the beard, and Havah (Eve), the woman, did not have the beard, then whose image would Adam be in if He had ever shaved his beard? In Elohim's (God's) image, or in Havah's (Eve's) image?

In **V'yikra (Leviticus) 19:27** it is written,

19:27 *"You shall not shave around the sides of your heads, nor shall you mar the edges of your beard."*

And again in **V'yikra (Leviticus) 21:5**,

21:5 *"They shall not make baldness upon their head, neither shall they shave off the corner of their beard."*

These two mitzvot given by Adonai to Israel through Moshe (Moses) assumes that the men of Israel had beards, and Adonai commands the sons of Israel to preserve them. And as it is written in **Romans 1:20**:

1:20 *...the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and divine nature; so that they are without excuse:*

And so, even though there is no express command in Scripture to grow one's beard, it is evident from Elohim's (God's) design visibly expressed on the outward man, that embedded invisibly within the dna of man, is "a command of Elohim (God)" for beards to grow on men – the invisible command of which, according to **verse 1:20**, attest to Elohim's (God's) power and divine nature.

For example, did you know that the beard continues to grow after death? In other words, if you, as a man, die and are buried with a clean shaven face, then within a short time after death, you will no longer be clean shaven, but have a short beard.

That is the "invisible power" part of this question.

Likewise, the Scriptures state that Yeshua is in the image of Elohim (God) as well; **Colossians 1:15**, and Yeshua, according to **Yesh'yahu (Isaiah) 50:6**, had a beard, for it prophesied in this passage that He would give,

50:6 *"His cheeks over to those who yanked out the beard..."*.

We also have Aaron who was a representation of Yeshua as our Cohen haGadol (High Priest) to come, and according to this picture/design/plan Aaron also had a beard; **Mizmor (Psalm) 133:2**.

Then there is king David, a man after Elohim's (God's) own heart, and who was also a representation of Yeshua, a picture of Yeshua as King of Kings, and he also had a beard; **I Shemuel (I Samuel) 21:13**.

All of these examples helping us to understand "the invisible things of Elohim (God)..." seen through that which is visible.

So with this design and pattern of the Creator in mind, what examples in Scripture, and in history, do we have to indicate for us whether it is a sin or not to shave off the beard that Elohim (God) commanded our dna to grow; and if it is a sin, are there any exceptions concerning this where it would not be a sin to do so?

A Commandment

Starting with **V'yikra (Leviticus) 19:27**, it is commanded to not mar the edges of our beard. The breaking of a commandment of Elohim (God) is the express definition of sin; **I Yehochanan (I John) 3:4**, so it is important to know what is meant by this.

First, the commandment assumes that men have beards, for it

says not to mar the edges “*of your beard*”, and to not shave off “*the edges of your beard*”.

And so like indicated above, is a reflection of a natural design and function ordained by Elohim (God) and commanded by Him in our dna.

This brings up the next question, and that is what does it mean to mar or shave the edges? Does this mean that if we have a beard that we cannot trim its length? Or does it mean we are not to change the boundaries (the location on the face where the facial hair comes forth from the skin)? Does it mean both?

Does it mean we can shave it off totally, but just not partially? What about the passages concerning the yanking out of the beard?

First, concerning **verse 19:27**, to mar something is to alter something from its natural form causing it to be disfigured, destroyed, or ruined in some capacity. In fact, this word “mar” comes specifically from the Hebrew word “Shachath” **Strong’s H7843** meaning literally: to destroy or ruin. So, literally, we are asking what kind of action against the edge of the beard would cause that “edge” to be destroyed?

Second, concerning **V'yikra (Leviticus) 21:5**, to shave something means to take it down to the skin; and so with this question we are, literally asking, what kind of action against the edge of the beard would cause the hair to be removed down to the skin?

Third, concerning both verses, are we asking if these verses are discussing the length of the hair on the head and face, or are they discussing the boundaries of the hair on the head and face (the area where the hair grows out from the skin)?

In **verse 19:27** it states “*You shall not shave around the sides of your heads*”. Shaving involves taking the hair down to skin level, which is an alteration that destroys the boundary of the hair of the head.

We also have a parallel between Part A of this verse and Part

B, for in Part A it says “*You shall not shave around the sides*” and Part B says “*You shall not destroy - the edges*”.

Part A involves destruction of the hair boundaries of the head, and Part B involves destruction of the hair boundaries of the face; and because shaving is the method of destruction being applied concerning the hair boundary of the head, it can be assumed that the prohibition concerning destruction of the boundary of the facial hair is also regarding shaving.

Do any other verses support this prohibition of the razor in Part A to also be the method of destruction being prohibited in Part B of this verse? Yes.

In **verse 21:5** it says,

21:5 “*They shall not make baldness upon their head, neither shall they shave off the corner of their beard.*”

It is the exact same command, but in reverse order. That is, this time the word “shave” is missing from Part A, but present in Part B; and again, Part A involves taking the hair down to the skin, and in Part B, the purpose of the shaving is likewise, to take it down to the skin.

So Can We Trim the Length of our Beards?

Concerning the length of our beards, the above verses provide no prohibition concerning the trimming of length, as they are dealing directly with processes of destruction against the boundary of the hair of the head and face, that takes the hair down to the skin.

The length of the beard is changing continuously, even after death, as mentioned earlier, the hair and the nails continue to grow, so that even if the mortuary staff were to shave our beard before placing us in the coffin, it would continue to grow out after being buried. Is there a divine purpose or picture behind this?

Likewise, when our beards grow throughout our lives, some

hairs are growing longer, while others are breaking off and becoming shorter. Sometimes you have tangles, sometimes pitch or tar, sometimes it is caught on something like in a zipper, or on a branch of a tree, and pieces of the beard tear off or out as a natural result.

At other times, it breaks off naturally just from combing or washing, or from the condition of a person's hair such as concerning those who have brittle and/or dry hair.

So the length is continuously changing naturally; and trimming, which does not take the hair down to the skin, is consistent with the hairs natural tendency to be longer and shorter on a daily basis.

Trimming damaged hair on the head or face to keep it neat looking and cared for would also be akin to trimming off a broken fingernail or toenail, and so is a natural response for a man to want to periodically maintenance.

Also, to this effect, in **Yechezk'el (Ezekiel) 44:20** concerning the Millennial Temple, it is written,

44:20 *“Nor shall they shave their heads, nor let their hair grow long, but they shall keep their hair well trimmed.”*

This speaks back to **Part A** of **verses 19:27** and **21:5** of **V'yikra (Leviticus)** concerning the prohibition against shaving around the sides of the head, and against shaving bald spots onto the head, respectively.

So from this, we can assume that if it was expected for them to keep the hair of their head well trimmed, that it would also be acceptable for them to trim their beard when necessary for maintenance purposes.

To this argument **2 Shemuel (2 Samuel) 19:24** also lends support by implying the trimming of the length of the facial hair as a normal practice and expectation in biblical times. It also implies the condition of an unkept beard as abnormal, and as not the normal practice or expectation in biblical times, for it says,

19:24 *“Now Mephibosheth, the son of Saul, came down to meet the king. And he had not cared for his feet, nor trimmed his beard, nor washed his clothes, from the day the king said to him, “Why did you not go with me, Mephibosheth?”*

The Hebrew word here is most closely associated with the facial hair around the mouth, and so has been translated by some as “mustache”. So if this is referring only to the mustache, then we could safely say from this example that the trimming of the mustache was the expected and acceptable norm in biblical times so that it does not grow into the mouth.

Concerning this nuance, some may argue that it is therefore okay to trim the facial hair on the upper lip, but not the rest of the beard. And others would argue that if it is okay to trim the length of the mustache to prevent it from growing into the mouth, then it is okay to trim the rest of the beard for other practical purposes.

The Scriptures are not clear how far, or how often, we can take trimming of the length of the beard for personal, practical, or hygienal purposes; but is clear from this last example that the mustache can be trimmed to keep the hair out of the mouth. And for purposes of **19:27** and **21:5**, the boundaries of the mustache are not destroyed or removed down to the skin when trimming it.

This example provides a model consistent with the command provided in the dna. That is, that though the mustache has been trimmed, the mustache is still able to continue growing according to its dna programming, and the place in the skin where the mustache hair has been commanded to grow out has not been altered.

So arguing from the dna perspective, and from this example, we can see that trimming any other part of the length of the beard for practical purposes would also be within the perimeters of this example, and of Elohim’s (God’s) command in the dna, by allowing the rest of the beard to also be able to continue growing, and to also be able to remain fully growing within its commanded and assigned perimeters.

Changing the boundaries where the hair grows out of the skin is the focal point of these two commandments, and in both verses the hair of the head and face are altered from their natural design and purpose commanded by Elohim (God) in the dna through destruction of the edges or complete removal.

The Scriptures state that the very hairs of our head are numbered, but when we shave off the hair down to the skin, then we have changed that hair count at the surface level, and at a spiritual level disagreed, gone against, and/or expressed discontentment with that count and design.

We shave it, and Elohim (God) makes it grow back. We shave it again, and Elohim (God) makes it grow back again. *It becomes a continuous argument and battle with Elohim (God) concerning His specific plan and design for us as an individual.*

He says He wants 1050 hairs on our face, or 3028, or whatever His plan is for our specific design, and we say no, we only want 243, or 55 or some other number; but no matter how many times we fight His design for us, He makes it grow back. He gives us a full beard, but we want a goatee, or He gives us a goatee, but we just want a mustache, and so on.

So length versus borders can be seen as a person's front lawn. Let's say the front lawn is rectangular and contains 500,000 blades of grass. If we mow the lawn, this is like trimming the beard or mustache. All of the blades of grass are still there, but the lawn looks well kept, like somebody cares about it.

But if you were to dig a square patch out of the edge of the lawn, at the "boundary" of the lawn, now you will have "destroyed" the lawn's boundary; and the evidence of this will be that there is now perhaps only 450,000 blades of grass, and it is now also disfigured at the boundary.

So trimming takes a planting that looks "unkept" and makes what was planted look "kept up" and "cared for"; but a destruction of the "edges" takes what has been planted and kept up and cared for, and causes it to look deformed and incomplete and damaged.

On the same note, if we cut the grass all the way down to the dirt, to where no more grass was visible, this would be a complete and absolute destruction of the lawn's boundaries through complete removal of its grass from its surface.

So as Elohim (God) planted a garden in Eden and assigned Adam the responsibility of keeping and caring for that garden, even so Elohim (God) has planted a beard on each man's face according to His design and preference for that individual, and assigned us the responsibility of also tending to and caring for it.

And even as it was not our assignment from Elohim (God) to cut down or remove the trees in the Garden, even so it is not our assignment to purposely remove his planting from our face or head.

Again, even as Elohim (God) has commanded us not to change our neighbor's boundary markers; **D'varim (Deuteronomy) 19:14**, even so, in **V'yikra (Leviticus) 19:27** *He has commanded us not to change His boundary markers determined for us, concerning His design for us.*

2 Shemuel (2 Samuel) 10:4,5 and Divrei haYamim Aleph (I Chronicles) 19:5 contains an example of destruction to the beard and how shameful it was considered for a man in biblical times to have their beard destroyed, so much so that they remained outside of the city until the shaved half of their beards grew back.

On the question of yanking out the beard

The Scriptures present two examples where sections of the beard were pulled out; and is often translated/referred to, as "plucking".

In the first example, Yeshua had sections of His beard pulled out by others as a form of punishment and humiliation inflicted upon Him; **Yesh'yahu (Isaiah) 50:6**.

In the second example, we have Ezra who pulled out sections

of his own beard while mourning over the sins of the people;
Ezra 9:3.

Some have argued that this practice takes the hair down to the skin. Others have argued that it just causes the hairs to break off.

It is possible that both situations are correct, depending on the method being applied to yank the hair out, how much hair is grasp at a time, how brittle or strong the hair of the specific individual is, and how strongly rooted the hair is in that individuals face, could result in a wide array of potential outcomes.

For example, if a person is yanking out one or two hairs at a time, like Ezra likely did while mourning, then yes, this would take it down to the skin - but not in any noticeable way.

Then if you took a large handful, the hairs would likely just break off like as occurs most commonly when people are fighting.

Then, you would have what the Romans likely did with Yeshua, where they took an amount of hair in between these two extremes that was small enough to be yanked out, but large enough to leave bald spots on the face, or possibly even tear the flesh of the face to some degree.

If Ezra was yanking out 1 or 2 hairs at a time while mourning, as was typical for mourners to do at that time, then he was engaging in a practice that did not leave bald spots on the face or cause the edges to be destroyed.

For the purpose of the practice was not to destroy the beard, but rather to inflict pain on oneself while mourning by occasionally and randomly plucking out a hair here and there during the time of mourning – a practice which left no noticeable damage to the beard.

What Ezra did was not analogous in any way to the violent yanking inflicted upon Yeshua by His Roman tormentors that

likely resulted in gross disfiguration of His beard, as well as possible damage to His skin. And neither is what Ezra did analogous in any way to destroying the boundary or disfiguring the beard through shaving of the hair down to the skin.

The Exceptions

But Don't the Scriptures Provide Examples of the Whole Beard being Removed?

Yes, but these are specific exceptions granted in Scripture concerning specific and limited circumstances; and there are only three of these exceptions clearly provided in Scripture.

The first exception is concerning leprosy or some other disease or abnormal condition of the skin. The second is concerning purification of the Levites, and the third is concerning punishment, or when forced upon us against our will.

Concerning leprosy and other abnormal skin conditions **V'yikra (Leviticus) 13:29-33 and 14:1-9** allow this as part of a medical procedure. This procedure likewise, does not limit the requirement to the shaving to the beard, but requires all of the hair on the head and/or body to be shaved with the exception of **verse 13:33**.

This is a specific commandment of Elohim (God) concerning shaving of the beard under a specific circumstance. Violation of a commandment is sin, and the context of this commandment causing it to be an exception to the commandment against shaving the beard is that of a medical condition that requires the removal of the hair for purposes of examination, evaluation, and treatment.

Concerning purification of the Levites, this exception is for Levites only, involves the removal of all of the hair of the body, not just of the beard, and is only done at the time of their induction into service at the Temple during times when the Temple/Tabernacle is standing. See, **B'midbar (Numbers) 8:7**.

Finally, concerning punishment.

On this last note, the Scriptures provide numerous examples of having the beard shaved completely off, but in every example, it was done, or prophesied, as a punishment; **Yesh'yahu (Isaiah) 7:20; 15:2; Yerem'yahu (Jeremiah) 48:37** or forced upon righteous individuals against their will - such as with the men who had half their beards shaved off to shame them, and like Joseph who as a slave was required to shave off his beard before coming into Pharaoh's presence; **B'resheet (Genesis) 41:14**.

Note in these examples, that the men who had half of their beards shaved off did not choose to simply shave off the other half of their beard as their solution, but instead chose to stay outside of the city until the shaved half grew back. And note that when Joseph was able to exercise his free will, that he chose to have a beard until required to shave it to enter Pharaoh's presence.

The fact that these men chose to stay outside of the city until their beards grew back, instead of simply shaving off the other half, and the fact that Joseph could shave as a slave when required, but chose not to shave as a slave when not required, says much about how Hebrews interpreted **verses 19:27 and 21:5**, the only two verses in the entirety of Scripture addressing how the beard is to be treated in daily routine, maintenance, and attitude.

Additionally, beards that were shaved pursuant to these exceptions were assumed to be grown back after the purpose and function of the exception was fulfilled and complete, the half shaven men being a prime example of this expectation.

But didn't Yechezk'el (Ezekiel) shave his beard?

Possibly. Some translations imply this, but the Hebrew word used in **Yechezk'el (Ezekiel) 5:1** is not the Hebrew word for shaving, but the word for passing over or crossing over.

So Ezekiel was commanded to take his sword and use it like a barber's razor to pass over, or cross over, his head and beard, and so implies shaving; and so if it did constitute an actual shaving of the hair down to the skin like in **B'midbar**

(Numbers) 8:7, then it becomes a 4th exception provided by Elohim (God).

In this exception, Elohim (God) specifically commanded Ezekiel to do this, and commanded him to do it in specific regard to a prophecy that Ezekiel was to give to the people to forewarn them of the judgment of Elohim (God) to come.

Interestingly enough, because Ezekiel had to use a sword instead of an actual barber's razor, had to do it to himself, and likely had no mirror to assist in the management of his final appearance, the hair was likely not successfully removed down to the skin throughout, and probably would have looked more like a drunk person had just given him a haircut and beard trim, rather than a professional barber.

Whatever the final look or degree of success in shaving himself with a sword, Elohim (God) commanded the exception. That is, just like He commanded an exception concerning the medical examination, evaluation, and treatment of the leper, even so He commanded this exception specifically concerning this prophecy through Ezekiel against the people.

How Historians State Eastern Culture Viewed Beards

From the ***"Exposition of the Entire Bible"*** by John Gill 1746 to 1763. (paraphrased into modern English)

Therefore Hanun took David's servants,.... His ambassadors... and shaved off one half of their beards; that is, he ordered them to be shaved off; and no greater indignity could have been done to them, and to David who they represented; for the Israelites did not shave their beards and were very diligent in taking care of them.

Likewise, had it been their custom to shave, they could have simply shaved off the other half to avoid appearing so ridiculous. And among other peoples [non-Israelites] as well, this was considered about as serious of a punishment that could be imposed, and as great of a humiliation that could be endured, to mar a man's beard, or to shave it off in whole or in part.

From **“Notes on the Bible”** by Albert Barnes 1834. it is said, (paraphrased into modern English)

“The beard is allowed to grow long, and is regarded as a mark of honor. Nothing is regarded as more severe a punishment than to cut it off (**see 2 Samuel 10:4**), or to pluck it (*yank it*) out; and there is nothing which an Easterner will sooner resent than an insult offered to his beard. 'It is a custom among the Easterners, as well among the Greeks as among other nations, to cultivate the beard with the utmost care and attention, so that they regard it as the highest possible insult if a single hair of the beard is taken away by violence.' (William of Tyre, an eastern archbishop, *Gesta Dei*, p. 802, quoted in Harmer, vol. ii. p. 359).

It is [also] customary to beg by the beard, and to swear by the beard. “By your beard; by the life of your beard; Elohim (God) preserve your beard; Elohim (God) pour his blessings on your beard,” are common expressions there. The Mahomedans have such a respect for the beard that they think it criminal to shave (Harmer, vol. ii. p. 360).” (*emphasis added*).

From **Jamieson-Fausset-Brown Bible Commentary**, *A Commentary, Critical, Practical, and Explanatory on the Old and New Testaments* by Robert Jamieson, A. R. Fausset and David Brown 1882. (paraphrased into modern English)

Hanun took David's servants, and shaved off the one half of their beards—From the long flowing attire of the Hebrews and of other Easterners, the shortening of their garments must have given them an appearance of being grossly offensive and absurd looking.

Besides, a knowledge of the extraordinary respect and value which has always been attached, and the gross insult that is implied in any indignity offered, to the beard in the East, will account for the shame which the ambassadors felt, and the determined spirit of revenge which burst out in all Israel on learning about the outrage.

Two instances are related in the modern history of Persia of similar insults by kings of overtly condensing and arrogant

temperament, involving the nation in war; and we need not, therefore, be surprised that David vowed revenge for this grossly indecent and public outrage.

From “**Handbook of Bible Manners and Customs**” by James M. Freeman, 1874. (paraphrased into modern English)

“According to Eastern sentiment, a greater indignity could not have been put upon them. The beard is considered a symbol of manhood, and, in some places, of freedom – slaves being compelled to shave their beards in token of servitude. By shaving half their beard, Hanun not only treated David’s ambassadors with contempt, but made them objects of ridicule.

The beard is usually kept with care and neatness; and so when David pretended to be mentally deranged in the presence of Achish, king of Gath, and “let his spit run down upon his beard,” it convinced the onlookers that David indeed must be deprived of sound mind; **I Samuel 21:13**. So disgraceful is it considered to have the beard cut off, that some Easterners would prefer death to such a punishment.

Come, Let Us Reason Together

Here are some final thoughts to consider not explicitly detailed in Scripture.

After Elohim (God) had made man in His own image, He then at a later time created Havah (Eve), and Havah (Eve), who though in the image of Elohim (God) like Adam, was not in the Father’s image like Adam, and so was given no facial hair, but given a smooth face. For representing Elohim’s (God’s) image as the Father was Adam’s role, not Havah’s (Eve’s).

Likewise, it naturally follows that when men want to look like a woman, they shave their beards off to look more feminine; and when women seek sex changes to appear like men, they often have hair implants placed on their face so that they can grow facial hair in order to look more masculine.

So beards on men, and smooth faces on women, follow the natural order and design of Elohim’s (God’s) handiwork, so

much so that even gender confused people desiring sex changes recognize this basic premise of Elohim's (God's) design in nature.

So we must ask, if we met a woman who had grown a beard, would we not immediately recognize this as a deviation of the natural order and expression of Elohim's (God's) design?

So then why do we not recognize this same deviation of the natural order of His design when men remove their beards causing them to be smooth faced? Why is this acceptable to believers concerning other believers, when a beard on a woman would be seen clearly as unusual and abnormal?

The reasons range widely. The biggest reason is that in our western culture we have simply become desensitized to this deviation of His design. But at a more personal level, some say that it is required by their employer; others say that they have a medical condition that causes their skin to break out in rashes.

Others have stated that they simply do not like beards/facial hair, and yet others just simply do not have the ability to grow facial hair, such as among many of those of Native American descent.

But by far the most common reason I have heard over the years is that the wife, or some other influential woman in the man's life, does not like beards.

So the question arises, "Are these legitimate reasons to shave our beards/facial hair contrary to Elohim's (God's) design and image, and contrary to His command embedded in our dna?"

After all, it is not possible to shave off the beard without destroying the edges.

On the other hand, the American Indian who is often genetically incapable of growing a beard would not be expected to grow one, and the genetic inability to grow one would certainly not violate the prohibition against "destroying the edges" of the beard, if, for example, a goatee and sideburns are all that the person is genetically capable of growing.

Additionally, when we look at **V'yikra (Leviticus) 13:29-33 and 14:1-9**, there may be some argument in support of shaving off the beard when rashes, or sores on the skin, exist beneath the beard.

The Scriptures themselves provide this exception, so it would not just be a matter of somebody's personal opinion or preference, but a possible allowance provided by Elohim (God) Himself, and after the skin was healed it would be expected that the person living in biblical times would then grow it back.

However, some people have stated that because the Scriptures provide exceptions, then how can it be a sin? The answer to this as explained earlier in this study is simple, sin is violation of Elohim's (God's) commandments.

So if Elohim (God) commands us to do something, and we do not do it, then we have sinned; and if He commands us to refrain from doing something, and we do it anyway, then we have also sinned.

For example, Elohim (God) commanded concerning the Sabbath, that prior to the Sabbath we are to bake what we are to bake, and boil what we are to boil, so that before the Sabbath, everything we are going to eat on the Sabbath is already cooked; **Shemot (Exodus) 16:23**. Yet the Priests are commanded to cook up two extra lambs on Sabbath in addition to the daily sacrifices cooked up; **B'midbar (Numbers) 28:9,10**.

Does this exception for the priests concerning the sacrifices cooked up on Sabbath (many of which are eaten by the priests as food) mean that the commandment for the non-priests to refrain from cooking on this day is therefore no longer a sin for the non-priest to break?

Here is another example of an exception, it is also a commandment to not kill; **D'varim (Deuteronomy) 5:17**, but yet Elohim (God) commanded His people in **B'midbar (Numbers) 31:15-18** to kill every non-virgin female, and every young male among the Midianite captives. Does that mean now that because of this authorized exception, that suddenly killing

women and children outside the “framework/context” of this exception is not really a sin anymore?

So we can see from this that an authorized exception to a commandment does not nullify the commandment outside of that exception; and that when we use a clearly defined exception as our reason for not performing the commandment anymore, or at all, outside of the exception, that we are just looking to excuse our disobedience to that commandment - just trying to excuse and justify our sin concerning that commandment.

In summary, if Elohim (God) commanded it, then it is expected to be done within the framework/context/perimeters of the commandment given, and if He forbids something, then it is expected to be refrained from within the framework/context/perimeters of the prohibition given. And if there is an exception then it is expected to be participated in only within the framework/context/perimeters of the exception provided.

When we act contrary to the framework, context, perimeters, design, or plan set forth in His Word, we are creating our own kingdom with its own rules, and are not taking seriously the judgment seat of Yeshua as a literal event that will actually truly take place someday.

Over the years I have heard much chastisement directed towards women for not wearing modest clothing, and yet, not a single sermon on beards. But yet Scripturally, the Word of Elohim (God) says much more about why men should wear beards, and about how their beards should look, than it says about modesty for women, and what modesty for women should look like.

But if we can see clearly from just a few verses what modesty on a woman should look like, then the commandment concerning beards, and the multiple examples showing how that commandment should be applied in various situations, should make it even simpler for us to see clearly how the commandment regarding beards should look like for men.

Again, we are able to take one verse in **I Corinthians 11:15** and combine it with Elohim's (God's) design reflected in nature and see that a woman should have long hair; but yet, with two clearly stated verses forbidding the shaving of the head and facial hair, along with several examples in Scripture, as well as with Elohim's (God's) design in nature, we are not able to plainly see that men should not go beardless or shave themselves bald? Why is this?

In the Garden of Eden man chose Havah's (Eve's) desire and the Serpent's culture over Elohim's (God's) commandment and design.

Today, in following this same pattern, men often shave or misshape their beards for the women in their life, and/or shave or misshape their beards to conform to the culture of this world which the Scriptures state the Accuser is the god of; **2 Corinthians 4:4**.

Sadly, even the men who grow their beards often do so, not to honor Elohim's (God's) design or Kingdom, but because they actually have a wife that likes beards, or because the culture they live in encourages or requires it.

In summary, are we going to abide by Elohim's (God's) design, or by the dictates of the desires of the women in our lives? By the rule of Elohim's (God's) Kingdom, or by the demands of human culture?

We have a choice to make; and that choice can be the difference between being great in the Kingdom of Heaven, or least.

What will our choice be?

NOTES

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