

# JEWISH IDOLATRY

## Perversions and Superstitions that Nullify God's Commandments

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### *The Hand with the Eye in it: The Hamsa*

Sometimes written as *hamash*, *hamesh*, *hamsa*, *chamsah* or *chamash*, it's the hand with an eye in it, used in Judaism to ward off evil spirits. Also, it's used to protect one from the evil eye. It's a medallion like object with the fingers of the hand pointing downward, the eye being in the center of the palm. This is very prevalent in the Jewish Community. Like the statues of 'Jesus' or 'Saint Christopher' in the cars of Catholics it's very pagan. A similar symbol can also be seen in India with a woman extending her hand with an eye, supposedly God's eye, in it.

On a book marker in Israel<sup>1</sup> I found the following information. It's 1,500 years old and the name for it comes from the Hebrew word for five. The name of it is *hamash*. It's supposed to be the 'protective hand of God.'

It goes on to say that, 'Hand amulets are common among many cultures as talismans to ward off the evil eye' and that many have a single eye embedded in the center of the palm to depict God's watchful presence.' Now isn't that strange?, an eye in the middle of a palm?

Alexander Hislop writes that the Cyclops, the brethren of Nimrod or Tamuz, were giants.<sup>2</sup> These originally had but one eye in the middle of their forehead to show that they were of the great god (Baal, Kronos, Bel, Nimrod, etc., all the same god with just a different name for a different locality). The eye is the all seeing eye of that god, not the God of Israel, who declares that one must not make any graven images of Him.

That an 'eye' and a 'circle' can be seen to be interchangeable is very evident. Originally, the *hamsa* didn't have an eye, but a circle to signify that the symbol spoke of Zero, known as the Seed of the sun god. This identified it with Nimrod or Tamuz, etc.<sup>3</sup> The circle symbolizing the sun or more accurately, the sun god.

An amulet is,

'a charm...often inscribed with a magic incantation or symbol to protect the wearer against evil'.<sup>4</sup>

A talisman is,

'an object bearing a sign or a character engraved under astrological influences and held to act as a charm to avert evil and bring good fortune...something producing apparently magical or miraculous effects'.<sup>5</sup>

<sup>1</sup> A 24 karat, gold plated Pagemarkers Bookmarks; designed and manufactured by Marbex, Inc. © 1994.

<sup>2</sup> Alexander Hislop, *The Two Babylons*, 2nd American edition (Neptune, New Jersey, U.S.A: Loizeaux Brothers, 1959; (written in 1862). May be still published under Loizeaux, or A & C Black, Ltd. England, or ?), p 232, note †. A most valuable resource. Get it or read it if you can. The ancient Babylonian apostasy is alive in the Catholic Church and by extension, her daughters, the Protestant churches. Incredible insight.

<sup>3</sup> Ibid. pp. 18, 50, footnote \*; 96, footnote §; 222, note †.

<sup>4</sup> Henry Bosley Woolf, editor in chief, *Webster's New Collegiate Dictionary* (Springfield, MA, U.S.A: G. & C. Merriam Co., 1980), p. 39.

<sup>5</sup> Ibid., p. 1180.

It comes from the French word that means ‘to initiate into the mysteries.’<sup>6</sup> Incredibly, this has been sanctioned by the Rabbis:

‘In the Middle Ages the use of amulets incurred the disapproval of the Christian Church, but, among Jews, the *later Kabbalists seemed to sanction their use*. Indeed, the preparation of amulets became a rabbinic function. Among Oriental Jews, amulets against Lilith are commonly suspended in the birth chamber.’<sup>7</sup>

Lilith was the goddess whom many Jews feared. She was given the power to snatch away the newborn from the mother at birth.

This next section about the *hamsa* has been taken from Wikipedia:

“The *hamsa* (Arabic *khamsa*, lit. *five*, also romanized *khamsa* and *chamsa*) is a palm-shaped amulet popular throughout the Middle East and North Africa.<sup>8</sup> The *hamsa* is often incorporated in jewellery and wall hangings as a defense against the evil eye.<sup>9</sup> It is believed to originate in ancient practices associated with the Phoenicians of Carthage.”<sup>10</sup>

“Another Arabic name for the *hamsa*...is the *hand of Fatima*, commemorating Fatima Zahra, the daughter of the Prophet Muhammad.<sup>11</sup> *Hamsa* hands often contain an eye symbol. Depictions of the hand, the eye, or the number five in Arabic (and Berber) tradition is related to warding off the evil eye, as exemplified in the saying *khamsa fi ainek* (‘five [fingers] in your eye’)<sup>12</sup>...Due to its significance in both Arabic and Berber culture, it is one of the national symbols of Algeria, and appears in its emblem.”

“The *khamsa* is the most popular of the different amulets to ward off the evil eye in Egypt<sup>13</sup>...The Hand (*Khamsa*) has long represented blessings, power and strength and is thus seen as potent in deflecting the evil eye.<sup>14</sup> It’s one of the most common components of jewellery in the region.”<sup>15</sup>

“Archaeological evidence indicates that a downward pointing *hamsa* used as a protective amulet in the region predates its use by members of the monotheistic faiths.<sup>16</sup> It is thought to have been associated with Tanit, the supreme deity of Carthage (Phoenicia) whose hand (or in some cases vulva) was used to ward off the evil eye.”<sup>17</sup>

The *hamsa*’s path into Jewish culture, and its popularity particularly among the Sephardic Jewish community, can be traced through its use in Phoenecia.<sup>18</sup> Jews

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<sup>6</sup> Ibid.

<sup>7</sup> Robert Gwinn, Chairman; Board of Directors, *The New Encyclopedia Britannica: Micropædia* 15th edition (Chicago, IL, U.S.A: Encyclopedia Britannica, Inc., 1985), vol. 1, p. 359).

<sup>8</sup> Superstitions and Old Beliefs.

<sup>9</sup> What is a Hamsa?

<sup>10</sup> Ibid.

<sup>11</sup> Badawi, 2004, p. 510; McGuinness, 2003, p. 338.

<sup>12</sup> Ham and Bing, 2007, p. 385.

<sup>13</sup> Badawi, 2004, p. 510.

<sup>14</sup> Rajab, 1989, p. 116.

<sup>15</sup> Badawi, 2004, p. 510.

<sup>16</sup> Silver, 2008, p. 201.

<sup>17</sup> Ibid.

<sup>18</sup> Ibid.

sometimes call it the *hand of Miriam*, referencing the sister of the biblical Moses and Aaron.<sup>19</sup> Five (*hamesh* in Hebrew) represents the five books of the Torah for Jews...Many Jews believe that the five fingers of the *hamsa* hand remind its wearer to use their five senses to praise God.”

“There are two main styles of a *hamsa* hand: the stylized *hamsa* hand with two symmetrical thumbs, and *hamsa* hands that are not symmetrical and shaped like actual hands.<sup>20</sup> Either *hamsa* hand can be worn with the fingers pointing up or down.”

The *hamsa* is popular as a charm most often worn as a necklace, but can be found as a decorative element in houses, on key chains, on other jewellery items.<sup>21</sup> Many artists use the image of the *hamsa* hand in jewelry, paintings, sculptures, wall decorations, and amulets.”

“The renewed interest in Kabbalah and mystical Judaism is a factor in bringing the *hamsa* pendant back into vogue. In Jewish mysticism, *fish are a symbol of good luck*, so many *hamsas* are also decorated with fish images. Sometimes *hamsas* are inscribed with Hebrew prayers, such as the *Sh'ma*, *Birkat HaBayit* (Blessing for the Home), or *Tefilat HaDerech* (Traveler’s Prayer).”<sup>22</sup>

## ***Kosher—Biblical vs. Jewish***

To abstain from all unclean animals (food), is Torah (the first five books of the Bible: Genesis through Deuteronomy: God’s Word). To ‘keep kosher’ the Jewish way, is both Torah and rabbinic. There is a big difference. God requires that we eat only clean meat (Torah: Leviticus 11 and Deuteronomy 14) and so do the Rabbis. But the Rabbis go further. Keeping kosher means different things to different sects within Orthodox and Conservative Judaism. Within all these sects there is a prohibition against eating dairy and meat together. The rabbinic view is that one should not eat meat and dairy together, thereby avoiding the appearance or possibility of eating the meat of the kid and the milk of the mother together.<sup>23</sup>

This came about by a perverse interpretation of Exodus 23:19 (the same verse being repeated in Exodus 34:26 and Deuteronomy 14:21). The proper understanding of these passages deal with the ancient Egyptian (idoltrous) rite of fertility.<sup>24</sup> The liquid (milk), was sprinkled over the fields by the pagans, after the fall harvest, for a bountiful harvest for next year. Exodus 23:19 reads:

‘The first of the first fruits of Your Land you must bring into the House of Yahveh your God. You must not seethe a kid in his mother’s milk.’

From this last sentence the Rabbis have constructed a veritable Mt. Everest of rabbinical regulations

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<sup>19</sup> Ibid.

<sup>20</sup> The Hamsa Hand.

<sup>21</sup> Superstitions and Old Beliefs.

<sup>22</sup> The section on the *hamsa* was taken from Wikipedia at <http://en.wikipedia.org/wiki/Hamsa>.

<sup>23</sup> Of course, the possibility exists that you can eat them at different times. Carrying this to all meat and dairy possibilities, chickens which do not give milk, still can not be eaten together with dairy products.

<sup>24</sup> The Rabbis have misunderstood this verse in Scripture for it has nothing to do with the separation of meat and dairy, but with the following of pagan practices of fertility rites. Rev. James M. Freeman, *Manners and Customs of the Bible* (Plainfield, New Jersey: Logos International, 1972; originally written about 1874), p. 73, #133, states correctly that this ‘injunction is put in connection with sacrifices and festivals,’ the seething of a kid in his mother’s milk...was an ‘idoltrous practice’ done ‘for the purpose of making trees and fields more fruitful the following year.’ This is seen ‘on the authority of an ancient Karaite comment on the Pentateuch...the trees, fields, gardens and orchards’ would be sprinkled with that milk. For a greater understanding of this issue see *Kosher—Biblical vs. Jewish* at <http://seedofabraham.net/Kosher-Biblical-vs-Jewish.pdf>.

relating to the separation of meat and dairy, and also the separation of dishes, pots, pans, sinks for washing the dishes and even separate refrigerators for keeping dairy and meat products. One can not place meat on a dairy dish (or vice versa), or the dish (pot, pan, etc.), becomes contaminated.<sup>25</sup> Interesting to realize is that none of these meat or dairy products are sin in and of themselves (for the meat would only be clean according to Leviticus 11, and all dairy products are naturally clean), but to eat the two at the same meal is sin according to the Rabbis.

The first two passages of the kid in its mother milk comes right on the heels of the Feast of Tabernacles (Exodus 23:16 & 34:22). The Feast of Tabernacles is the end time or autumn harvest feast of God. It comes in October. And in the third passage where the kid is mentioned, immediately after that is the Feast of Tabernacles (Deut 14:22ff). The Lord is declaring to His people Israel that after the harvest season was over, when the pagan peoples around them would practice idolatry and witchcraft 'to insure a good harvest' for themselves for the next year, Israel was to trust Yahveh for the bountiful harvest for next year.

We can not find one Scripture where God commands that we abstain from eating dairy and meat together. Not one. The Rabbis have perverted the Scriptures when they declare that it is sin to eat meat and dairy together. A perversion that takes away from the Commandments of God by misinterpreting and falsifying them. The Rabbis have set up a false standard of sin. If a Jew eats cheese and meat together, they are sinning, according to the Rabbis. This rabbinical 'commandment' is confused with holiness. Many Jews think that they are good Jews, or holy, or worthy of Heaven because they keep this practice. And of course if you don't, then you are sinning! It is Man perverting the Word of God to his own destruction.

Biblically though, there is no problem with eating meat and dairy together. We see that the Lord and two angels did it, although the Rabbis try and get around this by saying that they waited 18 minutes after they had the dairy, to eat the meat. (Eighteen minutes being only one school of rabbinic thought on how long one must wait after eating dairy, to eat meat. To eat dairy, after one has eaten meat, one must wait upwards of four to six hours. A great nutritional health practice for sure,<sup>26</sup> but hardly sin if one does not adhere to it.) The Scripture relates of Father Abraham, the Lord and His two angels in Genesis 18:8:

'And he took butter (cream), and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat.'

The Lord Himself and the two angels ate the dairy and the meat at the same time.

### *Tzit-zit*

This is a biblical Commandment (Numbers 15:37-41) that many Rabbis have nullified by their foolishness. They are to be worn to be seen and must have a cord of blue on each *tzit-zit* (tassel). Many Jewish people hide them in their trousers! The whole idea of the Commandment was that they would be seen and that they would have a cord of blue upon them. Today, most do not have the blue because the Rabbis 'are not sure' as to the exact shade of blue that is supposed to be worn. This is another perversion by the Rabbis that nullifies the commandment of Yahveh.

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<sup>25</sup> The exception to this rule is if the dish is glass. Glass being nonporous, the Rabbis allow for this as long as it has been thoroughly washed.

<sup>26</sup> Nutritional science has told us that the eating of dairy and meat products together retards digestion.

## ***HaShem vs. Yahveh***

Another perversion. Where does it say in the Tanach that we cannot use His Name? This ‘fence’ by the Rabbis was built so that no Jew would ‘take the Name of God in vain’ (Ex. 20:7, Dt. 5:11). This sounds good, but upon closer inspection of what the Hebrew word for ‘vain’ is, we see that it means evil, destruction, falsehood, worthlessness, or to lie.<sup>27</sup> This would imply that the person using the Name of Yahveh, was not really walking with Yahveh. But to command the people not to utter His Name (so as not ‘to take it lightly’), finds no basis in Yahveh’s Commandment. Another major area where the Rabbis strain at a gnat, and swallow a camel.

Now one profaned the Name of Yahveh, by doing something that was truly an abomination to Him. Like sacrificing their children to Molech, another name for Satan. Leviticus 20:1-3 states:

“Then Yahveh spoke to Moses, saying, You shall also say to the Sons of Israel: ‘Any man from the Sons of Israel or from the aliens sojourning in Israel who gives any of his offspring to Molech, shall surely be put to death. The people of the Land shall stone him with stones. I will also set My Face against that man and will cut him off from among his people because he has given some of his offspring to Molech so as to defile My Sanctuary and to profane My Holy Name.’”

It is a very serious sin to profane His Name. The Hebrew word here means ‘to express detestation of a thing’.<sup>28</sup> The root of the word signifying ‘to be pierced or wounded.’<sup>29</sup> This is the same word used of Yeshua being ‘pierced through for our rebellions in Isaiah 53:5.

One should not use His Name lightly, or swear using the Name of Jesus. These are wrong of course, but to deny the people of God from using His Name because someone evil would utter it from a false heart, is to nullify His giving His Name to us, for us to call upon Him. Even though when I pray to Yahveh, I always address Him as Abba (Papa).

## ***Anti-Messiah Spirit***

This is the worst of the idolatry. For it has blinded Jewish eyes and perverted many of their teachings, because they don’t really have the intimate knowledge of God that only Yeshua can bring. When one correctly understands the crucifixion, then all other Scripture has a Plumb line by which it is to be gauged. This is not so with traditional Jewish teaching.

This has imprisoned the people and can be seen in much of the Rabbis writings. For instance: Isaiah 53. For centuries this was seen as portraying the Messiah of Israel, but around 1100 CE, the interpretation was changed. Now it is read as pertaining to the people of Israel and not to the Messiah. Why? Because it is a stark picture of the Suffering Messiah (Yeshua) and the Rabbis want to stay very far from Him.

The biblical gymnastics that the Rabbis now have to do in order to interpret Isaiah 53 this way is nothing short of a gold medal from the Olympics, seeing how Mt. Olympus, the home of the Greek gods, would be very proud of it

Now I realize more than most, that in the Name of Jesus, more Jews have been murdered and tortured in the last 19 centuries, than all other names combined. And so Satan has done an incredible perverse work in painting the Name of Yeshua as his (Satan’s) own. We would not go anywhere or do any-

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<sup>27</sup> Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, MI, U.S.A: Zondervan Pub. House, 1979), p. 703.

<sup>28</sup> Ibid., p. 260.

<sup>29</sup> Ibid.

thing with a satanist. And so too most Jewish people. They do not want to have anything to do with anyone who bears His Name.

Having said that, I have come to see that too many Jews are closed and hardened against Yeshua. This is not good and I believe that there is a spirit, yes, many spirits among the Jewish people that blind them to His Reality. This is cause for much prayer on our part for their eyes to be opened. It does not take away from the fact that many teachings are polemics against Yeshua.

## *Mitzva*

Basic to Jewish thought is that the Jewish people are essentially good but they have to deal with an evil inclination. By the doing of mitzva (Commandments which include both God's and the Rabbis), they hope to have more good deeds than evil on the Day of Judgment and therefore earn their way to Heaven. Climbing the ladder of our soul to perfect our way into Heaven is very pagan. Much of the teachings are permeated with kabala (occultic mysticism). Without the shedding of blood there is no forgiveness of sin. But here is where they try and get around that. Another perversion. For what can one do without God's Way?

## *The Kipa*

Known in Yiddish as yarmulke or skull cap. It was worn in the ancient world by the priests of the sun god. The shape of it represents the sun. Even today, the Pope and the Cardinals wear them. This is an indication of their allegiance to the sun god. What are Jews wearing them for? Where is it commanded in the Torah? Again, this is blown up way out of proportion to Reality. The Rabbis say that it is a sin if one does not wear it and you can't wear the *tzit-zit* (tassels; Num. 15:37-41) unless you also wear the kipa.

A form of idolatry, representing another god. How blind my people are. Also, I believe the kipa is the physical representation of the circular tonsure. The mark of pagan priesthood. And it was worn by the Pope and his Cardinals as a sign of their affiliation with and succession to, the pagan priests. The tonsure is prohibited by Yahveh in Leviticus 21:5. That's how old it is.<sup>30</sup>

## *The Star of David*

A number of years ago, when the Lord was dealing with me about the 'Jewish' Star of David, my heart was bound up in the symbol, because of what it represents to our people, but the more I looked into the matter, the more I became convinced that I could not continue to use it on my stationary (letterhead and synagogue card) because it was not biblical and its design suggests the pagan world.

At best, it was a profane (common), ordinary symbol. At worst, it was taken from the pagans and introduced into Judaism by Kabbala.<sup>31</sup> I could not see how I, as a representative of Yeshua (Truth), could give legitimacy (sanctify), a non-biblical and anti-biblical symbol.

I discontinued using the Star of David<sup>32</sup> because I could not biblically justify it. One of the tenets that

<sup>30</sup> For more information on why the kipa is pagan see *The Kipa* at <http://seedofabraham.net/The-Kipa.pdf>.

<sup>31</sup> A Jewish 'Star of David' is seen on a gravestone of a Jewish man named David who practiced Kabbala in the Middle Ages. I think it was around 1200 CE. There is a 'Star of David' in an ancient synagogue in Israel dating back to the 3rd century AD and right next to it are the 12 signs of the Zodiac. Who made the Star of David? If it was the same person that made the Zodiac his faith was not in the God of Israel and the 'Star' would be very pagan.

<sup>32</sup> See *The Star of David* at <http://seedofabraham.net/The-Star-of-David.pdf> for why it should not be worn.

I live by is to be able to biblically state to anyone, ‘why I do the ceremonial, symbolic or religious things that I do.’ I keep Shabat because it is commanded (Ex. 20:8-11). I wear the *tzit-zit* because it is commanded (Num. 15:37-41), etc. I cannot defend the kipa that way nor the ‘Star of David.’

Many years ago I said to the Lord that I didn’t want to walk in darkness of any kind, thinking that it was Light. For no darkness, however enshrouded with ‘light’ brings Life. It may look good, but intrinsically, there is no real Light or Life within it.

I found the following information on a Jewish book marker. It had that the Star of David was, ‘In use for many centuries and in many cultures, the original hexagrams were a part of ritual magic and kabbalistic mysticism. It was only about two hundred years ago that the Star of David was appropriated as symbol of the Jewish people.’<sup>33</sup> It also states elsewhere that,

‘It was not originally a Jewish symbol, but was used by many ancient peoples. In the 13th century it was used as a cabalistic magic symbol. It’s first official use occurred in the early 17th century when the Jewish Community of Prague adopted the star of David as its official symbol.’<sup>34</sup>

## *Peyos – Side Curls*

*Peyos* as the European Jews call them. These are the side locks (hair), that hang down on many, from the shoulder, to as far as the elbow. Introduced only 250 years ago by the Hasidim, today, both they and many Orthodox Jews wear them. Mystically, they are seen as being a picture of the *tzit-zit*, on the head, but where does Yahveh ever command such a thing in Torah?

The practice is very effeminate, even to the curling of them with a woman’s iron or bobby pins. There is also another Jewish group that used to wear them, the Yemenite Jews. I think what we see here is the same spirit of perversion, in two different places.

Interestingly enough, Yahveh comes against this very thing in Ezekiel:

‘Also they shall not shave their heads, yet they shall not let their locks grow long; they shall trim the hair of their heads.’ (Ezekiel 44:20)

Here, the reference is to all the hair on the head. But it is very significant because if the hair is not to be long, the head would not be able to have peyot. The word for locks in Ezekiel 44:20 means, ‘the hair or locks as growing loose and free.’<sup>35</sup> And this is exactly what the Hasidic peyot are allowed to do. To grow as long as possible and to be loose, separate from the hair of the head itself. Today, many Hasidim shave all their head, except for the peyot, another violation of Yahveh’s express will.

There is a reference again in Ezekiel that might seem to lend credence to the Hasidic type peyot, but I think that it would best be understood as ‘the scruff of the neck’ or just naturally curly hair, that surrounds the entire head, rather than having such long ear or side locks. In this reference the word *tzit-zit* is used for ‘lock.’ Ezekiel 8:3 records what Yahveh did to the Prophet on this occasion:

‘He stretched out the form of a Hand and caught me by a lock of my head; and the Spirit lifted me up between Earth and Heaven and brought me in the visions of God to Jerusalem, to the entrance of the north gate’.

There is no other place where *tzit-zit* is used like this. In terms of being translated as hair. The verb

<sup>33</sup> Another 24 karat gold plated Pagemaker Bookmarks; designed and manufactured by Marbex, Inc. © 1994.

<sup>34</sup> Bernard Cayne, Chairman, Board of Directors, *Encyclopedia Americana International Edition* (Danbury, CT, U.S.A: Grolier Inc., © 1989), vol. 25, p. 609. For a greater explanation of the paganism of the Star of David see <http://seedofabraham.net/The-Star-of-David.pdf>.

<sup>35</sup> Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 633.

means to blossom, to flower or to be a shining thing, like a gold crown.<sup>36</sup> The noun of which is used for grass as it sprouts up, in Psalm 90:6.<sup>37</sup> In Jeremiah 48:9 it is used of the plumage or wing of a bird.<sup>38</sup> And in Isaiah 28:4, it is used of the part of a flower that fades, the petals.<sup>39</sup> From these, one cannot picture something like the modern day peyot of the Hasidim. But something that is uniform in nature.

Yeshua speaks indirectly against such a practice, when He tells the people that the Pharisees make their *tzit-zit* long, to be seen of men. This implies that most everyone else's, was short. And from what I can find, typical *tzit-zit* in His day was probably two to three inches in length. (Although I don't believe anyone wore peyot then.) I don't see any way to biblically justify *peyot* (the plural of *peyos*).

## *Tefillin*

From what I have come to see, Mosheh never wore them and neither did Yeshua. They were first worn in the days of Hillel, about 2,000 years ago but only by the sect of the Perushim (Pharisees). They wore them all day. And there seems to be no small dispute about only wearing the arm or the headgear, not necessarily both.

The reason for their institution comes from a literal rendering of the four places in Scripture where the Lord speaks of it. As I think you'll see, it was never meant to be taken literally. But Man, ever wanting to work his way to Heaven, came up with this. For it is much easier to do something for God, than to trust Him with your life.

Deut. 6:8: 'You shall bind them as a sign on your hand and they shall be as frontals on your forehead.'

Deut. 11:18: 'You shall therefore impress these words of Mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as frontals on your forehead.'

Ex. 13:1-16: 'Then Yahveh spoke to Moses saying, 'Sanctify to Me every firstborn, the first offspring of every womb among the Sons of Israel, both of man and beast; it belongs to Me.' Moses said to the people, 'Remember this day in which you went out from Egypt, from the House of Slavery. For by a powerful Hand, Yahveh brought you out from this place. And nothing leavened shall be eaten.'

'On this day in the month of Aviv, you are about to go forth. It shall be when Yahveh brings you to the Land of the Canaanite, the Hittite, the Amorite, the Hivite and the Jebusite, which He swore to your Fathers to give you, a Land flowing with milk and honey, that you shall observe this rite in this month.'

'For seven days you shall eat unleavened bread, and on the seventh day there shall be a Feast to Yahveh. Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders.'

'You shall tell your son on that day, saying, 'It is because of what Yahveh did for me when I came out of Egypt.' And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the Torah of Yahveh may be in your mouth; for with

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<sup>36</sup> Dr. Francis Brown, Dr. S.R. Driver, Dr. Charles A. Briggs, based on the lexicon of Professor Wilhelm Gesenius, Edward Robinson, translator and E. Rodiger, editor. *The New Brown, Driver, Briggs, Gesenius Hebrew and English Lexicon* (Lafayette, IN, U.S.A: Associated Publishers and Authors, Inc., 1978), p. 847.

<sup>37</sup> Ibid.

<sup>38</sup> Davidson, *The Analytical Hebrew and Chaldee Lexicon*, p. 642.

<sup>39</sup> Ibid.

a powerful Hand, Yahveh brought you out of Egypt. Therefore, you shall keep this ordinance at its appointed time from year to year.'

'Now when Yahveh brings you to the Land of the Canaanite, as He swore to you and to your Fathers, and gives it to you, you shall devote to Yahveh the first offspring of every womb, and the first offspring of every beast that you own; the males belong to Yahveh. But every first offspring of a donkey you shall redeem with a lamb, but if you do not redeem it, then you shall break its neck; and every firstborn of man among your sons you shall redeem.'

'And it shall be when your son asks you in time to come, saying, 'What is this?' then you shall say to him, 'With a powerful Hand, Yahveh brought us out of Egypt, from the House of Slavery. It came about, when Pharaoh was stubborn about letting us go, that Yahveh killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to Yahveh the males, the first offspring of every womb, but every firstborn of my sons I redeem.' So it shall serve as a sign on your hand and as tefillin on your forehead, for with a powerful Hand Yahveh brought us out of Egypt.'

The Hebrew for 'frontlets' or 'frontals' is literally, 'between your eyes.' Twice the context declares that the keeping of the Feast of Matza, and redemption of the firstborn son, is to serve as a sign to be bound upon the hand and between the eyes. It's very clear that these refer to the keeping of the rituals, not the actual, literal binding of anything to the hand or between the eyes.

Another point that leads me to believe that Deut. 6:8 and 11:18 refer to the knowledge and doing of the Torah (in or upon your head; i.e. knowledge) and upon your hand (the doing of the Torah) is that unlike *tzit-tzit* (Numbers 15:37-41), Yahveh never says 'to make tefillin,' but that the Commandments shall be upon your hand and between your eyes as a sign.

It also states, 'between the eyes,' not upon the forehead, as it is worn today. Between the eyes is a mark of ownership of a slave, as is upon the hand. The counterfeit of which is satanic. In Revelation 13:16-17 we read:

'And he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead, and he provides that no one will be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name.'

In Revelation 14:9 it states: 'Then another angel, a third one, followed them, saying with a loud voice, 'If anyone worships the beast and his image, and receives a mark on his forehead or on his hand,' and in Revelation 20:4 the Apostle writes:

'Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Yeshua and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with the Messiah for a thousand years.'

I am not saying that tefillin are the mark of the beast. Just a literal perversion of His Word. Is it commanded by Yahveh? The Rabbis would say it is sin not to do it.

So one might be saying that they knew what was going on, and Mosheh didn't. They knew that God had really intended for the Commandment to be taken literally, even though Mosheh didn't, and no one in Israel, not King David or Isaiah knew the Commandment should be taken literally. Isn't that silly? If God had intended for the Commandment to be taken literally, then all Israel would have been wearing tefillin 1400 years before the Perushim came up with the idea. But this is not the case. Only the Perushim knew what God really meant? This is nonsense.

As we walk in His Commandments, they are between our eyes and upon our hand. This is the mark of His ownership upon us, that we do His Commandments. This lends itself to being the knowledge and doing of the Commandments, because those who know and do Torah are continually displaying them and causing Yahveh 'to be seen.'

Another point is that it does not say to wear them for prayer times (Shaharit). As a matter of fact, we have two problems now. The Rabbis originally were against wearing them for only prayers times (all the prayer times are: mariv, shaharit and minha [evening, morning and afternoon]), as they wore them all day long. Yet today, they are only worn for Shaharit. I know, tradition. Well, I never have bought that tradition, overrides the Word of God, as rabbinic Judaism has.<sup>40</sup>

The Pharisees did it...but it seems like Yeshua never did. No mention of His Students, coming upon Him and Him putting it on or taking it off, etc. is mentioned in Scripture. And when the soldiers gamble for His clothes (John 19:23), tefillin is not listed as one of the things they took. Only on Shabat did He go to synagogue, not everyday as the Pharisees did.

On Shabat there is no wearing of tefillin. This would seem to exclude Him from their sect also, as is now becoming popular to say, that Yeshua was a Pharisee, because many of His Teachings parallel Pharisaic teaching. Unfortunately, this understanding would also confuse the police with the Mafia, because both have guns.

Edersheim believes that Yeshua didn't wear tefillin. He writes:

'Although Christ only denounced the' broad tefillin, 'not the' tefillin 'themselves, it is impossible to believe that Himself ever wore them, either on the forehead or the arm'.

'The admission that neither the officiating priests, not the representatives of the people wore them in the Temple (*Zebach*. 19a,b), seems to imply that this practice was not quite universal. For our part, we refuse to believe that Jesus, like the Pharisees, appeared wearing phylacteries every day and all day long, or at least a great part of the day. For such was the ancient custom, and not merely, as the modern practice, to wear them only at prayer.'<sup>41</sup>

Only the sect of the Pharisees wore tefillin in the days of Yeshua our Messiah. The common people

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<sup>40</sup> Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Peabody, MA U.S.A: Hendrickson Publishers, [no publishing date]), p. 625, footnote 1, section 4. Sanhedrin 11:3: 'It is more culpable to transgress the words of the Scribes than those of the Torah. He that says, 'There are no tefillin,' transgresses the word of the Torah, and is not to be regarded as a rebel (literally: is free); but he who says, 'There are five compartments' (instead of four), to add to the words of the Scribes, he is guilty.' And with such magic they bind the people in a slavery that is worse than Egyptian. For the people whom they have under their sway are spell-bound by their understanding of 'Scripture' and are commanded not to even listen to another. This is nothing less than fear, masquerading as authority.

<sup>41</sup> Ibid., pp. 624-625. Edersheim ends the paragraph with footnote #1: 'As the question is of considerable practical importance, the following, as bearing upon it, may be noticed. From Jer. *Ber*. 4c:

That at one time it was the practice to wear the phylacteries all day long, in order to pass as pious. This is denounced as a mark of hypocrisy.

That it was settled, that phylacteries should be worn during a considerable part of the day, but not the whole day. [In *Ber*. 23a to 24a we have rules and discussions about depositing them under certain circumstances, and where to place them at night.]

That it was deemed objectionable to wear them only during prayer.

That celebrated Rabbis did not deem it necessary always to wear the phylacteries both on the head and on the arm. This seems to prove that their obligation could not have been regarded as absolutely binding. Thus, R. Jochanan wore those for the head only in winter, but not in summer, because then he did not wear a headgear. As another illustration, that the wearing of phylacteries was not deemed absolutely requisite, the following passage may be quoted...' and he goes on to print my first footnote above, 'It is more culpable to transgress...'

didn't, and neither did His students. In regards to the wearing of the tefillin on either the arm or the head (and not both), Edersheim writes:

‘It is remarkable that Aristeas seems to speak only of the phylacteries on the arm, while Philo of those for the head, while the LXX’ (Septuagint), ‘takes the command entirely in a metaphorical sense.’<sup>42</sup>

Edersheim goes on to say that a ‘most superstitious reverence was attached to them, and in later times they were even used as amulets.’<sup>43</sup>

I don't think Yeshua would have worn tefillin. For nowhere does any Pharisee call Him a Pharisee when he condemns them. And it would have been very obvious that He would have been a Pharisee, if He was wearing tefillin. For only they wore them.

So Mosheh, King David, Daniel, Jeremiah, etc. etc. etc. never even heard of them, let alone wore them. It is strictly a Pharisaic invention.

It is of special note that the Rabbis who translated the Hebrew Masoretic text (the Tanach, Hebrew Bible, or ‘Old Testament’), into the Greek language (the Septuagint Bible), saw tefillin in a metaphorical sense and not a literal sense. The translation took place 250 years before Yeshua was born and so is very insightful as to how the Jewish people understood tefillin in 250 B.C.E. I think that the Lord spoke it as a way of saying that you must always have, ‘My Word upon your heart.’<sup>44</sup>

## *Dead Rabbis*

The veneration of the dead Rabbis is occultic. Prayers both being offered up at their graves, and offered up to them (the dead rabbi), to intercede for the person with God. Praying to the dead is very pagan and idolatrous. Unclean spirits abounding.

These are some things that I have come to see in Judaism that are not kosher. Just wanted to share them with you so that you too could be a little more aware. Not everything Jewish is of Yahveh. Judaism, like Christianity, has become a perverse religion of Man (Satan). There are many falsehoods in both that masquerade as Truth.

I'm not coming against Jesus, but the anti-semitic and anti-Torah spirit in Christianity, as well as the pagan practices of Sunday, Christmas, Easter, the eating of ham, etc. Have you ever read the classic, *The Two Babylons* by Alexander Hislop? It reveals how the Catholic Church clothed itself with ancient Babylon. Doctrine for doctrine, feast day for feast day, god for god (and by extension, her daughters, the Protestant churches). Truly an incredible book on The New Age movement, 40 centuries ago. The Bible says, ‘Babylon the Great, the mother of harlots and of the abominations of the Earth’ (Rev. 17:5). Yeshua says in Rev. 18:4-5, ‘Come out of her, My people, so that you will not participate in her sins and receive of her plagues. For her sins have piled up as high as Heaven, and God has remembered her iniquities.’

## *Some Other Things*

Jewish superstitions and inventions that nullify the Commandments and add fear to one's life.

If a woman does not light the Shabat candles, the woman will die in childbirth.<sup>45</sup> A curse, for a tradi-

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<sup>42</sup> Ibid., p. 76, note 5.

<sup>43</sup> Ibid., p. 408.

<sup>44</sup> See *Tefillin: To Wear or Not to Wear* at <http://seedofabraham.net/Tefillin-To-Wear-or-Not-to-Wear.pdf> for an in-depth article on why we shouldn't wear them.

<sup>45</sup> Rabbi Nosson Scherman and Rabbi Meir Zlotowitz, General Editors, *The Complete Artscroll Sidur* (Brook-

tion. For nowhere does Yahveh command the lighting of Shabat candles.

Pesach (Passover): leaven out before Pesach. Jewish tradition. Exodus 12:15 states it must be taken out the first day of Matzot (when the Pesach ceremony is finished). This makes sense because how could the leaven (sin), be taken out of our life (house), before Yeshua the Lamb dies for us (His crucifixion and the Body and the Blood we eat at the ceremony).

The *hai* or the two Hebrew letters that spell the word for 'life.' Its numerical value is 18, 'made up from the eight and tenth letters of the alphabet, it adds up to eighteen, a number imbued with magical property through the ages.'<sup>46</sup>

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lyn, New York, U.S.A: Mesorah Publications, Ltd.), p. 327, section 6. It is a reprint from Mishna Shabat, chapter 2.

<sup>46</sup> Another 24 karat gold plated Pagemarker Bookmarks; designed and manufactured by Marbex, Inc. © 1994.

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