

TZEET-ZEET
TASSELS/FRINGES ARE THEY ABOLISHED

"Me? Wear What?" by Frank Brown

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How To Make Tassels

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"ME? WEAR WHAT?"

By Frank Brown
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Yahshua, in Matthew 5:17-19, declared that He did not come to "do away with" the Law or the writings of the prophets. He said, (Matt 5:17-19 KJV) "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. (18) For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled {19} Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. "

So, why does almost everyone assume that He did, in fact, "do away with" the Law? Most Christians teach that the Law, which they commonly refer to as the Ten Commandments, are, indeed, abolished now. But when they are pinned down, it comes out that the only one they think is abolished is number Four--about His Seventh Day Sabbath. They say something like, "Well, they were all nailed to the cross, but later nine were brought back." Even some would-be "True Believers" are deceived into thinking that much of the Law, or more correctly, the Torah or "Teachings" has been replaced with something else, or abolished altogether.

Another that they ignore, thinking they understand, is the Third, concerning His Name. Although His NAME, singular, appears in the original Hebrew texts a total of approximately 6,823 times in the Old Testament alone, most people say that He has many names, and names are not important. Maybe not to them, but to Yahweh a name is very important. In fact, it is a life-or-death matter to Him. It's odd, considering the great gulf between modern Judaism and Christianity, that they agree the Name, Yahweh, should not be used, but for completely opposite reasons--the Jews saying it is too holy to be vocalized, while the Christians say it doesn't matter what we call Him, because He knows our hearts. Wow, does He ever!

The truth is that none were ever abolished, made of none effect, "done away with," or destroyed--not even for one second. Some are now on hold until He returns and re-establishes His Kingdom here on earth. There are the ones concerning Temple rituals, priestly duties, animal sacrifices, etc. That is why He allowed the heathen to destroy the Temple, occupy the Holy Land, and disperse His chosen people. These things made it impossible to fulfill those parts of the Law.

However, that is not the main thrust of the Law. Notice His words, "Till heaven and earth pass, till all be fulfilled " A YOD () is the smallest letter in the Hebrew alphabet, and a "tittle" is the smallest mark of punctuation. Therefore, He was stating absolutely that the Law would remain. Some think the statement, "till all be fulfilled" is a key. His death, they say, fulfilled ALL. But that was just the beginning of His spiritual ministry, and will not be completed until that time when Yahweh descends from the heavens with the New Jerusalem, and Yahshua relinquishes His power back to Yahweh (I Cor. 15:28). Even then, His eternal Kingdom will continue to be governed by His Law (torah), since "heaven and earth" will not pass, or cease to exist.

So let's examine "the Law" with these things in mind. The word translated "law" in the Old Testament, when referring to Yahweh's Law, is "Torah" in Hebrew, and means, Law, Instruction, Teaching, etc. This occurs about 132 times. Many references are to priestly temple

duties, animal sacrifices, etc., that are now suspended. Nevertheless, there are many commands that are still in force today, such as the Ten Commandments, the clean meats laws, the annual Festivals, physical circumcision, plus many others, and our subject in this article, the wearing of tassels, or fringes, called in the Hebrew tsiytsith.

*(Numbers 15:38-40 KJV) "Speak unto the children of Israel, and bid them that they make them fringes in the borders of **their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: (39) And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of YAHWEH, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: (40) that ye may remember, and do all my commandments, and be holy unto your Elohim. "***

Again, in Deuteronomy we find a similar Scripture, mixed in with several other teachings:

(Deut. 22:12 NRSV) "You shall make tassels on the four corners of the cloak with which you cover yourse . " The reason is not given here, as it is in Numbers 15:39, but it does serve as a "second witness." The reason for wearing them, "that ye may look upon it, and remember all the commandments of Yahweh, and do them," seems unnecessary in light of True Believers' now having the Holy Spirit to keep us mindful of the commandments, what sin is, etc. That was my reason (or excuse) for not wearing them, until this past March, when I did a study on this and circumcision. My conclusion was and is that I had been wrong on both counts, so I made some corrections.

I have been accused of "Legalism," as if being legal is a bad thing, and of thinking that Law-keeping will "save" me. But that is ridiculous. If law keeping would save a person, then Yahshua lived and died in vain. That is the error of the Christians. They believe that obedience is not necessary, as long as we have faith in the Messiah.

While it is true that we must have faith in Him and His sacrifice as being sufficient to pay for or atone for our past sins, this does not give us license to go on sinning. Remember that sin, as defined in the New Testament Book of 1 John 3:4, is "...transgression of (breaking) the Law." He died so that the repentant who accept His sacrifice, and begin to obey the Torah don't have to die eternally.

In the Torah, we are told to do certain things. However, not everything applies to everyone. For example, if you are not a farmer, then mixing of seed in your field would not apply to you. Neither would the prohibition against plowing with an ox and an ass together. If you do not have a house with a flat roof where people gather, similar to a deck or a porch, then the command to build a banister around it would not apply to you.

But without a clear-cut command from Yahweh negating His spoken words in the Books of the Law or changing them in some way (Genesis through Deuteronomy), then we are skating on thin ice to declare them "done away."

There are very likely other scriptures setting forth Laws that we have been neglecting, but should be obeying. Therefore, we need to keep studying the Word to see what we may be misunderstanding. Many we take for granted, such as the "Clean Meats Laws" of Leviticus II and Deuteronomy 14; the annual High Sabbaths; and all ten of the so-called Decalogue, or Ten Commandments. It is ridiculous to assert that only nine are now in effect and somehow the Sabbath got changed to the day of the sun. But that is another subject for another day.

Again, what is the purpose of wearing tassels? It is, as Numbers 15:39 tells us, to remind us of all the commandments of Yahweh, **and to do them**, not going about seeking our own way

and forgetting His instructions for us. My former rationale was that, hey, we have His Holy Spirit now to remind us, so we don't need an external physical reminder. But **nowhere** in Scripture is there even a hint that this "instruction" has been changed or done away. Yahshua Himself wore them, and He is our example.

(Matt. 9:20 NRSV) "Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the **fringe** of his cloak."

(Matt. 14:36 NRSV) "and begged him that they might touch even the fringe of his cloak; and all who touched it were healed." (KJV says "hem on his garment" in both these Scriptures, but they are referring to His tassels, Hebrew from Strong's Concordance: 6734 tsiytsith, tsee-tseeth'; fem. Of H6731; a floral or wing-like projection, i.e. a fore-lock of hair, a tassel:--fringe, lock.)

The only requirement seems to have been that it have a ribbon of blue, and be attached to the "four corners" of an outer garment. There does not seem to be any word written that the Apostles wore them, but in light of their writings declaring that we should follow Yahshua, and that He was/is our example, the conclusion is obvious; they did, and we should.

Also, there is no word in Scripture on whether this applies to women, or to men only. However, due to the fact that women are subjected to the same fleshly pulls that men are, if a woman wants to wear them, I see nothing against it. I have lately observed at least two women wearing them, and know of some others who do, too. I have been asked this question a few times lately, and I know that some do.

However, in either case, we should remember that they are worn to remind us, the wearers, of the Ten Commandments--and not to impress those around us with our "righteousness." Yahshua addressed this problem in Matthew 23:5, where He accused the scribes and Pharisees of making broad their phylacteries (little Scripture boxes), and enlarging the borders of their garments. This word "borders" is the Greek Kraspedon, and means a fringe or tassel. We should guard against this kind of outward show. I have seen some that almost dragged the ground on a few men.

TZEET-ZEET

By Jerry W. Brown

Num. 15:37 And YAHWEH spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe (Tzeet-zeet) of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and *remember all the commandments Of YAHWEH*, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye *may remember, and do all my commandments, and be kodesh unto your Elohim.*

Num. 15:38 And YAHWEH spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes (#H6734) in the borders of their garments throughout their generations, and that they put upon the fringe. 6734 Tzeet-zeet (Tzitzit Hebrew)... or wing like projection, that is, a tassel; fringe. (from Strongs HGD)) These next references talk about Gentiles "taking hold" of the Hebrew's tassels (Tzitzits) on the borders of their garments.

Zech.8:22-23 Yea, many people and strong nations shall come to seek YAHWEH of

hosts in Jerusalem, and to pray before YAHWEH. Thus saith Yahweh of hosts; In those days it *shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt (#H3671) of him that is a Jew, saying, We will go with you: for we have heard that *Elohim is with you*.

Ten Gentiles for every Jew ... Might that be like a tittle of mankind that comes to Yahweh?

Mal. 4:2-6 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; (#H3671) l. Kaw-nawf (Hebrew) and edge or extremity; specifically (of a border) a wing. (of a garment) a flap, border, corner, feather, overspreading, skirt wing (From Strongs HGD).

Matthew 14:36 And besought him that they might only touch the hem (#G2899) of his garment: and as many as touched were made perfectly whole.

Matthew 9:19-20 And Yahshua arose... And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem (#G2899) of his garment: G2899 (Greek) kras'-ped-on, a margin, that is, (specifically) a fringe or tassel-border, hem (From Strongs HGD).

This shows that the part of Yahshua's garment that people wanted to touch for healing was his Hebrew Tzitzits at the corners of his robe, that which Yahweh had told the Israelites to put there as a reminder of his commandments. Matthew 23:37 O Jerusalem, Jerusalem ... how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Yahshua gathers us under his robe (wings) like a mother would gather her young child under her skirt, a place of protection and safety. Comments in italics by: Jerry W. Brown 10/13/2002

WHY DO WE WEAR THE TZITZIT?

by Stan English

The Congregation of YHWH

Shalom! May YHWH be praised!

I will be using the King James plus the Strong's number version in much of this study to aid the reader in identifying certain Hebrew and Greek words, as well as their definitions. I have taken the liberty of restoring the correct Names and titles, (YHWH, Yahushua, Elohim, etc.) to the KJV texts, as well as underlined and emboldened for emphasis. Otherwise the texts should read exactly as they appear in the KJV. Where the KJV is not used I will be using the ISRV "The Scriptures".

In this study we will examine what the Scripture has to say concerning the wearing of tzitziyot (plural of tzitzit). Is it commanded, what is their purpose, how does one make them, and more? I hope that you find this study helpful. Another aspect of this study is to examine and debunk some of the objections to wearing tzitziyot that people often times offer. Our main source of evidence should be and will be the Scripture. However as we shall see, humanism and not Scripture is usually the road taken by objectors to substantiate their position on this matter. They are usually backed up with fallacious arguments designed to persuade or appease rather than getting to the truth. As we explore some of these objections, I will attempt to expose the flaws in

their logic by appealing to your ability to discern. "Prove all things, hold fast to that which is good." Often times the way in which I do this might seem a little sarcastic, but I hope that it doesn't come across as caustic or mean spirited. That is not my intention at all, (much of it is done "tongue in cheek"). By applying their logic to a couple of other reasonable situations we can see if that logic is sound or does it demonstrate absurdity. I stress, reasonable situations; you see, we can twist anything and risk becoming absurd ourselves. We want to be fair here. The idea here is to give the reader a little "food for thought" to consider, should you have to answer these objections yourself. The study is actually written in Yahushua's love, for my brothers and sisters out there who are diligently and desirously searching for the knowledge of YHWH's perfect will for them in their lives, and the power to carry it out! HalleluYah! My intention is to inform the reader and hopefully, this will help clear up the tzitzit matter for you. With that being said, off to the study!

Why do we wear the tzitzit?

Num. 15:37-41 And YHWH 3068 spoke 559 unto 413 Moses 4872 saying, 559 [381 Speak 1696 unto 413 the children 1121 of Israel, 3478 and bid 559, 413 them that they make 6213 them fringes 6734 in 5921 the borders 3671 of their garments 899 throughout their generations, 1755 and that they put 5414 upon 5921 the fringe 6734 of the borders 3671 a ribbon 6616 of blue: 8504 [39] And it shall be 1961 unto you for a fringe, 6734 that ye may look upon 7200 it, and remember 2412, 853 all 3605 the commandments 4687 of YHWH, 3068 and do 6213 them; and that ye seek 8446 not 3 808 after 310 your own heart 3 824 and your own eyes, 5869 after 310 which 834 ye 859 use to go a whoring: 2181 [401 That 4616 ye may remember, 2142 and do 6213, 853 all 3605 my commandments, 4687 and be 1961 holy 6918 unto your Elohim. 430 [41] 1589 am YHWH 3068 your Elohim, 430 which 834 brought you out 3318, 853 of the land 4480, 776 of Egypt, 4714 to be 1961 your Elohim: 430 1589 am YHWH 3068 your Elohim. 430

So we see here in verse 38 that YHWH told Moses to tell the children of Yisra'el to make fringes 6734 in the borders 3671 of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue.

But why?

Reading on we see,

Num. 15:39-40 And it shall be to you for a fringe, that you may look upon it and remember all the commands of YHWH, and do them; and so that you do not seek after your own heart and your own eyes, after which you prostitute yourself. (401 that **you may remember and do all My commands**, and be set apart to your Elohim.

Here are some important words of point to consider in these verses, "look upon, remember, all, of YHWH, do the, do not seek own heart, own eyes, prostitute self, be set apart to your Elohim", and two times in these two verses, "**remember all the commands of YHWH/My commands**".

But why do I need a reminder?

He just told you! "so that you do not seek after you own heart and your own eyes, after which you prostitute yourself"

Is this fringe or tassel anywhere else in Scripture?

Deut. 22:12 Thou shalt make 6213 thee fringes 1434 upon 5921 the four 702 quarters 3671 of thy vesture, 3682 wherewith 834 thou coverest 3680 thyself.

Zech. 8:23 Thus 3541 saith 559 YHWH 3068 of hosts; 6635 In those 1992 days 3117 it shall come to pass, that 834 ten 6235 men 376 shall take hold 2388 out of all 4480,

3605 languages 3956 of the nations, 1471 even shall take hold 2388 of the skirt 3671 of him 376 that is a Jew, 3064 saying, 559 We will go 1980 with 5973 you for 3588 we have heard 8085 that Elohim 430 is with 5973 you.

What are these fringes #6734?

According to Strong's, tsee-tseeth'

Feminine of H6731; a floral or *wing* like projection, that is, a *fore* lock of hair, a tassel: -fringe, lock.

According to Brown-Driver-Briggs'

tsi^ytsith

BDB Definition:

1) fringe, tassel, lock

Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: FROM H6731

What is this border #3671?

According to Strong's,

kaw-nawf

From H3670; and *edge* or *extremity*; specifically (of a bird or army) a wing, (of a garment or bed clothing) a flap, (of the earth) a *quarter*, (of a building) a *pinnacle*: -+ bird, border, corner, end, feather [-ed], X flying, + (one an-) other, overspreading, X quarters, skirt, X sort, uttermost part, wing ([-ed]).

According to Brown-Driver-Briggs

ka^na^ph

BDB Definition:

1) wing, extremity, edge, winged, border, corner, shirt

1 a) wing

1 b) extremity

1 b1) skirt, corner (of garment) Part of Speech: noun feminine

A Related Word by BDB/Strong's Number: from H3670

Are Women supposed to wear them?

Well, to tell you the truth most translations render it similar to the way that the King James does here, Num. 15:38 Speak unto the "children of Israel", and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue:

Some translations say, "**people of Israel**" or "**the Israelites**" but not the "**sons of Israel**". Then, there are some translations that do render it "**sons of Israel**" but not most. The Hebrew word in question here is Strong's number H1121 (pronounced "bane" and usually spelled "ben"). It has a long list of definitions of which "son" and "children" are only two. You can study it out for yourself, but one has to ask, were the Ten Commandments only for the men or all of the children of Israel? Was Passover only for the men or was it for all of the children of Israel? Were the Prophets only for the sons or were they for all of the children of Israel? Are the men the only ones who need a reminder to keep all that YHWH has commanded? I don't think so. The women need it just as much as the men. The Torah applies to the women just as much as it does to the men. I can find no real evidence that this is a "man thing". This is a, "YHWH thing" and I believe that the women are expected to wear them just as much as the men.

If someone has evidence to the contrary we would love to see it. We are about truth, not our own opinions.

What about in the "New Testament"?

Matt. 9:20-22 And, 2532 behold, 2400 a woman, 1135 which was diseased with an issue of blood 131 twelve 1427 years, 2094 came 4334 behind 3693 him, and touched 680 the 3588 hem 2899 of his 846 garment: [2112440 For 1063 she said 3004 within 1722 herself, 1438 If 1437 I may but 3550 touch 680 his 846 garment, 2440 I shall be whole. 4982 [22] But 1161 Yahushua 2424 turned him about 1994 and 2532 when he saw 1492 her, 846 he said, 2036 Daughter, 2364 be of good comfort, 2293 thy 4675 faith 4102 hath made thee whole. 4982, 4571 And 2532 the 3588 woman 1135 was made whole 4982 from 575 that 1565 hour. 5610

Luke 8:43-48 And 2532 a woman 1135 having 5607 an 1722 issue 4511 of blood 129 twelve 1427 years, 2094 which 3748 had spent 4321 all 3650 her living 979 upon 1519 physicians, 2395 neither 3756 could 2480 be healed 2323 of 5259 any, 3762 [44] Came 4334 behind 3693 him, and touched 680 the 3588 border 2899 of his 846 garment: 2440 and 2532 immediately 3916 her 846 issue 4511 of blood 129 staunch. 2476 [45] And 2532 Yahushua 2424 said, 2036 Who 5101 touched 680 me? 3450 When 1161 all 3956 denied, 720 Peter 4074 and 2532 they 3588 that were with 3326 him 846 said, 2036 Master, 1988 the 3588 multitude 3793 throug 4912 thee 4571 and 2532 press 598 thee, and 2532 sayest 3004 thou, Who 5105 touched 680 me? 3450 [46] And 1161 Yahushua 2424 said, 2036 Somebody 5 100 hath touched 680 me: 3450 for 1063 11473 perceive 1097 that virtue 1411 is gone 1831 out of 575 me. 1700 [47] And 1161 when the 3588 woman 1135 saw 1492 that 3754 she was not 3756 and, 2990 she came 2064 trembling, 5141 and 2532 falling down before 4363 him, 846 she declared 518 unto him 836 before 1799 all 3956 the 3588 people 2992 for 1223 what 3739 cause 156 she had touched 680 him, 846 and 2532 how 5613 she was healed 2390 immediately. 3916 [48] And 1161 he 3588 said 2036 unto her, 846 Daughter, 2364 be of good comfort: 2293 they 4675 faith 4102 hath made thee whole; 4982, 4571 go 4198 in 1519 peace. 1515

"Your faith had made you whole"...Faith in what? Well, did she not touch that thing which was Yahushua's own personal reminder of YHWH's standard of righteousness, His commands? She wanted to touch Yahushua's reminder. His life and obedience to YHWH's laws demonstrated His own righteousness!

Matt. 14:34-36 And 2532 when they were gone over, 1276 they came 2064 into 1519 the 3588 land 1093 of Gennesaret. 1082 [35] And 2532 when the 3588 men 435 of that 1565 place 5117 had knowledge 1921 of him, 846 they sent out 649 into 1519 all 3650 that 1565 country round about, 4066 and 2532 brought 4374 unto him 846 all 3956 that were diseased; 2192, 2560 (361 And 2532 besought 3870 him 846 that 2443 they might only 3440 touch 680 the 3588 hem 2899 of his 846 garment: 2440 and 2532 as many as 3745 touched 680 were made perfectly whole. 1295, 8

What is this hem/border #G2899?

Accordina to Strong's
 kraspedon *kras' ped-on*

Of uncertain derivation; a *margin*, that is, (specifically) a *fringe* or tassel:--border, hem. **According to Thayer,**

Thayer Definition:

- 1) the extremity or prominent part of a thing, edge, skirt, margin
 - 1a) the fringe of a garment

1b) in the NT a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool 1 c) a tassel, tuft: the Jews had such appendages attached to their mantles to remind them of the law

Part of Speech: noun neuter

Well, He was Jewish...he had to wear them right?...Isn't that part of the "Jewish law"?

Well actually, there is only one law, The Law of YHWH!

Exo. 12:49 "There is one Torah for the native-born and for the stranger who sojourns among you."

Lev. 18:26 `But you, you shall guard My laws and My right-rulings, and not do any of these abominations, the native nor stranger who sojourns among you,

Lev. 24:22 `You are to have one right-ruling. for the stranger and for the native, for I am YHWH your Elohim.' Num. 15:29 `For him who does whatever by mistake there is one Torah, both for him who is native among the children of Yisra'el and for the stranger who sojourns in their midst. `But the being who does whatever defiantly, whether he is native or a stranger, he reviles YHWH, and that being shall be cut off from among his people.

Ezek. 47:22 "And it shall be that you divide it by lot as an inheritance for yourselves, and for the strangers who sojourn in your midst and who bear children among you. And they shall be to you as native-born among the children of Yisra'el--with you they have an inheritance in the midst of the tribes of Yisra'el.

Romans 2:5-13 But according to your hardness and your unrepentant heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Elohim, [6] who "shall render to each one according to his works": [7] everlasting life to those who by persistence in good work seek for esteem, and respect, and incorruptibility; [8] but wrath and displeasure to those who are self-seeking and do not obey the truth, but obey unrighteousness; [9] affliction and distress on every human being working what is evil, of Yehudite first, also of the Greek; [11] but esteem, respect, and peace to everyone working what is good, to the Yehudite (Jew) first and also to the Greek. For there is no partiality with Elohim. [12] For as many as sinned without Torah shall also perish without Torah, and as many as sinned in the Torah shall be judged by the Torah. [13] For not the hearers of the Torah are righteous in the sight of Elohim, but the doers of the law shall be declared right.

Well, I have heard people say that the law was nailed to the tree.

Let us take a look, and ask our selves this question. When Yahushua said the following, was He mistake, was He lying, or did He say what He meant?

Mat. 5:17-19 "Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete. [18] "For truly, I say to you, till the heaven and the earth pass away, one, jot or one tittle shall by no means pass for the Torah till all be done. [19] "Whoever, then breaks one of the least of these commands, and teaches men so, shall be called least (Least means lowest in value, lowest of the low.

With the exception of "not at all", there is nothing less than least!)in the reign of the heavens; but whoever does and teaches them, he shall be great in the reign of the heavens. I think that He said what He meant!

Note that He did not say, "when they nail me to the tree", "when I be resurrected", "when I ascend to my Father", or "when I come back"; He said "**Till the heaven and the earth pass**

away, not one jot or one tittle shall in anyway pass from the Law until all is fulfilled."

Again we see where He says,

Luke 16:17 "And it is easier for the heaven and the earth to pass away than for one tittle of the Torah to fall".

What does the Scripture say about following Yahushua's example?

I John 2:3-6 And by this we know that we know Him, if we guard His commands.
 [4] The one who says, "I know Him," and does not guard His commands, is a liar and the truth is not in him. [5] But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him. [6] The one who says he stays in Him ought himself also to walk, even as He walked.

What is sin?

I John 3:4 Everyone who practices sin also practices lawlessness, for sin is lawlessness.

Did Yahushua ever sin?

I John 3:5 And you know that He was manifested to take away our sins, and in Him there is not sin.

WWJD?

We see this all the time these days on wristbands, bookmarks, tee shirts, car tags, etc. (of course we know it should be WWYD, What Would Yahushua Do?) Are we not to follow His example? If we want to know WWYD in order to follow His example then we need to ask WDYD, (What Did Yahushua Do?) and do likewise.

Did Yahushua wear the tzitzit?

Yep! He sure did.

Why?

Because it is a command from Elohim!

I know a minister that says, "You can put them on if you think that you need a reminder".

Let us get something clear here. YHWH does not say, "You can put them on if you think that you need a reminder", that is a man using humanism to substantiate his reluctance to obey. YHWH said to wear them because YHWH thinks that we need a reminder. Let's use that same line of logic on some other commands shall we? Would you say to someone, "you can observe the Sabbath if you think that you need a day of rest to set apart to YHWH"? How about this one; "You can love your neighbor as yourself if you think that you need to love them as yourself". Do you see where this line of thinking leads? Lawlessness. It is really a pretty arrogant excuse not to obey YHWH when you stop and think about it, isn't it? YHWH is big on reminders, even for Himself!

Genesis 9:13-17 "I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. [14] "And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, [15] and I shall remember My covenant which is between Me and you and every living creature of all flesh, and never again let the waters become

a flood to destroy all flesh. [16] "And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Elohim and every living creature of all flesh that is on the earth". [17] And Elohim said to Noah, "This is the sign of the covenant which I have established between Me and all flesh that is on the earth".

Lev. 26:41-42 and that I also have walked contrary to them and have brought them into the land of their enemies--if their uncircumcised heart is then humbled, and they accept the punishment of their crookedness, [42] then I shall remember My covenant with Ya'aqob, and also My covenant with Yitshaq, and also remember My covenant with Abraham, and remember the land.

I know people who say, they don't have to wear the tzitzit because Yahushua is their tzitzit!

How absurd! Ask them to show where the Scripture says anything at all about Yahushua being a tzitzit! I think that they will be hard pressed to show you the verse where it says that. Also ask them how is anyone supposed to look upon their tzitzit and remember all that YHWH has commanded if Yahushua is his tzitzit. This is just another flimsy excuse for being disobedient to YHWH's command based on humanistic reasoning. Let's apply it to a few other commands since we're picking and choosing, shall we? I have actually heard this next one as well. Yahushua is my Sabbath so I don't have to keep the seventh day Sabbath. I can keep Sunday now. Again, show me where it says in the Scripture that Yahushua is your Sabbath. But let's keep going okay? How about, Yahushua is my fidelity, so I don't have to be faithful to my spouse! Yahushua is my honest, so I can bear false witness if I want! Yahushua is my contentment, so I can covet everything that belongs to my neighbor, including his wife! Yahushua is my clean meats, so I can eat a pig, a dog, a buzzard, a rat! How silly! Using a line of reasoning like that a person could make Yahushua anything that they wanted and commit any and every sin that is an abomination to Elohim even murder! Remember, if it is not in the Scripture its unscriptural...duh! I am always amazed at the people who say, "I don't have to obey the law because I have a circumcised heart: yet they wander constantly after the ways of the uncircumcised! If your life does not display a circumcised lifestyle it's pretty unlikely that you truly have a circumcised heart. You can't have it both ways. If you have a circumcised heart you will desire to do the things of the circumcised, it's that simple! Yahushua is not a liar! When He says heaven and earth will pass away before one jot or tittle be struck from the law, that's what He means. When you hear people make statements like "Yahushua is my tzitzit" or "that's been done away with" it is usually people twisting the words of Paul (Sha'ul). But remember what Peter (Kepha) said about this.

2 Peter 3:14-17 So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless, [15] and reckon the patience of our Master as deliverance, as also our beloved brother Sha'ul (Paul) wrote to you according to the wisdom given to him, [16] as also in all his letters speaking in them concerning these matters in which some are heard to understand, **which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures.** [17] You, then, beloved ones, **being; forewarned,** watch, lest you also fall from your own steadfastness, being **led away with the delusion of the lawless.**

The command to wear the tzitzit is sort of a "catch 22". The fact that a person decides to take it off is evidence that he needs to put it on. You see, at the point in which he takes it off he has just stopped keeping all that YHWH has commanded and demonstrates the fact that he needs a reminder. What kind of reminder? Oh I don't know...um...et's see...what kind of reminder

should he use...hmm...maybe he could use something like a...like a...like a...hmm ...I got it! He could wear a tzitzit! Why? It's perfect! It's already YHWH approved!

I have heard some people say that they don't have to wear them because "I have the law written on my heart".

Ask yourself this; did Yahushua have the Law written on His heart? I would say yes He did! Did Yahushua wear the tzitzit as well? He sure did! Are we more righteous than Yahushua? See above paragraph about the command to wear the tzitzit is a catch 22.

Well isn't this a statute or a precept or a judgment and not actually a law?

The following three passages far from the MKJV because the ISRV uses the words, "laws" and "right-rulings" instead of the words, "statutes and judgments".

Lev. 26:14-18 But if you will not listen to Me, and will not do all these commandments, [15] and if you shall despise My statutes or if your soul hates My judgments, so that you will not do all My commandments, so that you break My covenant; [16] I will also do this to you: I will even appoint terror over you, consumption, and burning fever, consuming the eyes and causing sorrow of heart. And you shall sow your seed in vain, for you enemies shall eat it [17] And I will set My face against you, and you shall be slain before your enemies. They that hate you shall reign over you. And you shall flee when none pursues you. [18] And if you will not yet listen to Me for all this, then I will punish you seven times more for your sins.

Mal. 4:4 Remember the Law of Moses My servant, which I commanded to him in Horeb for all Israel, the **statutes and judgments**.

Ezek. 18:5-9 But a man that is just and does what is just and right, [6] and has not eaten on the mountains, nor has lifted up his eyes to the idols of the house of Israel, nor has defiled his neighbor's wife, nor has come near a menstruating woman, [7] and had not ill-treated any man, but has given the debtor's pledge back to him, has robbed none by violence, has given his bread to the hungry and has covered the naked with a garment; [8] he has not given out on usury, nor has taken any increase, he has withdrawn his hand from iniquity, has done judgment between man and man, [9] has walked in My **statutes**, and has kept My **judgments** to deal truly, he is righteous, he shall surely live, says Yah YHWH.

Though men will try, YHWH does not make a distinction; regardless of the category they are still commands.

But won't this make me look funny?

Are we asking the wrong question here? I mean, how many times in the Scripture can we find where YHWH has asked His people to fit in and try to be just like everybody else. The tzitzit is not a fashion statement. I take that back; it does make the statement that we are to remember to walk in a righteous fashion, so I guess it is a righteous fashion statement. I stand corrected! One cannot base their level of obedience on how they will be viewed by the world. Regardless of the issue, we need to stand with YHWH and Yahushua and not worry so much about what the world thinks.

Luke 12:9 "But he that has denied Me before men shall be denied before the messengers of Elohim.

James 4:4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Elohim? Whoever therefore intends to be a friend of the world makes himself an enemy of Elohim.

Doesn't it bring attention to myself?

It can if that's where your heart is; but what it should be bringing is attention to the commands of YHWH! Remember? That's what it is for. Remember? So it will be a reminder.

Remember? To keep all that YHWH has commanded. Remember? So that you do not seek after your own heart and your own eyes, after which you prostitute yourself. Remember? So just in case you should forget, put them on! Remember! YHWH says that we need a reminder. I believe YHWH knows best. He made us and He knows what makes us work best! HalleluYah!

Psa. 147:5 Great is our Master and mighty in power, There is no limit to His understanding.

I actually know and know of people who will use Matthew 6:1-2 as an excuse to either wear the tzitzit under their clothes, or not wear them at all for fear of drawing attention to themselves.

Mat.6:1-2 "Beware of doing your kind deeds before men, in order to be seen by them. Otherwise you have no reward from your Father in the heavens. [2] "Thus, when you do a kind deed, do not sound a trumpet before you as the hypocrites do, in the congregations and in the streets, to be praised by men. Truly, I say to you, they have their reward. The Scripture is taken very much out of context in order to support their pretext for disobedience. Take note: what Yahushua is warning against here is doing things to draw attention to yourself in order that others will esteem you. He is not talking about being obedient in secret. If you are going to use this Scripture to say that you have to hide (or not wear at all) YHWH's reminder the tzitzit, lest you risk someone seeing you, then neither can you congregate on Shabbat! Someone might see you doing a righteous act! You can't be seen carrying the Scriptures! Someone might see you doing a righteous act! You can't open the door for a person with their arms full of groceries or help someone broke down on the side of the road because someone might see you doing a righteous act! This is not what Yahushua was talking about. The particular Scripture was taken from the Sermon on the Mount and as a matter of fact just a few verses before in Matthew 5, Yahushua says.

Mat.5:14-16 "You are the light of the world. It is impossible for a city to be hidden on a mountain [15] "nor do they light a lamp and put it under a basket, but on a lamp stand, and it shines to all those in the house. [16] "Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.

What Yahushua is warning about here is the same attitude or state of the heart that he condemns later in Mat. 23:5 But they do all their works in order to be seen of men. They make their phylacteries broad and **enlarge the borders** (or tzitzit) of their garments. Yahushua does not condemn the wearing of the tzitzit (He wore them Himself!); He condemns making them LARGE in an attempt to get praise from other people under the pretense that a larger tzitzit translates into greater attention to the Torah by the wearer and thus means that he is more righteous than the next guy. All the while doing it "in order to be seen of men".

Num. 15:39-40 "And it shall be to you for a tzitzit, and you shall see it and shall remember all the commands of YHWH and shall do them, and not search after your own heart and your own eyes after which you went whoring, [40] so that you remember, and shall do all My commands, and be set-apart unto your Elohim.

The idea here is that the tzitzit be seen and looked upon, not the wearer. Let's face it, wearing them under your clothes or not wearing them at all makes it pretty hard to look upon them and remember doesn't it? Don't put your light under a basket! Rather, let your light so shine before men that they may see your good works and esteem your Father who is in Heaven.

One further note on the idea of placing the tzitzit under your clothes so that you know that they are there but others cannot see them; consider these Scriptures as to how Yahushua wore His.

Mat. 9:20-21 And see, a woman who had a flow of blood for twelve years came from behind and touched the tzitzit of His garment. [21] For she said to herself, "If I only touch His garment, I shall be healed".

Mat. 14:35-36 And when the men of that place recognized Him, they sent out into all that surrounding country, and brought to Him all who were sick, [36] and begged Him to let them only touch the tzitzit of His garment. And as many as touched it were completely healed. Can you even imagine in your wildest dreams that these folks were doing something as undignified as running their hands up under Yahushua's clothes and fumbling around for His tzitzit or pulling up His robe? That is completely absurd! Neither can I imagine Him lifting up His own garment to expose Himself so that people could come up and touch them. The Scripture says that the woman with the issue of blood came up behind Him and touched the tzitzit of His garment. The tzitzit that He wore had to be on the outside where it could be seen and approached and touched. If we are to follow His example, then we should wear them in the same fashion as He; where they can be seen like He did. A final note on the two passages just mentioned; neither of these incidents appear to have taken place on the Sabbath. In the Matthew 9 account, He went into the ruler's house where they were mourning the death of his little girl.

Mat. 9:23-24 And when Yahushua came into the ruler's house and saw the minstrels and the people making a noise, [24] He said to them, Go back, for the little girl is not dead, but sleeps. And they laughed Him to scorn.

These people would not have risked becoming unclean on the Shabbat,

In the account in Matthew 14 there seems to be a lot of people traveling around and there is no indication that this was the Shabbat. What's the point? The point is that Yahushua wore the tzitzit on the outside and that it was part of his every day attire when He went out in public.

But I don't know the correct way to make them?

From what I can determine from the Scripture, the only requirements are that there be a blue thread through the tzitzit and that they be attached to the four corners of the garment with which you cover yourself. Also, Yahushua condemned the Pharisees for enlarging theirs so that men would take notice of their piety. Therefore we don't want to go to the trouble of making them bigger than everybody else's. The exact pattern does not seem to be the thing that YHWH is concerned about here. The main thing seems to be that we wear them to remind us to keep all that He has commanded. Remember? If someone tells you that there is a correct way, let him show it from the Scripture. If they are getting it somewhere other than the Scripture, well, it's unscriptural you know?

I Cor. 4:6 Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other.

I myself like to tie mine with four knots. In between the knots I wrap the blue thread around a certain number of times to correspond with the Hebrew letters for the Name YHWH. So I tie a knot and wrap 10 times for the Yod, tie a knot and wrap 5 for the Hay, tie a knot and wrap 6 times for the Waw, tie a knot and wrap 5 final times for the final Hay and tie one last knot. I cut mine about the length of my hand and I wear them on my belt loops. My wife cuts hers much shorter so as not to drag the ground and attaches them with safety pins to the border or edge of her skirt or dress. I know people who wear them on their coats or over shirts. There is not a "right" way that I am aware of, there is a wrong way though ... not wearing them at all! I believe that there is another wrong way as well.

There are some people that have bought into the teaching that the blue thread in the tzitzit

should be made from dye processed by extracting fluid from the gland of the Murex trunculus; a sea snail found in shallow waters off the coasts of Eastern Mediterranean countries. Do not fall for this. This is based on "Rabbinical teachings" that emerged around 200 C.E. and not on Scripture. I teach against this, and before you go out and spend a lot of money (because it is very expensive) on this thread, I strongly recommend that you consider the following Scripture and other Scriptures like them.

Lev. 7:21 And the soul that shall touch any unclean thing, of the uncleanness of man, or any unclean animal, or an unclean abominable thing, and eat of the flesh of the sacrifice of peace offerings which pertain to YHWH, even that soul shall be cut off from his people.

Lev. 11:10-12 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing that is in the waters, they shall be an abomination to you. [11] They shall seven be an abomination to you. You shall not eat of their flesh, but you shall have their carcasses in abomination [12] Whatever has no fins nor scales in the waters shall be an abomination to you.

2 Cor. 6:17-18 Therefore come out from among them and be separated, says YHWH, and do not touch the unclean thing'. And I will receive you [18] and I will be a Father to you, and you shall be My sons and daughters, says YHWH Almighty.

The carcass of the Murex trunculus is unclean, not kosher if you will. I find it difficult to believe that with all of YHWH's warnings concerning un-cleanliness and with all of his charges that we be Quodesh (set apart), that he would condone taking the unclean squeezing from an unclean animal's carcass, make an unclean dye for an unclean thread, take that unclean thread, tie it into a tzitzit (making it unclean) that is designed to be a reminder to keep all that He has commanded (part of which involves not touching unclean things), and then surrounding ourselves (on the four corners of the garment) with all of this un-cleanliness. That's just plain old messed up! It doesn't make sense! It sends a very mixed up message, sort of like cussing out your children for using bad words. YHWH is not an Elohim of confusion! Once again, if it isn't in the Scripture, it isn't Scriptural!

Lev. 11:43-45 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. [44] For I am YHWH your Elohim: ye shall therefore set yourselves apart. and ye shall be set apart; for I am set apart: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. [45] For I am YHWH that bringeth you up out of the land of Egypt, to be your Elohim :ye shall therefore be set apart, for I am set apart.

Are we just supposed to wear them at worship?

Do you only need a reminder to keep all that YHWH has commanded at worship? If you are like me, when I'm away from worship is the time when I need them the most. I mean, while at worship, isn't most everyone trying to do right things anyway ... aren't you? Besides, the command is not to wear them at worship; the command says you wear them; you wear them on the garment with which you cover yourself so that when you look upon them you will be reminded! I think that "you" here means you collectively, you Yisra'el, not just you as an individual. No they are not just for worship, unless of course you worship Him all the time. They are for all the time. Also, they are great as a witnessing tool. Many times I have had people ask something like, "what are those things hanging off of your belt"? That immediately opens the door for me to tell them about The Name of YHWH, His Torah, and about His Son Yahushua, all this and I get to do it by invitation, HalleluYah!

So what is the tzitzit and what is it not?

The tzitzit is not a "good luck charm". It is not a "talisman". It does not possess nor does it endow the wearer with super natural powers, and you will not be transformed into a state of righteousness simply by putting them on your garment. It is not for "looks", a fashion statement to accent your outfit. It is not an outward statement of piety to gain praise from others. What it is, is a reminder to be righteous, to keep all that YHWH has commanded, and it is commanded that we wear them.

So, one more time here is the command. May YHWH be praised! HalleluYah!

Num. 15:37-40 And YHWH spoke to Moses saying, [38] Speak to the children of Israel and command them that they make tzitziyot in the borders of their garments throughout their generations, and that they put upon the tzitzit of the borders a ribbon of blue. [39] And it shall be to you for a tzitzit, that you may, look upon it and remember all the commands of YHWH, and do them; and so that you do not seek after your own heart and your own eyes. after which guprostitute yourself. [40] that you may remember and do all My commands, and be set apart to your Elohim.

HOW TO MAKE TASSELS

String material for making tassels can be found at most any department store. The thickness of your string is a personal preference. Take **1 blue string 48" long**, and **3 white strings 36" long**. Combine the four strings together and make sure they're lined up evenly on only one side. The blue string will hang lower than the rest.

Using some kind of hook type surface such as a coat hanger, fold them in half around the hook so that the white strings all match up evenly. Again, the blue string will be longer than the rest.

YOD

*Tie the strings together just like the first step in tying your shoes, but don't tighten the strings around the hook. You'll want to leave a loop for tying the tassel to a garment.

*Tie the strings together again just like the first step in tying your shoes but tighten it this time up against the first one to create a knot.

*Separate the longer blue string from the others and wrap it around the now 6 white strings a total of 10 times. Yod is the 10th letter in the Hebrew alphabet.

HEH

*Split the strings into a pair of three whites, adding the blue string to the side without a blue string.

*Tie the strings together just like the first step in tying your shoes and tighten it against the 10 wraps of blue strings.

*Tie the strings together again, and tighten it against the first one to create a knot.

*Separate the long blue string from the others and wrap it around the 6 white strings a total of 5 times. Heh is the 5th letter in the Hebrew alphabet.

WAW

*Split the strings into a pair of three whites, adding the blue string to the side without a blue string.

*Tie the strings together and tighten it against the 5 wraps of blue strings.

*Tie the strings together again and tighten it against the first one to create a knot.

*Separate the long blue string from the others and wrap it around the 6 white strings a total of 6 times. Waw is the 6th letter in the Hebrew alphabet.

HEH

*Split the strings into a pair of three whites, adding the blue string to the side without a blue string.

*Tie the strings together and tighten it against the 6 wraps of blue strings.

*Tie the strings together again and tighten it against the first one to create a knot.

*Separate the long blue string from the others and wrap it around the 6 white strings a total of 5 times. Again, Heh is the 5th letter in the Hebrew alphabet. The tassel now numerically spells out 11"1' (Yahweh).

COMPLETE

*Split the strings into a pair of three whites, adding the blue string to the side without a blue string.

*Tie the strings together and tighten it against the 5 wraps of blue strings.

*Tie the strings together again and tighten it against the first one to create a knot.

*Do all four tassels the same way, and then line them up, putting the loops through your finger, and then cut them to the desired length. After cutting, you may choose to put small knots at the end of each string to keep the strings from being frayed at the ends. This is more important with looser, yarn-like material.

If you want to store them, we suggest putting one of the strings left over from the cutting through the loops and trying it in a bow at the top. This will help to keep them from getting tangled.