

Why do we wear the Tzitzit?

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 is 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. This 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 And the YHWH³⁰⁶⁸ spoke⁵⁵⁹ unto⁴¹³ Moses,⁴⁸⁷² saying,⁵⁵⁹

Num 15:38 Speak¹⁶⁹⁶ unto⁴¹³ the children¹¹²¹ of Israel,³⁴⁷⁸ and bid^{559, 413} them that they make⁶²¹³ them fringes⁶⁷³⁴ in⁵⁹²¹ the borders³⁶⁷¹ of their garments⁸⁹⁹ throughout their generations,¹⁷⁵⁵ and that they put⁵⁴¹⁴ upon⁵⁹²¹ the fringe⁶⁷³⁴ of the borders³⁶⁷¹ a ribbon⁶⁶¹⁶ of blue.⁸⁵⁰⁴

Num 15:39 And it shall be¹⁹⁶¹ unto you for a fringe,⁶⁷³⁴ that ye may look upon⁷²⁰⁰ it, and remember^{2142 (853)} all³⁶⁰⁵ the commandments⁴⁶⁸⁷ of YHWH,³⁰⁶⁸ and do⁶²¹³ them; and that ye seek⁸⁴⁴⁶ not³⁸⁰⁸ after³¹⁰ your own heart³⁸²⁴ and your own eyes,⁵⁸⁶⁹ after³¹⁰ which⁸³⁴ ye⁸⁵⁹ use to go a whoring:²¹⁸¹

Num 15:40 That⁴⁶¹⁶ ye may remember,²¹⁴² and do^{6213 (853)} all³⁶⁰⁵ my commandments,⁴⁶⁸⁷ and be¹⁹⁶¹ holy⁶⁹¹⁸ unto your Elohim.⁴³⁰

Num 15:41 I⁵⁸⁹ am YHWH³⁰⁶⁸ your Elohim,⁴³⁰ which⁸³⁴ brought you out^{3318, (853)} of the land^{4480, 776} of Egypt,⁴⁷¹⁴ to be¹⁹⁶¹ your Elohim:⁴³⁰ I⁵⁸⁹ am YHWH³⁰⁶⁸ your Elohim.⁴³⁰

So we see here in verse 38 that **YHWH** told Moses to tell the children of Yisra'el to make fringes⁶⁷³⁴ in the borders³⁶⁷¹ 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 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,

Num 15:40 **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 them, 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 your own heart and your own eyes, after which you prostitute yourself.”

This is YHWH speaking, not me!

Is this fringe or tassel anywhere else in Scripture?

Deu 22:12 Thou shalt make⁶²¹³ thee fringes¹⁴³⁴ upon⁵⁹²¹ the four⁷⁰² quarters³⁶⁷¹ of thy vesture,³⁶⁸² wherewith⁸³⁴ thou coverest³⁶⁸⁰ thyself.

Zec 8:23 Thus³⁵⁴¹ saith⁵⁵⁹ YHWH³⁰⁶⁸ of hosts;⁶⁶³⁵ In those¹⁹⁹² days³¹¹⁷ it shall come to pass, that⁸³⁴ ten⁶²³⁵ men³⁷⁶ shall take hold²³⁸⁸ out of all^{4480, 3605} languages³⁹⁵⁶ of the nations,¹⁴⁷¹ even shall take hold²³⁸⁸ of the skirt³⁶⁷¹ of him³⁷⁶ that is a Jew,³⁰⁶⁴ saying,⁵⁵⁹ We will go¹⁹⁸⁰ with⁵⁹⁷³ you: for³⁵⁸⁸ we have heard⁸⁰⁸⁵ that Elohim⁴³⁰ is with⁵⁹⁷³ 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; an *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

1a) wing

1b) extremity

1b1) 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”?

Mat 9:20 And,²⁵³² behold,²⁴⁰⁰ a woman,¹¹³⁵ which was diseased with an issue of blood¹³¹ twelve¹⁴²⁷ years,²⁰⁹⁴ came⁴³³⁴ behind³⁶⁹³ *him*, and touched⁶⁸⁰ the³⁵⁸⁸ hem²⁸⁹⁹ of his⁸⁴⁶ garment:²⁴⁴⁰

Mat 9:21 For¹⁰⁶³ she said³⁰⁰⁴ within¹⁷²² herself,¹⁴³⁸ If¹⁴³⁷ I may but³⁴⁴⁰ touch⁶⁸⁰ his⁸⁴⁶ garment,²⁴⁴⁰ I shall be whole.⁴⁹⁸²

Mat 9:22 But¹¹⁶¹ Yahuahua²⁴²⁴ turned him about,¹⁹⁹⁴ and²⁵³² when he saw¹⁴⁹² her,⁸⁴⁶ he said,²⁰³⁶ Daughter,²³⁶⁴ be of good comfort,²²⁹³ thy⁴⁶⁷⁵ faith⁴¹⁰² hath made thee whole.^{4982, 4571} And²⁵³² the³⁵⁸⁸ woman¹¹³⁵ was made whole⁴⁹⁸² from⁵⁷⁵ that¹⁵⁶⁵ hour.⁵⁶¹⁰

Luk 8:43 And²⁵³² a woman¹¹³⁵ having⁵⁶⁰⁷ an⁽¹⁷²²⁾ issue⁴⁵¹¹ of blood¹²⁹ twelve¹⁴²⁷ years,²⁰⁹⁴ which³⁷⁴⁸ had spent⁴³²¹ all³⁶⁵⁰ her living⁹⁷⁹ upon¹⁵¹⁹ physicians,²³⁹⁵ neither³⁷⁵⁶ could²⁴⁸⁰ be healed²³²³ of⁵²⁵⁹ any,³⁷⁶²

Luk 8:44 Came⁴³³⁴ behind³⁶⁹³ him, and touched⁶⁸⁰ the³⁵⁸⁸ border²⁸⁹⁹ of his⁸⁴⁶ garment:²⁴⁴⁰ and²⁵³² immediately³⁹¹⁶ her⁸⁴⁶ issue⁴⁵¹¹ of blood¹²⁹ stanch'd.²⁴⁷⁶

Luk 8:45 And²⁵³² Yahuahua²⁴²⁴ said,²⁰³⁶ Who⁵¹⁰¹ touched⁶⁸⁰ me?³⁴⁵⁰ When¹¹⁶¹ all³⁹⁵⁶ denied,⁷²⁰ Peter⁴⁰⁷⁴ and²⁵³² they³⁵⁸⁸ that were with³³²⁶ him⁸⁴⁶ said,²⁰³⁶ Master,¹⁹⁸⁸ the³⁵⁸⁸ multitude³⁷⁹³ throng⁴⁹¹² thee⁴⁵⁷¹ and²⁵³² press⁵⁹⁸ thee, and²⁵³² sayest³⁰⁰⁴ thou, Who⁵¹⁰¹ touched⁶⁸⁰ me?³⁴⁵⁰

Luk 8:46 And¹¹⁶¹ Yahuahua²⁴²⁴ said,²⁰³⁶ Somebody⁵¹⁰⁰ hath touched⁶⁸⁰ me:³⁴⁵⁰ for¹⁰⁶³ I¹⁴⁷³ perceive¹⁰⁹⁷ that virtue¹⁴¹¹ is gone¹⁸³¹ out of⁵⁷⁵ me.¹⁷⁰⁰

Luk 8:47 And¹¹⁶¹ when the³⁵⁸⁸ woman¹¹³⁵ saw¹⁴⁹² that³⁷⁵⁴ she was not³⁷⁵⁶ hid,²⁹⁹⁰ she came²⁰⁶⁴ trembling,⁵¹⁴¹ and²⁵³² falling down before⁴³⁶³ him,⁸⁴⁶ she declared⁵¹⁸ unto him⁸³⁶ before¹⁷⁹⁹ all³⁹⁵⁶ the³⁵⁸⁸ people²⁹⁹² for¹²²³ what³⁷³⁹ cause¹⁵⁶ she had touched⁶⁸⁰ him,⁸⁴⁶ and²⁵³² how⁵⁶¹³ she was healed²³⁹⁰ immediately.³⁹¹⁶

Luk 8:48 And¹¹⁶¹ he³⁵⁸⁸ said²⁰³⁶ unto her,⁸⁴⁶ Daughter,²³⁶⁴ be of good comfort:²²⁹³ thy⁴⁶⁷⁵ faith⁴¹⁰² hath made thee whole,^{4982, 4571} go⁴¹⁹⁸ in¹⁵¹⁹ peace.¹⁵¹⁵

“Your faith has 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!

Mat 14:34 And²⁵³² when they were gone over,¹²⁷⁶ they came²⁰⁶⁴ into¹⁵¹⁹ the³⁵⁸⁸ land¹⁰⁹³ of Gennesaret.¹⁰⁸²

Mat 14:35 And²⁵³² when the³⁵⁸⁸ men⁴³⁵ of that¹⁵⁶⁵ place⁵¹¹⁷ had knowledge¹⁹²¹ of him,⁸⁴⁶ they sent out⁶⁴⁹ into¹⁵¹⁹ all³⁶⁵⁰ that¹⁵⁶⁵ country round about,⁴⁰⁶⁶ and²⁵³² brought⁴³⁷⁴ unto him⁸⁴⁶ all³⁹⁵⁶ that were diseased,^{2192, 2560}

Mat 14:36 And²⁵³² besought³⁸⁷⁰ him⁸⁴⁶ that²⁴⁴³ they might only³⁴⁴⁰ touch⁶⁸⁰ the³⁵⁸⁸ hem²⁸⁹⁹ of his⁸⁴⁶ garment:²⁴⁴⁰ and²⁵³² as many as³⁷⁴⁵ touched⁶⁸⁰ were made perfectly whole.^{1295, 8}

What is this hem/border #G2899?

According 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
 - 1c) 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.

Num 15:30 '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.

Eze 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.

Rom 2:5 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,

Rom 2:6 who "shall render to each one according to his works":

Rom 2:7 everlasting life to those who by persistence in good work seek for esteem, and respect, and incorruptibility;

Rom 2:8 but wrath and displeasure to those who are self-seeking and do not obey the truth, but obey unrighteousness;

Rom 2:9 affliction and distress on every human being working what is evil, of the Yehud_ite first, and also of the Greek;

Rom 2:10 but esteem, respect, and peace to everyone working what is good, to the Yehudite (Jew) first and also to the Greek.

Rom 2:11 For there is no partiality with Elohim.

Rom 2:12 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.

Rom 2:13 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 mistaken, was He lying, or did He say what He meant?

Mat 5:17 "Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.

Mat 5:18 "For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done.

Mat 5:19 "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 called 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 any way pass from the Law until all is fulfilled."**

Again we see where he says,

Luk 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?

1Jo 2:3 And by this we know that we know Him, if we guard His commands.

1Jo 2:4 The one who says, "I know Him," and **does not** guard His commands, **is a liar, and the truth is not in him.**

1Jo 2:5 But whoever guards His Word, truly the love of Elohim has been perfected in him. By this we know that we are in Him.

1Jo 2:6 The one who says he stays in Him ought himself also to **walk, even as He walked.**

What is sin?

1Jo 3:4 Everyone who practices sin also practices lawlessness, for **sin is lawlessness.**

Did Yahushua ever sin?

1Jo 3:5 And you know that He was manifested to take away our sins, and **in Him there is no 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!**

Gen 9:13 "I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.

Gen 9:14 "And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud,

Gen 9:15 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.

Gen 9:16 "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."

Gen 9:17 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 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,

Lev 26:42 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. Lets 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 honesty, 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 respect for the property of others, so I can steal your belongings if I want! 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.

2Pe 3:14 So then, beloved ones, looking forward to this, do your utmost to be found by Him in peace, spotless and blameless,

2Pe 3:15 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,

2Pe 3:16 as also in all his letters, speaking in them concerning these matters, in which some are hard to understand, which those who are untaught and unstable twist to their own destruction, as they do also the other Scriptures.

2Pe 3:17 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...let'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 tzi-tzit as well? He sure did! Are we more righteous than Yahushua? See above paragraph about the command to wear the tzi-tzit 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 are from the MKJV because the ISRV uses the words, "laws" and "right-rulings" instead of the words, "statutes and judgements".

Lev 26:14 But if you will not listen to Me, and will not do all these commandments,

Lev 26:15 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;

Lev 26:16 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 your enemies shall eat it.

Lev 26:17 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.

Lev 26:18 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**.

Eze 18:5 But a man that is just and does what is just and right,

Eze 18:6 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,

Eze 18:7 and has 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;

Eze 18:8 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,

Eze 18:9 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.

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

Jam 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 me?

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 "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.

Mat 6:2 "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.

This 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. This 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 "You are the light of the world. It is impossible for a city to be hidden on a mountain.

Mat 5:15 "Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house.

Mat 5:16 "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 "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,

Num 15:40 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 And see, a woman who had a flow of blood for twelve years came from behind and touched the tzitzit of His garment.

Mat 9:21 For she said to herself, "If I only touch His garment, I shall be healed."

Mat 14:35 And when the men of that place recognised Him, they sent out into all that surrounding country, and brought to Him all who were sick,

Mat 14:36 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 And when Yahushua came into the ruler's house and saw the minstrels and the people making a noise,

Mat 9:24 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?

1Co 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 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.

Lev 11:11 They shall even be an abomination to you. You shall not eat of their flesh, but you shall have their carcasses in abomination.

Lev 11:12 Whatever has no fins nor scales in the waters shall be an abomination to you.

2Co 6:17 Therefore come out from among them and be separated, says the YHWH, and do not touch the unclean thing. And I will receive you

2Co 6:18 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 Qodesh (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 in to 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 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.

Lev 11:44 For I am the 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.

Lev 11:45 For I am the 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 thing 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 And YHWH spoke to Moses saying,

Num 15:38 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.

Num 15:39 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 you prostitute yourself,

Num 15:40 that you may remember and do all My commands, and be set apart to your Elohim.

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Questions and comments welcome.

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