

## Transcript – Bible Study - Tassels, Mixed Clothing

Alright, Shabbat Shalom ... and let us start in prayer (*gives prayer*). Alrighty tonight we are going to do a little bit different Bible study, a little bit of Q and A. Lately, we're getting a lot of questions on certain subjects. So I actually want to incorporate this into our Erev Shabbat Bible study every now and then to be going over questions.

So the first one we're going to start with is the tassel ... the tassel. The question comes up – what is the meaning of the tassel? Do all men in the Congregation have to wear tassels? Are women allowed to wear tassels? So, I'm going to go over the whole subject first of tassels and hopefully we'll have time after this. And the second question we'll go over is on the topic of mixed clothing. So I'm going to start in Numbers 15 verse 37 ... Numbers 15 verse 37 it says:

**Numbers 15:37-40** *And YAHWEH spoke to Moses, saying, Speak to the sons of Israel and you shall say to them that they shall make themselves fringes on the corners of their garments, for their generations. And they shall put a thread of blue with the fringe of each corner. And I shall be to you for a fringe, that you may look on it and remember all the commandments of YAHWEH, and do them; and that you do not go about after your own heart and your own eyes after which you fornicate; that you may remember and do all the commandments, and be holy to your Elohim.*

So first one we should understand that this commandment which Elohim gave to the Israelites was intended to be directly only for males, not for females ... *speak to the sons of Israel*. And it's a consideration of their greater spiritual responsibilities; and we'll get into this in a few minutes here.

So we talked about the last time when we were going over words, right ... maybe not the last time ... but when we were talking about the Holy Spirit that in English we don't have gender. We don't have where every word is under a gender; but we do have that in Hebrew. We do have that in Aramaic and even in Greek as gender and even neuter, like we said.

So when you're looking at the gender of the verb, the pronoun and the adjective in Numbers 15:38 ... like we're reading here ... you'll see that all the words are in fact in the **masculine gender**; which in the Hebrew language shows unequivocally that **the command is meant only for males**. And as we're studying here I think it'll become evident why. There's no scriptural record of tassels ever being worn by women. Nor to the best of our knowledge, is there any reliable historical record of the tassel ever being worn except by males.

So I know today we're in the Laodicean era and people want to do whatever they want to do. And there's been times that we've met women in Israel wearing the tassel. I've tried to explain to them why they shouldn't be. But in almost every case it's a woman by herself without any kind of covering. And over the years, I can't tell you how many women, mostly evangelical women you meet in Israel, when we worked at the bookstore it was all the time we were meeting them; and they'd always say, "*The Lord sent them to Israel*" and this and that. Then you start talking to them you find out they have a husband. They have children back in America. Most were Americans. Every now and then there might be a South African or British or something or Australian, but you just can't believe how many women are outside of judicial order when it comes to this.

But there's no record anywhere ... there's no record that we see anywhere. And it's not that the women were exempt from obedience but since the tassel was the very **sign of authority**, it stands to reason the woman would be under the covering of her husband's tassel. So we'll see that. So it's not that a woman doesn't have any responsibility to obedience but it's a **sign of submission** that the woman is underneath her husband; or the child underneath the father; or in the case of the Congregation, if it's a widow or something with an unconverted mate that they would be under the authority of the elder.

There's another aspect of wearing the tassel that's very important that we have to go over also and that's in Numbers 15 verse 39 like we said; it said: *I shall be to you for a fringe or He shall be to you for a fringe.* In the Hebrew **hayah lakem**; the word *hayah* is a form of the verb *to be* and is used when Yahweh says, **I AM that I AM.**

So it's really interesting because in the Hebrew mindset it's actually saying that **Yahweh will be our tassel.** So the tassel is *literally* Yahweh putting Himself on the believer showing. And you know it's really interesting because so many times throughout the years, I can't tell you how many times ... in the hundreds of times ... that people have asked me ... people always say, "Who are you?" What do we say? We're not Christians. Well, I can't think of anything throughout the years that's been more of a sign of identity of we are, than the tassel. And particularly in Israel through the years keeping the feast there, over and over and over when we have our group and we're out there in society, the two things that come up are our men wearing tassels and our ladies wearing long skirts ... over and over and over that this comes up.

So we also know that **the blue thread in the tassel is a sign of the Messiah** and the Jews do not wear the blue thread, at least most of them don't. We'll talk about that a little later ... some are starting to and why. But so it's a sign of the Messiah and when they see the blue thread, that's another thing they're asking why we have the blue thread there.

So in one way **it denotes our lineage** that the tassel is a part of lineage; it's a part of Scripture showing the lineage through the male; because the lineage always comes through the male. It doesn't come through the female. So and that denotes why only men would wear the tassel and not the women who are under the covering and the authority of their husbands. So if we go to Numbers 30 ... Numbers 30 in verse 1 says:

**Numbers 30:1-2** *And Moses spoke to the heads of the tribes of the sons of Israel, saying, This is the thing which YAHWEH has commanded: When a man vows a vow to YAHWEH, or has sworn an oath to bind his soul with a bond, he shall not break his word; he shall do all that has gone out of his mouth.*

**Comment:** So we need to be careful with our words because boy if it comes out of your mouth you better accomplish it. But we're living the time like the Bible says people are truce breakers. They say things one day and the next day it's something totally different.

**Numbers 30:3-5** *And when a woman vows a vow to YAHWEH, and has bound a bond in the house of her father in her youth, and her father has heard her vow, and her bond with which she has bound her soul, and her father has remained silent to her, then all her vows shall stand; and every bond with which she shall bound her soul shall stand. But if her father has prohibited her in the day he heard, none of her vows and her bond with which she has bound her soul shall stand. And YAHWEH will forgive her because her father prohibited ... wow, so that shows you the judicial order that's there.*

**Numbers 30:6-8** *And if she belongs to a husband, and her vows are on her, or a rash utterance on her lips with which she has bound her soul, and her husband has heard, and in the day he heard he has remained silent as to her, then her vows shall stand, and her bond with which she has bound her soul shall stand. And if in the day her husband hears, he prohibits her, then he has broken her vow which is on her, and the rash utterance of her lips with which she has bound her soul. And YAHWEH will forgive her.*

So it's pretty evident over here when it comes to the woman, she really, she has the blessing that ... you still want to watch your words ... everybody wants to watch every word that comes out of our mouth ... but with a man if something comes out of his mouth he is obligated to fulfill it regardless, no matter what. Or he's going to be subjective sin under Yahweh; where with a woman, whether it's the woman before she's married – with the father; or the woman with the

husband that if the woman utters a rash vow, the husband can annul that vow. So it's showing that the woman is under the judicial order of the husband ... in verse 10:

**Numbers 30:10-12** *And if she has vowed in the house of her husband, or bound a bond on her soul with an oath, and her husband has heard, and has remained silent as to her, and he has not prohibited her, then all her vows shall be established, and every bond with which she has bound her soul shall stand. And if her husband has certainly broken them in the day he heard, none of the utterance of her lips concerning her vows, or concerning the bond of her soul, shall stand; her husband has broken them. And YAHWEH will forgive her.*

**Numbers 30:13-16** *Every vow and every oath, any bond to humble a soul, her husband shall establish it, and her husband shall break it. And if her husband is altogether silent at her from day to day, then he has established all her vows or all her bonds which are on her; he has established them; for he remained silent as to her in the day he heard. And if he at all breaks them after he hears, then he has borne her iniquity. These are the statutes which YAHWEH has commanded Moses between a man and his wife, between a father and his daughter in her youth in the house of her father.*

So again, this is when you look in Scripture it's very clear that a woman, whether young or old, should always have headship. If it be her father before marriage; or a husband after marriage, and like I said, we even see from Paul's writings in **1<sup>st</sup> Timothy 5** where the elderhood in the Congregation would be headship for the woman who are either widows or for whatever reason don't have headship in the home – unconverted spouse or whatever.

So it is not scriptural for a young lady to leave her father's covering before marriage and go live on her own and work on her own. This is what you see in Western society today all over the place, that young girls as young as 18, 19, 20 years old ... sometimes even younger ... leaving the headship of the father and going out on their own. And it only leads to confusion, falling away from the truth, unhappiness in marriage and a divorce rate of almost 60%. So it's not Yahweh's way whatsoever. Yahweh's way is for a young lady to stay in the home under the covering of her father until the time the husband takes over. That's why the husband actually has to get permission ... not so much from the young lady, although that helps too ... but from the father. The father is the first one that has to get permission if a man is going to make covenant agreement with a woman.

So when we're looking at the tassel, we also have to see the cultural picture behind putting tassels on the corners of the garment. So again, here we are thousands of years removed and most people come to faith that are Christians of some form, whether it's Catholics, Protestants, Evangelicals, it doesn't matter; but most people didn't grow up in this faith for the last two thousand years. They're not on that kind of lineage. They're growing up in the false Christianity. There are some that might have been Jewish. There's some that might have been Muslim; but most of the people by far are Christians and we've lost our culture. We've lost our Hebrew culture.

So now you read the thing year and you just say, "Okay, put a tassel on the corner of your garment" and people are doing it and women are doing it. Not in every case a woman is rebellious doing it, but they don't understand the reasoning behind it. They don't understand the *lineage* that's behind it and the *status symbol* of the male and that the wife and the children are under the male's auspices but they wouldn't be wearing their own tassel; or it would be showing that they have no headship that they're out on their own.

In ancient times garments were woven and decorated to show the person's identity and status symbol in society. So the hem and tassels of the outer robe were particularly important with the hem being symbolic of the owner's identity and authority.

So today we have other things like military; they have jackets where you have buttons and stars and medals that are on there. Well the tassel in biblical days was something like that. The tassel was a sign of identity. It was sign of the status symbol of a man in the society. He was one of the elders in the gate. He was a priest. He was whatever ... and that's the way it was.

The hem of a Jew's garment was not as in modern clothes; a simple fold in the garment sewn down to prevent the edge from fraying, but it was a decorative feature; which made a statement about the status and importance of the wearer. And that's why when we see Zechariah 8 ... if we go there ... Zechariah 8 in verse 22 ... it's a very interesting Scripture ... Zechariah 8 in verse 22 says:

**Zechariah 8:22-23** *And many people and strong nations will come to seek YAHWEH of Hosts in Jerusalem, and to seek the favor of the face of YAHWEH ... verse 23 of Zechariah 8 ... So says YAHWEH of Hosts: In those days **ten men** out of all languages of the nations shall take hold, and will seize **the skirt** ... the tassel, the outer garment ... of a man, a Jew, saying, Let us go with you, for we have heard that Elohim is with you.*

It's really interesting, why would they say ten men? I believe it's indicative of the tribes, the tribes coming back. And that's what happens that we look toward our brother Judah who never lost their identity and never lost the Torah. And even though they got into some bad stuff and their traditions, a lot of the Israelites are looking toward Brother Judah for this. So you see that. But they're looking and what are they doing? They're seizing the tassel, his tassel when they're doing this. So again the Scripture is indicating the importance and superiority of the Jewish nation in the day by the status symbol on their garment.

Very interesting in text found in Mesopotamia references indicate that the **removal of the fringe of a man's garment, the tassel, was the equivalent of removing part of his personality**. That's what it actually says in these documents. In ancient legal contracts were written in clay because they didn't have all the things we have today, in ink and everything, and instead of a signature, somebody putting their signature, they would literally take the corner of the hem of the tassel and they would press it on the clay to make an impression. And that's why, like I said, everyone's tassel may have been a little different. Yahweh just says make a fringe on the four corners. They didn't all have to be exactly the same way. So the tassel and the fringe of the garment indicated the rank or personality of the wearer. Like I said, just like in the military today you see the corporal will have two stripes and the star. He might have three stripes. So the tassel was likewise; it showed the rank or personality.

We have to remember that when Yahshua rebuked the Pharisees for enlarging their fringes, He didn't rebuke them for wearing them. And people sometimes try to go to that scripture thinking you don't have to wear the tassel; that's in **Matthew 23:5** ... I'm not going to go there. But He's just rebuking them for enlarging them for making them so large and so big showing *their importance*. They were trying to show how important they are. But He was not rebuking them because they were wearing it, because it is a commandment. **All men should wear the tassel**, but they should be humble. They shouldn't be magnifying their position.

Another thing when we're looking at the tassel ... very interesting story ... is to look at the story of King Saul when David was ... when he was chasing David and what happens as we're looking in here ... that 1<sup>st</sup> Samuel 24:4 ... 1<sup>st</sup> Samuel 24:4, we see it says:

**1<sup>st</sup> Samuel 24:4** *And David's men said to him, Behold, the day of which YAHWEH said to you, Behold, I will deliver your enemy into your hand, and you shall do to him as it is good in your eyes. But David rose up and quietly cut off the ... skirt ... tassel of Saul's robe.*

So Saul went in to relieve himself. David comes behind. He doesn't see him and he just cuts off the tassel of his robe and then what happens? David is *convicted* that he did something wrong, why? Because the tassel is showing the power of Saul; that's where his power was ... remember the status symbol was in. So it was like, wow, to cut his tassel off it's almost like taking the garment of the priest and doing away with it. And that's why his conscience convicted him afterwards what he did; because the act of cutting off the tassel of Saul's robe, it was really great importance because Saul was quick to recognize it. And that's when Saul saw that it made him realize that David was going to reign. And then we see it in verse 10 of Samuel 24 ... what does Saul shout at the David the next day when David shows him he has his tassel ... King Saul says ... *Behold I know that you shall surely be King and that the Kingdom of Israel shall be established in your hand.*

So there was nothing more symbolic for Saul to see then David cutting the tassel off and holding it up to him and Saul realizing that Yahweh has taken away his power. Like when we were talking about the birthright and the scepter and that's what it was. The scepter is what the king has and for the king to lose his scepter, it's like he's losing his throne.

So David had robbed Saul of his status symbol. The tassel of his robe was what identified him as being king. And of course, like we said, the presence of the blue thread in the tassel was a reminder of the blue royal robes of the priests. It was as if each Israelite male wore a little piece of the High Priest blue robe at all times **to remind them** that they're supposed to act like **priests that they were set apart for serving Yahweh.**

So I want to read you here now according to the Jewish scholar Jacob Milgrom, what he says about the tassel: he says, the tzitzit, that's tassel in Hebrew, *the tzitzityot is the epitome of the democratic thrust within Judaism; which equalizes not be leveling, but by elevating. All of Israel is enjoined to become a nation of priests.* They all had one string of blue in their tassel because they were all indicative of a royal priesthood. *In antiquity the tzitzit and the hem was the insignia of authority, high breeding and nobility. By added the blue cord to the tzitzit, the Torah combined nobility with priesthood. Israel is not to rule man but to serve Elohim. Furthermore, tzitzit is not restricted to Israel's leaders to be kings, Rabbis or scholars.* Everybody had it; it's showing equality with the people. And it's showing that they're **not there to be served but to serve.** So it's a really, really important part when you're looking at that because it's a **status of leadership.** But **all men** of all tribes wore the tzitzityot, not only just the tribe of Levi; or not only the king.

So let's look at some scriptures now that will clearly show **the authority, the covering** that the tassel, the tzitzityot had for a husband or father over his family. For example let's start in the book of Ruth, with Ruth and Boaz. As it's really, it's a really obviously significant what Ruth said to Boaz when he discovered her at his feet in the morning. Can you imagine that you're sleeping there then you wake up and there's a women there at your feet and she's just a slave girl at the time and in Ruth 3<sup>rd</sup> chapter in verse 9 ... Ruth 3<sup>rd</sup> chapter in verse 9 ... he wakes up and he says:

**Ruth 3:9** *Who are you? ... this is what Boaz says to Ruth ... And she said, I am your handmaid Ruth, and you shall spread your skirt ... spread your tassel ... over your handmaid, for you are a kinsman redeemer.*

Right? Remember what happened, everything has legal status. Today in the world there is no legal status. In the Bible Yahweh says *don't sell the land. You shall keep the land in perpetuity. All the land is Mine ...* because you would give it to your son and his son and his son and his son. Like I said, lineage in the Bible, we have lineage from Adam all the way up to Yahshua. Can you imagine in the book of Luke? It meant something and holding land from your forefather meant something. You wouldn't just give it up. Remember with Nabal's vineyard when Ahab wanted it and he wanted to give him a better vineyard. But what did he say? He said, "Are you kidding? Am I going to give up my father's inheritance to you?" So it was different back then. It wasn't like today that somebody can just offer you a little more money and you're going to say, "Yeah, I'll sell it and I'll get something else."

So when we're studying these things like the tzitzityot, the tassel, you really have to think of the *cultural part* that why Yahweh put it in there. Yes, when we look at the tzitzityot it reminds us of the commandments but there's so much more in it than that.

And the kinsmen redeemer, not anybody ... we know the story with Ruth where Naomi comes back, her husband died, the two sons died so she comes back with Ruth and she needs someone to take care of her. Boy today, in the woman's lib movement of today, you wouldn't need that. Naomi and Ruth would go out and they'd just be on their own. They wouldn't be women warriors, but it didn't work that way in Bible times. Every woman should have covering. A woman should never be without covering. It's just a Laodicean era we're living in that women are like this.

But not anyone can be that way, right? So it wasn't anyone who could have just taken them in or taken Ruth for himself. It had to be the next of kin. It had to be the kinsmen redeemer because the husband died it had to be the kinsmen redeemer that had the first right of redemption from her and to raise seed for the dead husband. And that's what this is talking about.

And then the skirt of Boaz would have been doubtless been his edge with the fringe and the tassels. That's certainly what it would have been indicating again his status. And the fact that she *reminds him* that he is her kinsmen redeemer, you know which again is a type of Messiah. It's really telling about his status to her. So this request by Ruth was for his protection and for his care to take her under his covering as symbolized by the tassel on his garment, his status symbol. I think it's really a great example there in the Bible of that.

Also interesting to note, is even in a Jewish wedding, even up till today that when the bridegroom covers his bride with his tallit, his prayer shawl, with its tassels at each corner signifying that he's taking her under his covering and personal care. So it's one of the traditions that they have in the Jewish wedding. They called it the huppa that they have the tallit in the four corners, the tassels in the four corners and they get married under it because **the woman is giving her vows showing that she is going to submit under the covering of her husband**. She's not going to be on her own covering but she's going to be under the personal care and covering of her husband; and now they're one. So that's why she doesn't need her own tassel because her husband has the tassel and her husband is her protectorate. And he's going to be the one taking care of her. If she had her own tassel then they wouldn't be one, right?

And also which is interesting is that pretty recently, just maybe in the last twenty years or so or less, in the Bar Kokhba caves near the Dead Sea, Simon Bar Kokhba ... remember he was in the fighting that happened the Bar Kokhba revolt in 132 AD when he was named messiah and they had the fighting and all that stuff ... well, they had caves there where they were hiding out during this time. And they actually found tassels that were there. And they were pretty well preserved for just like the Dead Sea Scrolls, because the Dead Sea, the lack of humidity, and they were composed of linen threads with a cord of blue. So they actually found tassels from almost 2000 years ago. It was only on the men's garments through that the tassels were found. The women's garments no tassels were on there; because **the tassel was actually part of the garment**.

So today we're in a new age, we're in the computer age, we're in where things are more functional. And I've seen it even with our brethren that what a lot of brethren would do is, instead of putting the tassel on their garment they have four tassels and they'll put them on their belt buckles. I guess it's better than nothing. They're still having a tassel but that's not the commandment. **The commandment is that you're supposed to sew the tassel on the four corners of your garment and the tassel is part of the garment**. That's what we're going over. It's not like a hat that you take off; or you take it off your belt buckle. That's not the way it's supposed to be; it's supposed to be part of your garment.

And that's another reason why in **Deuteronomy 22:5**, it says that *a male is not to be on the garment of a woman; and a woman is not to put on the garment of the male*. So a tassel, and we have this now, we have proof from antiquity, was only worn by males. So the tassel is literally a part of the male garment, another reason why a woman wouldn't wear it.

One of the signs of the Messiah in ancient times like we said was the blue thread in the tassel. And after Rabbi Akiva named Kokhba as another false messiah they had other ones. Hadrian the Roman Empire at that time, he was so exhausted with these false messiahs and whatever. He asked ... what is the main thing he asked his people? If you had to tell me one thing that is indicative of the Messiah to the Jewish people, what is it? And they all said the blue in the tassel. And Hadrian said, "Take out." He said take it out and they did.

So from that time the Jews don't have blue in their tassel. So for the last almost 2000 years, one way you could know a true believer, a first-fruit believer, from a Jewish non-believer, is that the religious Jew wears a tassel but he doesn't have a blue thread in it; where the true believer does have the blue thread.

But something really, really amazing happened in just the last ten to fifteen years, because if you look in antiquity it's called *tekhelet* that's what the blue is. They're actually not even sure what the color ... what type of blue with it. Is it more of like a, a burgundy? Or is it more of a royal blue? And they're not exactly sure because even though they found the tassels after 2000 years, the dye, it does change. So they're not exactly sure but they know it's some form of blue that's in there, right?

Another reason why they haven't been able to wear the tassel is because in all the ancient writings, it says that where they got the blue, because it was a special blue, was from actually a snail, the murex snail. And you would need many, many of these snails to be able to boil them and make the color to dye the tzitzityot. People may ask, "Well, a snail is not clean. Yahweh would never." Well it also says that John the Baptist wore camel hair and a camel is also not a clean animal. So when you're looking at clean and unclean you're looking at it as far as **eating** the animal, not necessarily something else. So maybe the more so, I can't tell you for sure but I can tell you definitely that's the way it's been done since almost the days of Moses, that they have writings going way back in Israelite time that that's the way got it. But you know what the miracle is now? That this has been missing now for 2000 years and only in the last ten to fifteen years have they **discovered again** this snail to be able to get the blue and they're actually producing now. I have one ... I have an original tzitzityot now from that original blue and I'm keeping it. I think it's very special to have it. And now actually even Orthodox Jews are starting to put the blue back in their tassel.

So to me, it's really a sign of the Messianic times we're living in. So I can't say for sure that you have to have it that way. Most people they can't get that blue. You have to have a thread of blue. Most of mine like I said, I have tzitzityot on all my garments, not just one pair that I hook on my belt buckle. So most of mine are not from the murex snail, but I do have a tzitzityot and every tzitzityot does have a thread of blue that's in it.

So also with that in mind, let's go to the book of Revelation when Yahshua returns ... Revelation 7 in verse 14 ... and it says:

**Revelation 7:14** *And I said to him, Sir, you know ... and he's talking about who are these people the great multitude ... And he said, These are those coming out of the great tribulation; and they washed their robes and whitened them in the blood of the Lamb. Because of this they are before the throne of YAHWEH, and serve Him day and night in His sanctuary. And He sitting on the throne will **spread His skirt over them**.*

Just like with Boaz and Ruth. He will spread His skirt, He will spread His *tassel* over them; meaning, He will be their covering ... He will be their covering ... He will be their protectorate, right? It's the same terminology we saw in the book

of Ruth; by spreading a skirt over someone, it is the physical sign of your covering and protection over them. And the tzitzityot, the tassel as part of the outer garment is the sign of that covering; which means the protection and care that you will give your covenant partner.

So far from being a point of restriction by being under one's covering, it's the opposite. It brings you under their protection and care and the status symbol of the individual, right? So is a queen going to sit there and say, "Hey, this isn't right. I'm just as good as the king!" No, the queen is *honored* that she is under the protection of the king and care; and she has the same status symbol, the queen, right? So it's not restricting for a wife not to wear the tassel, but she is under the tassel or the tzitzityot of her husband or her father.

The single set of tassels worn by the man, and **not the woman** is showing the oneness that marriage is supposed to bring and the wife's *loyalty and submission* to her husband as her protector and provider. So we see this in Ephesian 5 ... Ephesians 5 verse 22:

**Ephesians 5:22-24** *Wives, be subject to your own husbands, as to our Master, because a husband is head of the wife, as also Messiah is Head of the Congregation, and He is the Savior of the body ... and we are one body ... But even as the Congregation is subject to the Messiah, so also the wives to their own husbands in everything.*

So this is the way it's supposed to be and in verse 32 ...

**Ephesians 5:32-33** *The mystery is great, but I speak as to Messiah and as to the Congregation ... So that's the great mystery that's there, verse 33 of Ephesians 5 ... However, you also, everyone let each one love his wife as himself, and the wife, that she give reverence to the husband.*

So this is what the tassel is about; it's a submission, a voluntary submission and like we always say - judicial order. It's always voluntary and reciprocal; it's got to be two-sided. The wife is to submit to the husband as to Yahshua, and the husband is to love the wife as Yahshua loves the Congregations. It's a simple matter of judicial order. The husband is put the role model as Yahshua in the priest of the family. And this is another reason that only the males would wear the tassel due to the authority position that the family it represents.

Of course, if you have **young boys** in your family, like sometimes I've seen people have their children that are like 12 and 13 years old, sometimes even younger ... boys wearing the tassel and that shouldn't be either. Because if the tassel is a sign of authority ... it's a sign of your status ... then logically you would know that a child wouldn't wear it.

So when does a boy start to wear the tzitzityot? I would say **when he's baptized** because when you're baptized that's when you have the commitment of keeping the Commandments, but *before* you're baptized ... because you know something ... it's not only status symbol of putting on that tzitzityot, but **it's a responsibility. When you have on that tzitzityot that means you are a Commandment keeper; to much is given, much is required. The more is given, the more will be expected**, right? And when you put that tassel on, that means you **are required** and expected by Yahweh to be obedient to the Torah. And if there's a young boy, even 15 or 16 that hasn't made that commitment yet then it would almost be blaspheme for him to put on that tassel. I mean it's not a game, it's serious and it's a sign of who you are. It's a sign of who you are as a **baptized believing male** in Yahshua's Congregation.

Let's go the Brit Chadashah, a couple of examples we'll see here too. The importance of this ... Matthew 9 in verse 20 ... and remember this is when the woman with the flow of blood for 12 years is coming to Yahshua:

**Matthew 9:20-21** *And behold, a woman who had a flow of blood for twelve years came near Him, and touched the fringe (the tassel) of His robe ... the tzitzityot ... For she said within herself, **If I shall just touch His robe, I will be cured.***



So isn't this kind of interesting. Why didn't she just try to grab His arm? Or touch the back of His back? I mean if she knew that Yahshua had power, she could have just touched His back or touched His arm where He wouldn't even know it. But why would, especially with mounds and mounds of people everywhere ... there's people thronging because He's saying who touched Me? And they're saying, "Master, there's people everywhere, what do you mean who touched You?" And yet, she's getting on the ... touching down on the floor and touching the fringe of His robe.

So this clearly shows the status symbol and authority. Matthew 14 in verse 35 ... they knew that the tzitzityot, the status symbol that it brought ... Matthew 14 in verse 35:

**Matthew 14:35-36** *And recognizing Him, the men of that place sent to all that neighborhood, and brought to Him all those badly ill. And they begged Him ... talking about Yahshua ... that they might touch the fringe (the tassel) of His robe ... that they might touch the tassel of His robe, the tzitzityot ... And as many as touched were cured ... And they begged Yahshua that they might touch the tassel, the tzitzityot of His robe. And as many as touched were cured.*

So in Yahshua's day, it's common knowledge that the tassel of a man's garment had a special significance. It's also common knowledge that the **blue thread** showed a sign of priestly authority. No one in ancient times would ever have assumed it would belong to a woman who was under the covering of her husband or her father. So we know that since the Garden of Eden in **Genesis 3:16**, *the desire of the woman will be toward her husband.*

And this is basically the crux of the matter, that in Babylonian western culture today, it's simply foreign in most people's minds and even degrading to think in the terms the way the ancient Biblical mindset was. Yahweh did not think of it as a yoke of burden but rather a means of protection for the weaker vessel. It's that simple. 1<sup>st</sup> Peter ... 1<sup>st</sup> Peter 3 in verse 5 ... talks about the ladies in the Congregation being like women of Sarah of old ... and in verse 5 he says:

**1<sup>st</sup> Peter 3:5-8** *For so once indeed the holy women who were hoping on Elohim adorned themselves, submitting themselves to their own husbands, as Sarah obeyed Abraham, calling him Master; whose children you became, doing good, and fearing no terror. Likewise husbands, dwelling together according to knowledge, as like a weaker vessel ... the female ... bestowing honor as truly being co-heirs of the grace of life not cutting off your prayers. And, finally, be all of one mind, sympathetic, loving the brothers, tender-hearted, friendly.*

So headship in marriage and family it's not there to restrict but it's there to protect. The Torah is not a restrictive Book to true covenant believers but rather a Book that protects us from going against the will of our Heavenly Father. And like I said, I know this idea in western world today and for most it's hard for people to grasp it. And for almost a whole generation a western mindset has went from the father's headship in the family to the woman's right movement and usurping of that headship to now where's there's actually no headship at all. It's really sad, but this is what satan has done. And as part of Yahweh's end-time restoration ministry ... we are a ministry, I always say of reconciliation ... and we're going back to Eden to the roots of our faith.

That's why Yahweh stuck us in Israel to learn all those things there for the last twenty years and understand the culture and learn all those things so that we're able to bring the original mindset, that Israelite mindset, to the world and to the nations. And as a society unfortunately western society and particularly Babylon has lost its morals and conservatism to liberal ideas and a Laodicean culture of doing ... *everybody's doing what's right in their own eyes* ... just like **Judges 21:25** says. It was never Yahweh's intent to have one tribe, Levi, to be the mediator of the other eleven tribes. But Yahweh was going to make a Kingdom of priests ... Exodus 19:6:

**Exodus 19:6** *And you shall become a kingdom of priests to Me, a holy nation. These are the words which you shall speak to the sons of Israel.*

But we know what happened. We know the golden calf incident. We know they refused it and that's why Yahweh had to put a mediator until the time of reformation ... until the time of Yahshua came. But now in the New Covenant we're all, we're all training to be Melchizedek priests and there has to continue to be judicial order.

So as true Covenant believers we should be striving to go back to the ancient paths and **the core of that ancient past is the family structure**. We need to raise the bar and totally come out of the culture of Babylon and return to the culture that Yahweh set up in the Garden of Eden. And we need to **think with the Kingdom mindset** and not with a democratic one. Jeremiah 6, the first part of verse 16 it says:

**Jeremiah 6:16a** *So says YAHWEH, Stand by the ways and see, and ask for the old paths, where the good way is, and walk in it; and you shall find rest for your souls.*

That's what we should be doing, going back to the old paths. Telling satan, get thee behind me satan with all this stuff he has going on now! So the tassel has so much more meaning than maybe we originally thought. The men in the Congregation of Yahweh Jerusalem should wear their tassels as a sign of identity of who we are; as Ephraimites in Diaspora. But like I said, the tassel is not to be worn by women or by children and the thread of blue signifies the royalty of the Messiah and we see like I said, that maybe some religious Jews are starting to wear today, most aren't; but the fact that after 2000 years they found that blue, is a sign that we're getting close again to the end.

So that takes care of our first. Our second one will not be that long. So we will get into the question on mixed clothing. I'm getting a lot of questions ... I must in the last two months ... at least ten times I've had people write me and write the website about this question. So let's start in Deuteronomy 22 ... Deuteronomy 22 starting in verse 9, it says:

**Deuteronomy 22:9-11** *You shall not sow your vineyard with different kinds of seeds, that the fruit of your seed which you have sown and the fruit of your vineyard not be defiled. You shall not plow with an ox and a donkey together. **You shall not wear a garment of different kinds, of wool and linen together.***

And interesting, the next one is about making yourself a tassel on the four corners of your cloak with which to cover you. We already covered that so I won't get into that. But with this one it's really not actually so difficult because it's the basis of it right?

So part of the command of not to wear a garment of different kinds is also with not putting in your vineyard different kinds of seeds and the fruit of your seed which you've sown. And not plowing with an ox and a donkey. So it's not that hard to figure out that Yahweh in Genesis, it's a principal from Genesis, that everything is made after its own kind and its own order and **you're not to mix that order**. So of course, you're not going to plow with an ox and a donkey. They're two different types of animals. You're not going to plant with different seeds – a watermelon and a tomato and make a watermator, or whatever you're going to call it. You're not to do that. And the same way, you're not going to wear a garment that has different kinds of fabric that's wool and linen together. Wool comes from a sheep and linen comes from a plant.

So the concept of it is pretty simple. Let's go to Genesis 1, we'll see this, right? That it's just a matter of judicial order, that Yahweh made everything in its order and everything in its kind and we're not to mix that ... we're not to mix that together. Genesis 1 in verse 11-13 ...

**Genesis 1:11-13** *And Elohim said, Let the earth sprout tender sprouts, the herb seeding seed, the fruit tree producing fruit according to its kind, whichever seed is in it on the earth. And it was so. And the earth bore tender sprouts, the herb seeding seed according to its kind, and the fruit tree producing fruit according to its kind, whichever seed is in it. And Elohim saw that it was good ... right, the same thing, everything according to its kind ... go down to verse 21 ...*

**Genesis 1:21-25** *And Elohim created the great crocodiles, and all that creeps, having a living soul, which swarmed the waters, **according to its kind**; and every bird with wing **according to its kind**. And Elohim saw that it was good. And Elohim blessed them, saying, Be fruitful and multiply, and fill the waters in the seas; and let the birds multiply in the earth. And it was evening, and there was morning, the fifth day. And Elohim said, Let the earth bring forth the soul of life **according to its kind** cattle, and the creepers, and its beasts of the earth, **according to its kind**. And it was so. And Elohim made the beasts of the earth **according to its kind**, and cattle **according to its kind**, and all creepers of the ground according to its kind. And Elohim saw that it was good.*

So we see **everything is made according to its kind**. So it's not that hard to figure out that you can mix together a Collie with a German Shepherd. They're both of the dog kind, the canine kind. But you can't mix a German Shepherd with a cat. Ohh that would be kind of dangerous! But that's the principal; it's quite simple that everything's made after its kind.

So again, it's the same way when you're looking at mixed clothing that you can mix certain types of man-made things such as polyester and fleece. They're both oil-based clothing, that's no problem. But **you can't mix cotton, which is a plant-base with wool, which is an animal-base**. So it's really not that difficult.

And to be honest, the questions really don't come from that. The questions come from more things like let's say, okay what if you had a cotton collar on your shirt but it was a wool shirt? The whole shirt was wool 100%, and the collar was cotton 100% but the cotton collar was sewn onto the wool shirt. Is that a mixed garment? So it's a good question and let's go to Leviticus 19:19 and let's see if we can answer this from Scripture ... Leviticus 19:19 ... because it's really interesting whether the tassel or the mixed clothing or whatever, it says in the mouth of two or three witnesses let everything be confirmed. And almost everything has actually at least two different spots where it talks about it. So when we're looking at Leviticus 19:19 it says:

**Leviticus 19:19** *You shall keep my statutes; you shall not cause your livestock to breed with different kinds; you shall not sow two kinds in your field; and you shall not allow **a garment mixed of mixed fabric** to come upon you ... you shall not allow a garment mixed of mixed fabric.*

Now when I look at that I would think okay, then if I have a shirt that's 100% wool but I have a collar that's 100% cotton I can't do it because I can't allow a garment mixed of mixed fabric. But when we look into the Hebrew it becomes a little clearer because the Hebrew word **sa'atnez** it almost doesn't sound like a Hebrew word **sa'atnez** and it actually, it's an archaic word; it's not really even a Hebrew word. And what does **sa'atnez** mean? It means it's a forbidden mixture ... it's a forbidden mixture. And for the longest time they couldn't figure out, but what is exactly the forbidden mixture? What does it mean? Until they found out that **sa'atnez** it's not just a Hebrew word; it's an acronym ... it's an acronym. And now that we know that what is the acronym for? The acronym is for the three Hebrew words for **combing, spinning and weaving** ... combing, spinning and weaving.

And what does that mean? That's intertwining. When you're combing, spinning and weaving you're intertwining. So that makes sense, right? That **you're not to take cotton thread and wool thread and intertwine it** because it's from two different bases. One is all plant-based, one if from a cow (should be sheep). But if you have a 100% cotton collar and 100% wool shirt and they're sewn together, that's not intertwining. So that wouldn't be considered mixed.

The same way if you had a jacket that was a 100% wool on the outside but there was a silk lining on the inside, not twined, but just sewn in, that's not a mixed garment. It's not a mixed garment. You know why? Because you could take out the thread and you actually have two different garments. You have the inside, the lining, and the outside. So as long as they aren't **interwoven together** it's not considered mixed; and that's with the Scripture.

So I think sometimes and praise Yahweh that He brought that to light about the acronym there because like I said when it just says, not allow a garment mixed of mixed fabric; it's very different than understanding the acronym for combing, spinning and weaving; of intertwining the garment together.

So I hope that this was enlightening for you. I think that answers both questions about it. If there are more questions they can always come up and we can go over it because I know in the days we're living in as we're restoring all things, Yahweh's people they're excited about these things. And I know it's hard when you're first learning about mixed clothing and you have to get rid of a lot of clothing, but you know what? You look in the Bible and the Bible says if you have two shirts, and your brother has none, give him one. It doesn't say if you have fifty shirts give one, it says if you have two.

So I know when the time came that when we found out about mixed clothing and I had to get rid of things. I told this story before, there's things that I'm worried just because I liked a shirt. It could have been twenty years old at a K-Mart special for \$4.99, but I liked it. And I'm worried about getting rid of this and after making that commitment to say, no, no, no, I don't want to wear anything mixed and got rid of all my mixed clothing. The very next day my brother ... we were staying with him in Florida and he was working. He had a very ... his partner in their business was a multi-millionaire who developed the paper for putting decals on shirts. And his partner gave him like a hundred different shirts and he's like, "Don, what am I going to do with these?" The most of them were brand new because he would only wear a shirt once. He said, "Go in my closet and take whatever you want." So I got brand new shirts some of them that were more than \$100 a shirt by being obedient to Yahweh and getting rid of the things that were mixed.

So we should never worry about getting rid of something that is not scripturally based but it's a time of restoration of all things and this is part of it. And it's just like eating unclean food, there's nothing *spiritual* about eating chicken over pork but it's a command that Yahweh made for physically for our bodies. And that's why do it because it does become spiritual if we know to do it and then we're not doing it anyway because then it's a sin. If you don't know any better that's one thing. But he who knows to do good and doesn't do it; its sin. So we want to make sure the way here that once we know the truth and it's presented to us and we understand it from Scripture that we're doing it the right way.

So I pray that everybody has a most blessed Sabbath and until next Erev Shabbat when you come into our home, we will see you then. Shabbat Shalom!