

## Were Tzitzth's a symbol of Faith?

**Q**uestion; were tzitzth's commanded be worn or has scripture been misinterpreted? One thing is abundantly clear according to scripture; tzitzth's were to be worn by the children of Israel as a **physical symbol** in which to remember God's (Yahuah's) law. The question becomes; "what event lead the children of Israel to wearing tzitzth's"?

Let's begin our investigation with the history behind tzitzth's and the symbolism of which it stands for beginning in [Numbers 15:32-36](#).

[32](#); And while the children of Israel were in the wilderness, they [found a man that gathered sticks upon the sabbath day](#). [33](#); And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. [34](#); And they put him in ward, because it was not declared what should be done to him. [35](#); And the LORD said unto Moses, [The man shall be surely put to death](#): all the congregation shall stone him with stones without the camp. [v36](#); And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

Clearly the man gathering firewood on the Sabbath was in disobedience to Yahuah's law and because of his transgression the Israelites were commanded to stone him to death. Unfortunately the fact is; it didn't take long before Moses was addressing the [stiff necked ways of the Israelites](#) do to sinful acts.

Now let's move to the heart of the subject beginning in verse 38 and 39 and review the choice of word Yahuah uses in these two scriptures.

### Numbers 15:38

[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 ribband of blue:

Numbers 15:38      WLC   WLC_v   WLC_t   WLC_tm   Strong   CHES									
AV Speak unto the children of Israel, and <u>bid them that they make them</u> fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:									
דבר	אל - בני ישראל	ואמרת	אלהם	ועשו	להם	ציצת	על - כנפי		
dbr	bni - al ishral	uamrth	alem	uoshu	lem	tzitzth	ol knphi		
H1696	H1121 - H413 H3478	H559	H413	H6213	-	H6734	H3671 - H5921		
	Israel sons-of to	and-you-say	to-them	and-they-make <sup>do</sup>	for-them	tassel	hems-of on		
בגדיהם	לדרתם	ונתנו	על - ציצת	הכנף	פתיל	תכלת			
bgdiem	ldrthm	unthnu	ol tzitzth	eknph	phtil	thklth			
H899	H1755	H5414	- H5921 H6734	H3671	H6616	H8504			
	for-generations-of-them	and-they-give	tassel-of	the-hem	twine-of	amethyst			

Notice above, the underlined words; "bid them that they make", the word ("bid"<sup>H6213</sup>)(עס) in the Hebrew language has a very distinct meaning; "see-a twisting or turning aside". Actually in this scripture the word "bid" chosen by the translators should have not been used, but should have been "shall make". Again looking back at the phrase, "bid them that they make", could have mirrored the Hebrew translation more accurately such as, "to them<sup>H413</sup> shall make<sup>H6213</sup> for them<sup>---</sup>". So as an overall

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understanding, Alohym tell Moses to have the Israelite make tzitzth's and to attach them to their garments. Note in verse 38; are the words "commandment, ordinance or law used or implied to tzitzth's, simply no! Let's now move to the heart of the matter as to why tzitzth's were to be worn by the Israelites.

### Number 15:39

39; And it shall be unto you<sup>H1961</sup> for a fringe<sup>H6734</sup>, that ye may<sup>H7200</sup> see, him<sup>H853</sup> look upon it, and remember all the commandments of the LORD<sup>H3068</sup>, and do them<sup>H6213-H853</sup>; and that ye seek not<sup>H3808</sup> after<sup>H310</sup> your own heart<sup>H3824</sup> and your own eyes<sup>H5869</sup>, after which<sup>H834</sup> ye<sup>H859</sup> use to go a whoring<sup>H2181</sup>.

The screenshot shows the following text in the revised translation:

AV And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

יהוה	מצות	-	כל	-	את	-	וזכרתם	אתו	וראיתם	לציצת	לכם	והיה		
ieue	mtzuth	-	kl	-	ath	-	u-zkrthm	ath-u	u-raithm	l-tzitzth	l-km	u-eie		
H3068	H4687	-	H3605	-	H853	-	H2142	H853	H7200	H6734	-	H1961		
Yahweh	instructions-of	-	all-of	»	and-you(P)-remember	»	him	and-you(P)-see	to-tassel	to-you(P)	and-he-becomes			
אתם	אשר	-	אתם	-	עיניכם	-	ואחרי	לבבכם	אחרי	תתרו	ולא	אתם	ועשיתם	
athm	-	ashr	-	oini-km	-	u-achri	-	lbb-km	-	achri	-	u-la	ath-m	u-oshithm
H859	-	H834	-	H5869	-	H310	-	H3824	-	H310	-	H3808	H853	H6213
you(P)	which	eyes-of-you(P)	and-after	heart-of-you(P)	after	you(P)-explore	and-not	»	them	and-you(P)-do				
												אחריהם	זנים	
												achri-em	znim	
												H310	H2181	
												after-them	ones-prostituting	

If we read the revised translation version of this Hebrew scripture it takes on a better meaning, let's read.

- 39; "And exists to you tassels (tzitzth's) and you see and remember all the commands of Yahuah, do them and seek not to explore after your own heart and eyes of which you prostitute after them".

Clearly, this scripture has a twofold meaning for Alohym to impose tzitzth's, 1.) Not to seek after your own self-lusting eyes and hearts, 2.) by wearing tzitzth's you are to remember Yahuah's commandments. So, in retrospect, tzitzth's were to be worn as an outward symbol to remember all of Alohym's commandments and NOT to explore after your own lustful heart and eyes of which you prostitute after them.

### Commentary:

According to scripture; the Covenant given at Mount Sinai was broken and the Mosaic Law imposed upon Israel which now became their schoolmaster for the next fifteen hundred plus years. During this time in history the indwelling Holy Spirit was not available but to only a few. Alohym through His prophets expound on a time when men's "stony" hearts would be changed to flesh. The prophet Ezekiel states it best in chapters 11 and 36, as to Alohym making His Spirit accessible to Israel in the future, let's read.

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Ezekiel 11:19; And I will give them one **heart**, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an **heart of flesh**: 20; That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. 21; But [as for them] whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD. (*Verse 21 References back to Numbers 15*)

(Note; do you think it is a coincidence that Alohym picked the word; "Stony" as a representation of the "heart" which will be removed from their flesh? Also, keep in mind that Alohym used the word; "stony" in the parable of the sower, reference Mark 4.) (Now, moving on the Ezekiel 36)

Ezekiel 36:26; A new **heart** also will I give you, and a new spirit will I put within you: and I will take away the stony **heart** out of your **flesh**, and I will give you an **heart of flesh**. 27; And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do [them].

Question: If the Holy Spirit within you causes you to walk in His statues and judgement, then why would I need any type of physical symbolism to keep me in remembrance of His statues?

### Commentary

As we proceed through this investigation, it is important to point out the differences between tzitzth's (i.e. fringes) and other clothing articles which are mentioned in scripture such as a garment or hem. Below are the Biblical definitions for these terms that are mentioned throughout this article.

1. The word tzitzth, Strong's **H6734** means: *tsiytsith, tsee-tseeth'* feminine of **H6731**; a floral or wing-like projection, i.e. a forelock of hair, a tassel. KJV: fringe, lock.
2. The word Hem, Strong's **G2899** means: *kraspedon, kras'-ped-on* Hebr. ציצית, i.e. a little appendage hanging down from the edge of the mantle or cloak; made of twisted wool; a tassel or fringe KJV: border, hem.
3. The word Hem, Strong's **H7757** means: *shuwl, shool* from an unused root meaning to hang down; a skirt; by implication, a bottom edge. KJV: hem, skirt, train.
4. The word Garment, Strong's **G2440** means: *himation, him-at'-ee-on* neuter of a presumed derivative of ennumi (to put on); a dress (inner or outer). KJV: apparel, cloke, clothes, garment, raiment, robe, vesture.
5. The word Garment, Strong's **H899** means: *(begged) - behg'-ed* from **H898**; a covering, i.e. clothing; also treachery or pillage. KJV: apparel, cloth(-es, ing), garment, lap, rag, raiment, robe, X very (treacherously), vesture, wardrobe.
6. The word Garment, Strong's **H4058** means: *mad mad or med {made}*; properly, extent, i.e. height; also a measure; by implication, a vesture (as measured); also a carpet. KJV: armour, clothes, garment, judgment, measure, raiment, stature.

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### ➤ Born again, obedience of the heart!

As born again covenant believers having the indwelling Holy Spirit, Yahuah's instructions are written on our hearts and minds and as such a much better covenant written as an inward living sign not an outward remembrance sign. Let's read: [Hebrews 10:16](#)

16; This the covenant that I will make with them after those days, saith the Lord, **I will put my laws** into their [hearts](#), and in [their minds](#) will I write them; 17; **And their sins and iniquities will I remember no more.**

**Question:** If the laws of Alohym are written on your hearts and minds and your sins He remembers no more, what purpose does it serve to display any symbolism or outwardly sign of obedience? Let's take a moment and read what the apostle Paul wrote concerning the outward appearance. [2 Corinthians 10:5-7](#)

5; Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, *and bringing into captivity every thought to the obedience of Christ*; 6; And having in a readiness to revenge all disobedience, when your obedience is fulfilled. 7; *Do ye look on things after the outward appearance?* If any man trust to himself that he is Christ's, let him of himself think this again, that, as he [is] Christ's, even so [are] we Christ's.

Here verses 5 -7 specifically address thoughts originating in the conscience mind which come against the knowledge of God, but then addresses, do we look according to the outward appearance? Scripture also states; if a man trust in Christ, let him think this again. Question; what is the phrase "think this again" referring to; "Do we look on things after the outward appearance". The Holy Spirit of truth, the living power and Spirit of our Father in heaven is our guiding light, an inward living remembrance of His commandments not an outward symbol void of spirit.

Let's reference [John 16:13](#) which sum it up very nicely

13; Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

That being said, is Christ not your goal for obedience? Let's read [Galatian's 3:20-26](#)

20; Now a mediator is not [a mediator] of one, but God is one. 21; [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22; But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23; But before **faith came**, we were kept under the law, shut up unto the **faith** which should afterwards be revealed. 24; Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith. 25; But after

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that [faith is come, we are no longer under a schoolmaster. 26; For ye are all the children of God by faith in Christ Jesus.](#)

As individuals do we trust that we are Yahusha's? The changing of the law (*all aspects included*) and the symbolism's of it began on the 13<sup>th</sup> of Abib in 30 A.D. with the institution of the New Covenant symbols given at the last supper. (*Reference: Matthew 26:26-28, Mark 14:22-25, John 13:5-14*) Christ's completion and fulfillment of the law along with the remission of sin happened Passover evening with the ultimate sacrifice of Christ's death on the cross. Scripture states also; through Christ's sacrifice He blotted out the ordinances that were against us nailing them to the cross, [Colossians 2:16-22](#). Let's move on to eyewitness accounts of healing to those who touched Yahusha's garment and read what truly healed them.

### ❖ Faith & Healing

In the New Testament, there are several eyewitness accounts regarding those who were healed by touching Messiah garment. Let's look into each of these healings to obtain a better overall understanding from the apostle's point of view. Let's start reading in [Matthew 9:18](#)

[18; While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19; And Jesus arose, and followed him, and his disciples. 20; And, behold, a woman, which was diseased with an issue of blood twelve years, came behind, and touched the hem<sup>G2899</sup> of his garment<sup>G2440</sup>: 21; For she said within herself, If I may but touch his garment, I shall be whole. 22; But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour \(\*moment\*\). 23; And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24; He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25; But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26; And the fame hereof went abroad into all that land.](#)

The scriptural accounts above indicate that it was the "display of faith" and reverence for Messiah which healed the diseased women and the ruler's daughter. Now, let's move on to the scriptural account in which the two blind men were healed. Let's start reading in [Matthew 9:27](#)

[27; And when Jesus departed thence, two blind men followed him, crying, and saying, Son of David, have mercy on us. 28; And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29; Then touched he their eyes, saying, According to your faith be it unto you. 30; And their eyes were opened; and Yahusha straitly charged them, saying, See no man know.](#)

Here again, scriptures states that it was the [faith](#) of the two blind men which healed their eyes. In both instances, the ruler's daughter and the two blind men never touched any part of his clothing but were

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healed fully by their faith in Messiah. Now as far as the diseased women, let's go back and read [Matthew 27:21](#), this scripture gives us a better picture of what was going on in her mind and an insight to her healing, let's read."

- [21](#); For she said within herself, [If I may but touch his garment, I shall be whole](#)". Clearly we see that it was her belief in Messiah which is brought to light in the next scripture which states; [22](#); (partial) "be of good comfort; [thy faith hath made thee whole](#)"

Now let's look at Marks scriptural reference into these healings and see if they are the same and what light Mark sheds on this subject. [Mark 5:22](#)

[22](#); And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, [23](#); And besought him greatly, saying, My little daughter lieth at the point of death: come and lay thy hands on her, that she may be healed; and she shall live. [24](#); And [Jesus] went with him; and much people followed him, and thronged him. [25](#); And a certain woman, which had an issue of blood twelve years, [26](#); And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, [27](#); When she had heard of Jesus, [came in the press behind, and touched his garment](#)<sup>G2440</sup>. [28](#); For she said, [If I may touch but his clothes,](#) <sup>G2440</sup> I shall be whole. [29](#); And straightway the fountain of her blood was dried up; and she felt in body that [she was healed of that plague](#). [30](#); And Yahusha, immediately knowing in himself that virtue (power) had gone out of him, turned him about in the press, and said, Who touched my clothes <sup>G2440</sup>? [31](#); And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? [32](#); And he looked round about to see her that had done this thing. [33](#); But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. [34](#); And he said unto her, Daughter, [thy faith hath made thee whole](#); go in peace, and be whole of thy plague.

Marks account of the diseased women never mentions the touching of the hem but Messiahs garment. In both scriptural accounts the focus of these healings has nothing to do with the touching of the tzitzth, tassels, hems or garments but the focus is on the [belief and faith](#) they had in Messiah's healing power. Let's finish this account with the healing of the ruler's daughter starting in [Mark 5:35](#).

[35](#); While he yet spake, there came from the ruler of the synagogue's [house certain] which said, Thy daughter is dead: why troublest thou the Master any further? [36](#); As soon as Jesus heard the word that was spoken, he saith unto the [ruler of the synagogue,](#) [Be not afraid, only believe](#). [37](#); And he suffered no man to follow him, save Peter, and James, and John the brother of James. [38](#); And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. [39](#); And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. [40](#); And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that

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were with him, and entereth in where the damsel was lying. 41; And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. 42; And straightway the damsel arose, and walked; for she was [of the age] of twelve years. And they were astonished with a great astonishment.

Here scripture reiterates that it was **faith** and **belief** in Messiah that ultimately healed the ruler's daughter. In Mark's account we see no mention of the word garment having any part of the healing process. Now that we have read Mark's account on this issue, let's review the highlights of this event in Luke's account of the diseased woman and the ruler's daughter. Starting in [Luke 8:44](#)

44; Came behind [him], and touched the border<sup>G2899</sup> of his garment<sup>G2440</sup>: and immediately her issue of blood stanch'd.

Now, Luke's account mentions fringe or tassels<sup>G2899</sup> being touched and the blood issue was immediately stopped. Here for the third time, the gospel reads she was not healed by the touching of the tassels but it was her faith in the Messiah that ultimately heal her. Let's read [Luke 8:47, 48](#) the outcome that is recorded in scripture about this event.

47; And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. 48; And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

Now let's revisit the account of the ruler's dying daughter once again from Luke's point of view and get a complete understanding on this subject. [Luke 8:41-42, 49-55](#)

41; And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: 42; For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

[Luke 8:49-55](#) (Note: unnecessary strikethrough are words added to the translation)

49; While he yet spake, there cometh one from the ruler of the synagogue's [house], saying to him, Thy daughter is dead; trouble not the Master. 50; But when Jesus heard, he answered him, saying, Fear not: believe only, and she shall be made whole. 51; ~~And when he came~~ Entering into the house, [he] sent forth no-not one to enter, neither Peter, and James, and John, and the father and the mother of the maiden. 52; And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53; And they laughed him to scorn, knowing that she was dead. 54; And he put them all out, and took her by the hand, and called, saying, Maid, arise. 55; And her spirit came again, and she arose straightway: and he commanded to give her meat.

Matthew, Mark and Luke tell the same exact story in that it was the ruler's belief in Messiah that ultimately healed his dying daughter. Scripture provides other accounts where the diseased were

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healed by faith in touching the hem of his garment, example [Matthew 14:34-36](#). Here Yahusha had entered the land of Gennesaret and the word of who he was spread throughout the land, let's read starting in verse 34.

[34](#); And when they were gone over, they came into the land of Gennesaret. [35](#); And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; [36](#); And besought him that they **might only touch the hem of his garment**: and as many as touched were made perfectly whole. (Note: no mention of fringes or tzitzth's)

Earlier in Matthew 14, we read the account of Yahusha walking on water and Peter wanted to come and greet him, and when Peter saw the strong winds he became fearful and started to sink. Peter cried out for Yahusha to save him and did so, but said unto Peter "O thee of little faith, wherefore didst thou doubt? One main theme throughout this article is that people who had faith in Messiah were healed.

Now many ask the question; why did Yahusha wear tzitzth's if they were done away with"? Simply, Yahusha being born under the law and would not break his own law. After the indwelling Holy Spirit was given to mankind it becomes a matter of faith and obedience through the heart of which you are the Temple of God.

### ❖ A Change in Priesthood

Let's read a little bit about the changing of priesthoods as described in [Hebrews 7:11-12](#)

[11](#); If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? [12](#); For the priesthood being changed, there is made of necessity a change also of the law.

The change from the true Levitical high priest i.e. John the Baptist, to the Melchisedek i.e. Yahusha (Christ) was fulfilled at His baptism on the Day of Atonement 26 A.D., by John the Baptist in the Jordan River. The changing of Priesthoods from the (False) high priest occurred when Caiaphas, ripped his robe thus invoking the death penalty on himself leaving Yahusha as the true and only high priest that would officiate over his own death on Passover. ([Reference; Matthew 26:64-65](#))

In conclusion, one must understand that symbols in accordance to the Book of the Law are of a priesthood that has been changed. In that, the law is spiritual written on our hearts and minds through the indwelling Holy Spirit, of which Yahusha and our heavenly Father will make their abode with you.

Only through the spirit can we keep the perfect law of love and liberty of which Yahusha (Christ) is our high priest who sits at the right hand of the Father. If we truly believe we are Christ's, then through faith the commandments live within us, because faith, grace and obedience are through the indwelling Holy Spirit and that is an inward change a new creation born unto Christ. ([2 Corinthians 5:17](#))

We hope this teaching has blessed you.