

# INSIGHTS FROM RABBI SAMSON RAPHAEL HIRSCH

## TABLE OF CONTENTS

### I. INTRODUCTION TO SYMBOLS:

1. Understanding the Nature of Symbolism
  - a. Understanding Natural Symbolism
  - b. Understanding Objective Symbolism
  - c. The Problem of Clarity
  - d. Examining the Image of the Symbol
  - e. God's Use of Symbolism
  - f. You Must Consider Who Assigned the Symbol
  - g. The Symbol as A Message
  - h. Basic Gournrd-Rules for Hebraic Symbolism and Law
  - i. Two Diametrically Opposed Viewpoints; Cause for Caution
  - j. Symbolism & Symbolic Acts Always Accompany God's Word

### II. TZITZIT, THE MOST OBVIOUS SYMBOLIC COMMAND

- a. The Purpose Inherent in the Function of Tzitzit
- b. What About Tradition?
- c. Positive and Negative Elements
- d. Our Garments
- e. The History of Clothing
- f. Tzitzit
- g. The Sprouts of Our Garment
- h. The Cord of Blue
- i. Why Eight Threads
- j. Duet 22:12
- k. For ALL Your Generations

The following information and insights were gleaned from the writings of Rabbi Samson Raphael Hirsch, The Collected Writings Volume III, 2nd edition, 1988, by Rabbi Dr. Joseph Breuer Foundation. All *italicized* quotations are taken directly from Rabbi Hirsch, while the text written in normal font are simply additional insights and comments from me, Michal Daniel.

I wrote out this information in order to educate others with regard to tzitziyot, and the deeper symbolic meaning attached to them. Most people would not have time to read the entire writings of Rabbi Hirsch, but the valuable insights he presents are worth considering and have been condensed for your edification below. However, for those interested in understanding Hebraic symbolism, I strongly recommend obtaining a copy of Rabbi Hirsch's book listed above.

## INTRODUCTION TO SYMBOLS:

Because tzitzit are, by their vary nature, are specific physical ‘symbols’ which God commands us to implement into our lives as a means for us to specifically recall to memory all of God’s commandments, we will examine in greater detail the deeper symbolic nature of several outward symbolic commands; tzitzit, garments, and the act of circumcision, which are all inter-related symbols. These symbols are also all physical ‘signs’ or outward expressions that identify a believer’s covenant with God and his or her obedience to the same.

Before we delve into the greater symbolic significance of these signs, we must first set the ground rules for symbolism in history and the Laws of God.

## UNDERSTANDING THE NATURE OF SYMBOLISM

### **Understanding Natural Symbolism**

*“A study of symbols can serve a two-fold purpose: a) to teach the rules for expressing abstract concepts i.e. for finding appropriate, tangible means to express such concepts; b) to teach the rules for understanding symbols; i.e. for deriving from these symbols an understanding of the concepts that these physical symbols are meant to express. The subject of the present study is the last-named aspect of symbolism-how to interpret symbols and how to derive from a symbol the idea which it is intended to express.”*

*“The ability to express ideas by physically perceptible signs, or symbols, is a natural and as necessary to man as are the ability and the urge to communicate ideas by means of spoken, audible words. Indeed, it is not too bold to suggest that the beginnings of language derive from a kind of auditory symbolism.”*

*“All of us use a natural symbolism that requires no special study to understand it. Yet, an analysis of this symbolism may well teach us the value inherent in the symbol as a reinforcement of the spoken word. The bodily gestures with which we accompany our words and which, indeed, we often permit to take the place of words, are simply a natural symbolism which we practice and which we certainly would not want to do without. Whether we want to say “Yes” or “No,” whether we want to express agreement or disagreement, approval or criticism, respect or contempt, joy or sorrow, friendship or love, we could not express even half of what we feel unless we add appropriate gestures to our verbal communication. Indeed, in some instances a bodily gesture alone might be sufficient. I am apt to forget quickly the farewells bidden in mere words. But the silent handclasp with which my friend took leave of me, which for a moment united us physically, making a bond that he would have liked to preserve forever-this gesture, which brought home to me in full measure the sadness my friend felt at parting from me, I will never forget.”*

*“Even the two most natural of bodily gestures, tears and laughter, are functionally interchangeable at the climax of the emotions they express. We know the laughter of grief and the tears of joy. Precisely the deepest grief my cause an outbreak of laughter, while the pinnacle*

*of joy may bring tears.”*

*“However, such bodily sign language does not yet satisfy our need for physical acts to express our thoughts and emotions. The spoken word and gestures that accompany it, or substitute for it, are ephemeral and fleeting. If we want to dwell at some length on the expression of a particular thought or emotion, or to give these expressions a measure of permanence, we must resort to other means. The desire to spend more time on the expression of a thought or an emotion gives rise to a symbolic act. The intention to perpetuate a thought or an emotion results in a gesture that we call symbolic.”*

*“...any object which we dedicate to the lasting remembrance of a thought or an emotion thus becomes endowed with the symbolic meaning. It becomes a symbol, an object which, whenever we look at it, will evoke in us a specific thought, a specific emotion, or a specific chain of thoughts and emotions.”*

### **Understanding Objective Symbolism**

Thus far we see that natural symbolism is a part of our daily lives; however, they do not always express the objective concept.

*“Most of the symbolic phenomena we have considered thus far are subjective in character. They do not express an objective concept, or a declaration, or a judgement based on intellect, as much as they demonstrate our attitudes and emotions toward a specific person, subject or idea. However, as we shall see, symbols do not serve merely to supplement or to accentuate our verbal interjections. **There are areas and functions even in the objective expression of logical concepts and judgements for which verbal language, spoken and written, is not sufficient, and one must resort to a symbolization of these concepts and judgements.** Everywhere and in every age, nations in their political lives, and even more so in their religious lives, have used symbolic expressions of concepts and judgements to attain their particular purposes. Pictures, symbolic signs and emblems are employed by a society to express ideas, truths, doctrines or principles which are to be adopted by that society and which are to serve as a bond through which that society becomes one united whole.”*

*“Why does a word have a much greater impact on me when it is accompanied by an appropriate movement of the body?...If the words are uttered by the lips alone, who is to say whether they truly come from the speaker’s heart, that they do not merely reflect cold calculation with the human aspect totally uninvolved? On the other hand, if speech is joined by bodily movements, then every move, every shrug of the shoulder, every pressure of the hand shows that the speaker has engaged his entire body, his entire being, to support the words he is uttering. **It then becomes clear that the entire personality of the speaker lives in the words pronounced by his lips, that the thoughts and emotions he expresses truly pervade his whole person.** Such gestures mean that we have devoted the best of our energies, of our spiritual and physical aspects of our personality, to the thoughts and emotions we mean to demonstrate...”*

*“...symbols and symbolic acts have an advantage over words in that the actions they entail engage the entire person, and do so for a longer time than would the mere spoken word. By they*

have **two additional advantages**: a) symbols employed, or symbolic acts performed, by hundreds of thousands of individuals at the same time underscore their sense of unity and uniformity and their recognition and acknowledgement of the teachings and principles that hold them together; b) by accompanying us throughout our lives, regardless of our momentary concerns, symbols serve us as constant reminders of the ideas they represent—an advantage that can never be attained by the spoken word, or even by the written word.”

### **The Problem of Clarity**

“On the one hand, then, symbols and symbolic acts have definite advantages over language in that they require a greater investment of time and effort, and in that they set forth their meaning with deliberate sameness. As a result, their impact upon us will be greater than that of the word, spoken or written. On the other hand, they suffer from a manifest disadvantage with regard to one element basic to any exchange of ideas: the element of clarity.”

“The proper approach and method to be employed in the interpretation of a symbol can be derived only from the unique character of the symbol itself and from the relationship between the symbol and its meaning.”

“Symbols are signs taken from the range of physically perceptible objects and phenomena for the purpose of representing certain ideas and concepts. However, the symbolic meaning of these objects or phenomena is not derived from their original nature. Their symbolic significance is based solely on their selection as a vehicle for a given idea because they have a certain relationship or association with that idea. Only by virtue of having been thus selected can they express that idea. They derive their symbolic significance solely from the intention of the one who instituted the symbol and employed it for that stated purpose.”

For example, “There are thousands of forget-me-nots blooming along the roadside. But only that **one** flower which my friend picked as we parted and which, without uttering a word, he pinned to the lapel of my coat, has become a symbol, telling me, ‘Forget me not.’”

“Even a handclasp, that symbolic bodily gesture with a natural eloquence all its own, derives its meaning only from the intention of the one who clasped my hand. Without that intention, the meaning of the handclasp would not go beyond the physical sensation of pressure. Only my knowledge of the intention of the one whose act produced this physical sensation, lets me interpret the handclasp as a symbol with a special message for me.”

“**Therefore, the first prerequisite for our understanding of a symbol is that we must ascertain its intent.** We must make certain that the one who chose that particular object or phenomenon as a symbol really intended it to express a specific idea. As long as we are in doubt about the intent, we have no basis for interpreting that object or phenomenon as a symbol, and we have no right to define it in terms of anything else but its original and primary meaning.”

### **Examining the Image of the Symbol**

“Is the object or phenomenon which we see before us a symbol, or must we interpret it simply in

*terms of its original and primary meaning?”*

*“To answer this question we must, first of all, examine the object or phenomenon as such, looking for clues as to whether it should be understood simply in terms of its primary meaning, or whether it must be viewed in terms of symbolic meaning. We must examine it also in the context of the time and environment in which it occurs.”*

*“Thus for instance, if we see an anchor at the waterfront, we will interpret it simply in terms of its primary physical characteristics; i.e. as an anchor. But if that anchor is so small or made of such material that it can have no practical use for a ship, we will immediately realize that its purpose must be something other than that usually associated with such an instrument. If we see an anchor suspended over the door of a chandler’s shop, it is obviously just the emblem of the business concern. If we see an anchor depicted on a seal, along with a map and a mariner’s compass, we will interpret it as the badge of a ship’s captain. Only if it appears in connection with certain other emblems will we interpret an anchor as a symbol of hope. If we see before us a pictorial representation of a serpent, a bee, a dog, a horse or any other part of nature, only additional information about the artist’s intention, and about the time and environment in which the work was created, can help us determine whether the picture was intended simply to represent and object as such, or whether it was meant to symbolize a specific idea.”*

### **God’s Use of Symbolism**

While this is true for human beings, such as an artist who desires to convey a particular message and uses things found in nature to depict his message; our Creator, God Himself, has done this very thing in His created world, revealing Himself and His nature through everything He created thereby providing both the natural meaning of things as well as their deeper symbolic implications and meaning.

For example, the Tabernacle and it’s implements as such have natural meaning; however, Moses was commanded to write everything down exactly as he was shown, meaning, the Tabernacle and it’s implements each also have a symbolic meaning that reveal to man in a tangible way that he can perceive it, both the heavenly tabernacle dwellingplace of God in His fullness and a picture of how we are to approach God.

### **You Must Consider Who Assigned the Symbol**

***“The symbolic meaning of the object or phenomenon in question is not dependent upon its primary, physical features but solely upon the choice or intent imposed upon it from without.”***

*“Precisely for this reason, in most cases, the symbol considered by itself, will admit of many possible interpretations, but only one of these interpretations will be correct; namely, the one envisioned by him who chose this particular object or phenomenon as a symbol in the first place.”*

*“If we bear in mind that the significance of any symbol is only that which is conferred upon it by the choice and purpose of the one who instituted it, then we must immediately come to the*

following conclusion: **A symbol can be interpreted only by taking into account the person who chose it, the person to whom it is addressed, and the time and place of its origin.** In other words, a symbol can be analyzed only in the context of its own local and historical background. Any attempt to explain a symbol outside this context cannot be called a genuine search for truth.”

**“Even a written text can be properly understood only if one considers the person of the writer, the person for whom the communication was intended, and the time and place in which the text was written.”**

“Furthermore, within the text itself, every sentence, every clause, indeed every single word, can and must be analyzed only in the framework of the whole, if it is to be correctly understood. Anything can be read into the sentence taken out of context. Even a written text, which is almost the immediate symbolic representation of the spoken word, can be understood only if it is examined in the proper context.”

“Take a pictorial representation of a serpent. Is it meant simply to depict the reptile as it appears in nature? Or is it, as in Genesis 3:14, intended to symbolize the earth, or temptation? Is it to be understood as a tool of sorcery or fortunetelling, or, in general, as a symbol of cunning, cleverness or shrewdness? Does it specifically denote the art of healing? Or does it, by some other implication, symbolize the “bite” of a guilty conscience?”

### **The Symbol as a Message**

“By studying the personality who instituted the symbol, we will discover the trend of thought from which arose the intention to convey an idea through the symbol under consideration. By studying the personality to whom the symbol is addressed we will ascertain the frame of mind within which the initiator of the symbol can expect the symbol to be understood.”

**“The message inherent in the symbol can be perceived only in a sphere of thought which the communicator of the symbol knows to be already established among those to whom the message of the symbol is addressed. No symbol is capable of conveying to its recipient a truth that is completely new to him. It can give added dimension to a concept with which he is already familiar.”**

“The person to whom the symbol is addressed must already have some knowledge of the symbolic object and the idea it is intended to symbolize, but it has not yet occurred to him that there may be a connection between the two.”

“In that case the symbol serves to show the object and the idea, both of which he is familiar with, in an interrelation which up to that point had been unknown to him”

A perfect example of this in Scripture would be Peter’s Dream in Acts Chapter 10. Dreams are a series of symbols, and can only be interpreted by understanding the heart of the dreamer to disclose the meaning of the symbols. The Lord communicated a message to Peter combining several specific truths already known to Peter; a) that all men are accredited righteous by faith

and that faith places men under the covering of God (represented also in the four cornered garment with tzitzit on the corners or prayer shawl), b) the Torah states that there are clean and unclean animals in the world c) four cornered linen coverings are used to both sew together to cover the tabernacle dwelling and sew to make *linen* garments for people, particularly priests (with further symbolisms attached).

We see in Peter's dream how God pulls all these truths together to communicate to Peter that Peter should not consider any man, Jew or Gentile, (represented by the clean and unclean animals), as unclean, if that individual has placed themselves under the covering of the Messiah, (symbolized by the four cornered linen sheet).

*"We should readily understand that the purpose of communication by means of symbols is not to reveal previously unknown truths but only to impress upon the recipient, in a manner more profound and enduring than mere words, truths that have already been made known to him earlier."*

### **Basic Ground-Rules for Hebraic Symbolism and Law**

- 1) *"The symbolic significance of an object or of an act is never intrinsic but always metaphoric; i.e. it derives from the intentions of the one who instituted that object or act as a symbol."*
- 2) *"When an object or an act is assigned a symbolic role, several of its aspects must be taken into consideration. Symbolic meaning may be attached to the natural, social or historical aspects of that object or act."*
- 3) *"The symbolic meaning of an object or an act may vary depending on the presumed intention of the one who instituted that object or act as a symbol, on the ideology presumed for the one to whom the message of the symbol is addressed, and on the historical and local identification of the symbolic object or act."*
- 4) *"Therefore, in seeking to establish the symbolic role of any object or act, and also the meaning and intended message of the symbol, one must take into account the natural, social and historical aspects of the symbol, particularly its connection with the person who instituted it and the person to whom its message is addressed. Local and contemporary factors must likewise be considered."*
- 5) *"Symbols can never reveal ideas or facts that were completely unknown before. Symbols can only demonstrate new relationships between known ideas and facts and thus serve to commit these ideas and facts to renewed and lasting remembrance."*

### **Two Diametrically Opposed Viewpoints; Cause for Caution**

At the outset of seeking to understand symbolism within the context of our Scriptures, we have to guard ourselves against two diametrically opposed viewpoints that are fundamentally flawed. The **first** group, believes that there are no symbols in Hebraic Law. This is the error that some within the Jewish community have fallen into. The **second** group generally fall within the

Christian community. Many of these individuals believe that “a given Divine law has only symbolic value,” and “consider themselves exempt from its observance, claiming that once one knows the message inherent in the act, the act itself can be discarded as an empty shell.”

As a result of such abuses by the later group, “truly conscientious servants of God’s Law have become suspicious of any attempt at a symbolic interpretation of Divine laws.”

This has resulted in a counterclaim that insists that many of the so-called formalities that have been cast aside over the years as ‘cumbersome’ actually possess meaning that raises them high above all changes of time and place because the ideas which permeate them are eternal.

### **Symbolism & Symbolic Acts Always Accompany God’s Word**

***“In nearly every decisive manifestation of God’s sovereignty, intended for the training of mankind in general and of Israel in particular, up to the time of Israel’s selection and the giving of the Law, we see that the Word of God never occurs by itself. The truth of God’s Word—the banner for all future times—is never entrusted to mere words. The word is supported by symbols and symbolic acts that make for a far greater and more enduring retention.”***

After the Torah was given to Israel at Mt. Sinai, Israel went through numerous periods of obedience and disobedience to the Torah. Many prophets were sent to call Israel to repentance, to specifically, change their evil ways and return to the Lord through obedience to His Torah. We see clearly that the prophets conveyed the message to return to obedience to the Torah through communicating by means of various symbols and symbolic acts.

Even before this time, we see God himself instituting the use of symbolism to reinforce his promise to Noah that God would never again flood the earth. He directs Noah’s attention to the sky where a rainbow is revealed. God calls Noah’s attention to the rainbow and tells him in reference to the rainbow, “This is the sign of the covenant. My bow, which I have set in the cloud, shall henceforth be a sign of the covenant between Myself and the earth.” (Gen 9:13). The rainbow has become as symbol at that point, assigned by God, and understood by Noah to symbolize the promise God made to never again flood the earth.

The Word of God is full of these same symbol assignments by God.

### **TZITZIT, THE MOST OBVIOUS SYMBOLIC COMMAND**

***“Of all the Divine commandments...none has a more obviously symbolic character than does the commandment of tzitzit. The Divine Law itself has set down the meaning and content of this commandment in unambiguous terms. There can be no doubt about the message to be conveyed by the fringes we are to attach to our garments and this would not require an intensive study. The law that commands us to attach these fringes to the corners of our garments also explicitly states the purpose of this directive Numbers 15:38-41. The sight of the fringes is to remind us of the entire scope of the Divine commandments and to inspire us to obey them all.”***

***“If, then, the symbolic character of these fringes on our garments is so obvious, and the ideas to***

*be conveyed to us by this symbol are clear beyond any doubt, our study can have only this purpose: to establish the relationship of the symbol itself to the ideas it is to express, and to attempt to ascertain the meaning of the symbol in terms of its separate components.”*

Looking at Numbers 15:38-41 we can deduce that tzitzit on the corners of our garments combined with a sky-blue (blue-violet) thread within the tzitzit should together become tzitzit for us.

### **The Purpose Inherent in the Function of Tzitzit**

Thus, *“The purpose of our looking upon the tzitzit should be: a) That we remember all the commands of God; b) That we fulfill them in their entirety; c) That consequently, when we “seek after,” i.e. explore the meaning of God’s Law, we should not follow the lead of our hearts and our eyes, which could cause us to become unfaithful to God; d) That we remain holy to our God.”*

*“The foundation for this commandment is our redemption from the land of Egypt, which was accomplished only so that (the Lord) might be our God.”*

{i.e. the Torah commands that during the Feast of Passover each one of us is to consider himself/herself as having been personally redeemed from Egypt. This redemption had a symbolic physical and historical manifestation in the literal historic event, but it also became a symbolic picture of the bondage to sin each human experiences before they have been redeemed in the inner man for eternal salvation by Messiah Yeshua. }

The command regarding tzitzit is reiterated in Deuteronomy 22:12, immediately following the command specifying that our clothing should not be made by combining two thread made from different ‘kinds.’ In other words, we are not to make clothing with threads that come from both animal and plant together.

### **What About Tradition?**

Turning to the Oral Law (Menachoth 39), we are able to get additional insight into the specific halacha that developed over time in the performance of the commandment to attach fringes.

*“We find that they consist essentially of גדייל (twisted cord) and פתיל (thread). פתיל usually referred to as ענף (lit. “hanging loose”), is the basic component of the tzitzit. Each tzitzit consists of a specified number of threads folded over double. One of these threads is taken and wound around the others to form a cord, from which they then hang down freely.”*

*“The tzitzit should be prepared in such a manner that ענף should be longer than גדייל; i.e. the length of the thread left to hang down freely should be double the length of the thread formed into a cord. These threads, partly formed into a cord, must be firmly attached to the corner of the garment by means of a knot.”*

*“According to רמב"ם and רשב"א, the number of threads for each corner is restricted to eight*

*(i.e. four threads folded over double), including the original thread of techlet (blue-violet).”*

We will not go into depth here regarding the symbolic nature of the number eight, but if you are interested, we analyze in greater detail the association with numbers in another PDF regarding the relationship of tzitzit and circumcision.

*“According to the tradition recorded in רמב"ם, only one of the eight threads was violet-blue. The threads were bound together first by one of the white threads, then by the blue thread, and finally again by the white thread. Moreover, the reference to “white” does not mean that the threads must be white; it merely denotes those threads that are not violet-blue.”*

### **Positive and Negative Elements**

Looking back at our list under the Purpose Inherent the Function of Tzitzit, we realize that there is both positive and negative elements to the command, and these elements are also reflected in the nature in which the fringes themselves are constructed.

The prohibiting function of tzitzit being: “That you will not go where your own heart and eyes lead you to prostitute yourselves.” This is represented in the restrictive element of Torah which provides some limitations or ‘binding,’ and can be seen in the bound portions of the threads which are held together or wrapped and held together by the one cord of blue. Yet at the same time we have the positive function as well.

The positive function of tzitzit being: “That you will remember and obey all of God’s commandments.” Thus, the tzitzit in this regard have the “double portion” of thread that is allowed to hang loose and free having been secured otherwise by the bounding of the prohibitive element.

Taking a deeper look at Numbers 16:39, we see that the word תתור used and translated “you go,” in the middle of the sentence which states, “so you will not go after your own heart and after your own eyes...” is from the root ‘tor’ תור. The use of this word is significant in that, *“Scripture does not use it anywhere else in an ethical and philosophical connotation, but in its literal meaning.”*

*“It connotes generally the testing or investigation of the qualities or character of objects in relation to ourselves.” Thus, “For the general connotation in which the term תור is used in our passage can only mean an assessment of objects and behavior patterns in terms of their practical value for us. The connotation of תור is to ascertain what is, or is not, desirable or attainable for us, to judge what is good or evil for us, to differentiate between good and evil. However, we must add one qualification: תור does not connote merely absolute knowledge but an evaluation that will facilitate the task of deciding what should be pursued and what should be avoided by us.”*

There is another word used in Scripture to denote ‘going after or following after;’ however, this word, אחר, *“denotes dependence on, submission to, or ‘following after,’ a person or object; it*

*implies subordination to the leadership of another.”*

In Numbers 32:11, Israel did not wholeheartedly אחרו 'follow after' God.

In Exodus 23:2, we see אחרו used in the warning of 'Do not follow the crowd in doing wrong.'

*“In view of the foregoing, Numbers 16:39 would mean: Do not form judgements by following the impulses of your hearts and eyes! Do not rely on your hearts and eyes in deciding what to accept or what to reject! Do not call anything “good” merely because your hearts are drawn to it and your eyes yearn for it! Do not call anything “evil” merely because it is distasteful to your hearts and to your eyes!”*

*“Tzitzit are meant to counteract a trend in which man is led solely by his instincts, in which he is held by the bonds of 'his heart and his eyes' and knows no higher code of ethics to guide his choice of values and actions than his own wishes and urges.”*

*“The knotted threads on our garments are meant to protect us from forming judgements based solely on the dictates of our hearts and our eyes. By looking at them, we are to be reminded of all the commandments of God, and to remember that we are in the service of God with all our faculties and with all the strength of our willpower. He alone tells us what is good and what is evil.”*

*“Let us consider the function of the tzitzit on this fundamental level. They are to lead us from being the slaves of our physical desires to a state of moral freedom through self-restraint, from a condition of carnal bondage to the level of a free human being.”*

*“For us, as Israelites, this elementary requirement, valid for all human beings, assumes a higher, more comprehensive significance. For this invisible God, invisible though He is, has addressed Himself to us directly and revealed to us His Law. (Both the written and the Word made flesh in Messiah) He has entered into a particular covenant with us; He has become our God, has hallowed us for His service, and has created us for His service not merely as individuals, but as a nation in the midst of the nations.”*

*“Every man faces God and thus is expected to control his senses, for he is God's creation. But the obligation of tzitzit rests upon the Israelite with double importance, because he is a party to the Divine covenant and the bearer of the 'revealed' Word of God. Namely Messiah. The Israelite must subordinate to God, in an even higher measure, all the sensual aspects of his nature, all his desires and aspirations. He must never lose his awareness of God, mindful at all times that God is **his** God; he must fulfill all of His commandments, ready to do so at all times, at any hour, without hesitation or wavering, without doubts or mental reservations.”*

***“The tzitzit will not permit us to remain at that elementary level which all human beings are required to attain.”***

Tzitzit enable us to be elevated to the highest level of Hebraic characteristics, that of Kedoshim קדושים. *“It implies an unhesitating, unwavering readiness to serve God. The profound concept is best defined by Man's unconditional preparedness to do the Will of God. This level of*

*morality represents the highest stage of perfection within our reach... ” Ultimately, as we are obedient to God’s Word and attach tzitzit to our garments, these tzitzit will provide us with the ability to be constantly reminded of the God we serve, His requirements of us given in the Torah, and His love for us as demonstrated through the sacrifice of His son, Messiah Yeshua. Most importantly, our tzitzit will be a constant reminder to our hearts of all these things so that as we go through our daily lives, our decisions can be filtered through the lens of Torah, and not the lens of our own eyes and hearts. In this way, we are truly no longer being led by our own eyes and hearts, in some abstract attempt to ‘discern’ the will of God, but we are led in the most clear of terms by the will and wisdom of our God.*

*“קדש always occurs in Scripture as a concept that implies complete dedication or surrender, be it to the absolute good, or to evil and immorality. God also characterizes Himself as קדוש (Kadosh), so that, with reference to God, the adjective is identical with the idea of the “absolute.” It implies the eternal, complete, maximum readiness of will and energy.”*

In light of this, we conclude that the purpose of the symbolic threads on our garments are to both remind us of our calling as human beings and as members of Israel, and to admonish us to subordinate the sensual elements in our thoughts and emotions to the entire Law of God.

## **Our Garments**

*“God chose threads-materials used in the making of clothing, to remind us of His Law, and He ordered us to attach this symbol to our garments. Some relation might already exist between clothing, as such, and the Divine Law in general and its moral calling, so that clothing, and materials from which clothing is made, might be suited to serve as a symbol of God’s Law and its moral requirements.”*

*“God’s Law contains numerous references to clothing. In the case of garments designated for a certain purpose, the Law gives detailed specifications as to fabrics and colors. Certain garments are considered closely identified with the wearer’s calling; that a cohen (priest) may officiate only if he is clothed in the vestments specified for this purpose.”*

*“Similarly, the term בגד “garment,” and, even more so, לבוש “to be clothed,” are commonly used in Scripture to denote the assumption of specified characteristics. Thus, God has clothed Himself with sovereignty, power and majesty; “He is clothed in majesty; God is clothed with strength; You are clothed with glory and majesty.” (Psm 93:1 and 104:1-2) “He clothes Himself with benevolence as with an armor and puts on the garment of vengeance for clothing.” (Isaiah 59:17) “He clothes priests with salvation, and priests clothe themselves with righteousness.” (Psm 132:9, 16)”*

*“Scripture also uses clothing as a figure of speech in a negative connotation. Thus, one can “clothe oneself” with a curse as if it were a garment suited to him. (Psm 109:18); and the enemies of the righteous clothe themselves with shame (Job 8:22).”*

*“In all the passages cited above, forms of “garment” and “clothing oneself” are used as figures of speech to denote the intensification of a given character trait. Consequently, God’s command*

*to attach the symbol of His Law to our garments may signify that we are to “clothe ourselves” in lawful conduct, that we should let the Law be the chief characteristic of our personality and the identifying mark of all our actions.”*

*“In each of these instances, the figure of speech refers to the assumption of any character trait, virtuous or not. But in the context of our present study our objective is to prove that there is a direct relationship between clothing and fabrics used for clothing, and the Law of God and the morality deriving from it, a relationship so significant that the mere contemplation of these objects becomes an eloquent reminder of God’s Law and of our sanctification. If, indeed, there is such a relationship, we must find it in the sphere other than that of mere language.”*

### **The History of Clothing**

*“If we look into the history of clothing, we note one fact on which we must elaborate: Clothing is traced back to the time when man disobeyed a command from God, and it served as the initial means in man’s return to his Divine calling.”*

*“When the enticements of sensuality won their initial victory over man, shame first addressed itself to him and taught him to cover the sensual manifestations of his body.”*

*“Once man has thus subordinated himself entirely to God, man need not feel ashamed of his body as a physical object, because he then serves God with his body as well as with his spirit.”*

*“But when sensuality exceeded the limits assigned to it and assumed direction over man, shame draped a loincloth around the sensual part of his body. Thus man is reminded of his human dignity and his Divine calling by virtue of which the sensual aspect of his body, concealed by a covering must retreat, permitting only the godly, free-willed element to come to the fore.”*

*“For they shall not be ashamed that wait for Me.” (Isaiah 49:23) “Shame is the realization of one’s shortcomings. The sense of shame derives from a twofold awareness: the awareness of one’s true purpose, and the awareness of not having fulfilled it. It is the awareness of one’s calling coupled with a sense of guilt. The garment with which shame covers our nakedness reminds us of both: our calling as human beings and our failure to live up to it.”*

*“Shame, that messenger of our own conscience, the voice of God within ourselves, also functions as the hand of God that raises up the fallen and does not let him rest until he is on his way back to God and to the high level of his calling.”*

*“Through physical deprivation man might learn to become spiritually free. Through struggle and toil he is to become aware of this great truth: Only if the body subordinates itself to the spirit, and the spirit, in turn, subordinates both the body and itself to God, will God subordinate the terrestrial world to both.”*

*“But if the body rebels against the spirit and the spirit rebels against God, then nature, too, will confront them both as an enemy, and instead of the blossoms and fruit of Paradise, only “thorns and thistles” will grow upon the field of mankind.”*

*“Yet, before the gates of Paradise fell shut behind man, until the time he would be permitted to return there, and when God pushed His children out into harsh reality, He “made them garments to cover their bare skins,” thus protecting them from the bitter world that awaited them.”*

*“It was shame that concealed their nakedness with leaves; it was God’s benevolence that covered their naked bodies with clothes. Hence, every garment, with its dual function of concealment and protection, continues to this day as the most eloquent memorial to the harmony within and without for which we were created, and which at the same time reminds us of the conflict that confronts us when we go astray. We can resolve this conflict only by covering up our nakedness; by subordinating the sensual aspect of our nature to the spiritual, free-willed element within us, and subordinating both of these to God.”*

*“One might even say that, in view of its historical origin as the result of a transgression, clothing should have an even closer, more direct link to the concept of which we are to be constantly reminded by tzitzit, that symbol of human clothing.”*

*“The command of tzitzit was not one that could have been regarded as inherent in the human intellect.”*

*“It was a ‘dietary Law’ whose purpose was questioned by the ordinary human mind and inclination... The tree of good and evil is a specified tree which is to serve as a criterion for distinguishing between good and evil. To abide by God’s order is “good”; to disobey is “evil.” The tree **seemed** good to eat, it was a delight for the eyes, it seemed desirable also by any standard of ‘common sense.’ The tree appealed to the taste, to the imagination and to human reason; every human consideration spoke in favor of partaking of the fruit of this tree. Why, then, should God have forbidden it?”*

*“A glance at the animal made it clear to man that all other living creatures need never have doubts about what is good or evil for them. They walk unconcerned upon the Eden of earth. Whatever stimulates their senses, whatever promises pleasure is there for them to enjoy and is good for them: conversely, whatever they are not meant to enjoy has no appeal for them, and they pass by it with utter indifference. They do not need a voice from God to tell them what is good or evil. Their eyes and their heart, their instincts suffice. They do not have to deny themselves anything, for it is, in fact, the voice of God that speaks to them through their eyes and their hearts. Why, then, should man be different?”*

*“It is possible that his palate, his eyes and even his reason should tell him, ‘This is good for you,’ and that, nevertheless, in deference to an even higher Authority, he should have to avoid it as evil? No, no the serpent hissed near the tree, like God in the knowledge of good and evil! Just try it, and your eyes will be opened. You will see how good that which God has forbidden can be, and henceforth you yourselves will know, like God, what is good and what is evil.”*

*“That was the story and its outcome was the garment, the only object that mankind was able to salvage from Paradise. If the garment could speak, could the message to be conveyed by the garment, indeed by every thread that goes into its making, be expressed in better, more*

*appropriate words than these: 'Look at it, and remember every one of God's commandments and fulfill them, and do not form judgements according to your hearts and your eyes, and, following them, break faith with God.'*

## **Tzitzit**

*"Clothing, even in its negative function-that of veiling our shame and covering our body-becomes the most eloquent preachers of the concept to be taught by tzitzit. It is a symbol reminding us of man's moral calling, of God's Law, and of our duty to control our sensuality. It warns us against going astray."*

*"The symbol of tzitzit is the most visibly compelling emblem of these ideas, even if it only directs our attention to our clothing and says to us: Consider your garment, its origin and its purpose."*

*"However, the garment alone does not contain all the lessons to be conveyed by tzitzit. Indeed, when contemplating a garment with tzitzit our attention is directed **not** so much to the garment in general but to the knotted fringes that hang from its corners."*

*"We must therefore now turn to the fringes and ascertain their relationship to the concept expressed by the symbol of tzitzit."*

*"Let us first consider the term ציצית, which obviously describes the symbol in terms of its appearance as well as its purpose. For the commandment clearly states: 'Make for yourselves tzitzit, and they shall be tzitzit for you.'"*

*"(Menachot 41, 42) The basic connotation of ציצית and צוף is a movement characterized by "breaking through," a forward push to emerge; it is the most intensive form of the idea conveyed by זר (projection), סוס (horse, in terms of its forward movements) and שיש (rejoice); also the phonetic affinity between שמח (rejoice) and צמח (growing plant). Hence, ציצית, the parts of a plant-twig, leaf, blossom-that have sprouted, that have "broken through."*

*"Similarly, ציצית (tzitzit) on the human head is a "lock of hair." Metaphorically, הציצית means to look through a lattice, and ציצית (the Rabbinic term, זיזין הבולטין, 'projections') is the engraved plate that "stands out" upon the forehead of the cohen gadol (high priest)."*

*"Thus, "make yourselves tzitzit on your garments" means: **Place branches and blossoming sprouts, as it were, upon your garments; cause "sprouts" to emerge from your garments.** And what else would these "sprouts" say to us than: Do not wear a garment without reflecting on it; let your garment bear "blossoms" and "sprouts," let it bear the fruit, let it yield the result that is expected from it? **They shall not be mere symbolic "sprouts" upon your garments. They shall be, real, genuine "sprouts" and "blossoms" for you. They are to help you yourself "sprout" and "blossom" forth; they are to assist you in your personal development and completion.**"*

*"The sight of them should guide your spirit to an understanding and your will to the fulfillment of your purpose, whose essence is evidenced by your garment. And now, examine these "sprouts" upon your garment. Although God's Law bids you knot them, and knot them firmly to*

*your garment, they are, nevertheless, merely threads of the same kind of material as that from which your garment has been woven.”*

***“The sole purpose of this commandment is to act as tzitzit, to develop your human nature to the highest level of perfection.”***

*“Now these “sprouts” to be attached to your garment are both “entwined” (restrained) and “loose.” They are bound together at the base but then allowed to hang down freely beyond that point. First, there is a bundle formed by threads wound tightly over them. Emanating from this bundle are “sprouts” that are allowed to hang loose. **It is from the “restraint” that free threads flow.**”*

*“The simple description of this arrangement conveys the message of these symbolic threads. All the “sprouts” and forces that lie dormant within the human being should develop and attain full bloom, but not without controls.”*

***That which is to develop freely must first make itself “submit to that bond which encircles and restrains all the energies that strive for expression. This very submission makes the highest form of freedom attainable.”***

### **The Sprouts of our Garment**

*“Let us examine our symbolic bundle of “sprouts.” The idea conveyed by its threads is not restraint from the outside, but self-restraint. It is not an alien, extraneous bond that binds these threads which emanate from man’s garment. The thread that is wound over the others to “restrain” them is itself one of the threads that “sprouted forth” from man’s garment. Man is to restrain himself of his own free will and to adapt himself with all his own energies to a higher order.”*

*“...restraint and freedom, limitation and unfolding, negation and positive expression, prohibition and commandment: this is the message of the fringes...”*

*“If the fruit of the prohibition is not limitation but mastery, so, too, the fruit of the commandment is not coercion but joy!”*

Psalm 19:7-11

The **Torah** of Adonai is perfect,  
restoring the inner person.

The **statutes** of Adonai is sure,  
making wise the thoughtless.

The **precepts** of Adonai are right,  
rejoicing the heart.

The mitzvoth (commandments) of Adonai are pure,  
enlightening the eyes.

The **fear of Adonai** is pure,

enduring forever.

The **judgements** of Adonai are true,  
they are righteous altogether,  
more desirable than gold,  
than much fine gold,  
also sweeter than honey  
or drippings from the honeycomb.

**Through them your servant is warned;  
in obeying them there is great reward.**

We must also note, that even within the context of the tzitzit, **“there is more freedom than restraint, more unfolding than restriction.** *The length of the twisted cord is one-third; that of the free-hanging threads, two-thirds. In every sphere of life, more will be permitted by the Law than forbidden. Of course, to one who is overcome by his senses, a single prohibition which forbids him to partake of just one fruit looms so large that he considers all of Paradise lost. But to the pure human spirit serving God, the forbidden is negligible compared with the abundance of the fruits of Paradise granted him by God.”*

### **The Cord of Blue**

*“Thus far we have studied the tzitzit symbol without regard to the techlet (blue-violet) thread and to the number of threads that belong in it, because the former is not indispensable and the tradition is not quite clear with regard to the latter.”*

*“We have seen that, even without these two components, tzitzit admonishes us strongly to observe the commandments of God and to subordinate our physical nature to His will. However, one thought still remains to be discussed. Thus far we have dealt only with the general human aspects of the commandment. We have not yet addressed ourselves to the specifically Hebraic aspect, the selection and sanctification of the people of Israel for the Divine Law that was revealed to them as a consequence of their redemption from Egypt. This particular aspect is set forth clearly in the second part of the commandment.”*

*“True, by reminding the Israelite of the obedience he owes to God’s commandments, the garment is especially suited to remind him of the Law that was revealed expressly to him. The garment can perform the function particularly because it owes its origin to man’s transgression of a positive commandment which, let it be noted, was known to Chava (Eve) through a communication from Adam, conveying to her the commandment of God.”*

*“The תכלת techlet color, which tradition describes as blue-violet, is mentioned in God’s Law only in connection with the Sanctuary.”*

*“The high priest wore a mantle all of techlet color. When the Ark of the Covenant traveled before the Children of Israel in their wanderings through the wilderness, it was covered with an outer covering all of techlet color. The other accessories of the Sanctuary—the table, the menorah, the altar of incense and all the utensils used within the Sanctuary—were covered directly with an inner cover of techlet. Thus, the High Priest and the Ark appeared draped in*

*techlet. Similarly, we note threads and loops of techlet wherever separate objects had to be connected or bound together for the purpose of the Sanctuary.”*

*“The High Priest’s breastplate was joined into one piece by loops of techlet, to form one inseparable unit. Also, the tzitz, the frontal plate worn by the High Priest, was held by a techlet cord.”*

*“We may insert here a conjecture regarding the significance of the Hebrew names for the colors. We find only three terms to encompass the colors of the spectrum: אדום for red, ירק for yellow and green, and תכלת for blue and violet.”*

*“The only other form in which the root אדם occurs in Scripture is as “man.” אדמה is undoubtedly derived from אדם, thus characterizing the earth as the soil for human dominion, the earthly world wed to man but not in the reverse. We recognize the root אדם, again in הדם, “footstool,” and also in אדן, the root of “the base of a column.” Accordingly, we believe that אדם designates man as “the footstool for the foot of the Divine Presence”, the bearer and agent for the Divine and for God’s dominion on earth. הדום is nothing other than an object that meets the foot as it moves toward the ground, offering the foot a place to rest and thus sparing it the trouble of having to step squarely on the ground. Thus the position of a human being in between earth and God could hardly be expressed in more significant terms.”*

*“The only other form of ירק we find is ירוק, “to cast away from oneself.” (Num 12:14).*

*“Techlet, being derived from בלה, would mean literally, “the end.”*

*“Within the spectrum which is shown by the rainbow through refraction of light and which is present wherever a prism breaks up a ray of light, the Hebrew language combines the colors into three groups, in the following order: red, yellow-green, blue-violet.”*

*“Red is the least refracted ray; it is the closest to the unbroken ray of light that is directly absorbed by matter. Red is light in its first fusion with the terrestrial element. (Is this not again man, the image of God as refracted in physical, earthly matter.)”*

*“The next part of the spectrum is yellow-green. Blue-violet (techlet) is at the end of the spectrum. The spectrum visible to our eye ends with the violet ray, techlet, but additional magnitudes of light radiate unseen beyond the visible spectrum.”*

*“Likewise, the blue expanse of the sky forms the end only of the earth that is visible to us. And so techlet is simply the bridge that leads thinking man from the visible, physical sphere of the terrestrial world into the unseen sphere of heaven beyond.”*

*“The basic color of the Sanctuary was blue-violet. For the Law of God originated neither from the light that is contained in earthly matter, nor from the Divine spark that is innate in man. It was handed to us from beyond the limits of physically visible matter. (Duet 4:36). It was handed to us by God Himself. (Exodus 25:8)”*

Thus we see that, *“Techlet is the basic color of the Sanctuary and of the High Priest’s vestments; the color blue-violet (techlet) representing heaven and the things of heaven that were revealed to Israel. Therefore no other color was as appropriate as techlet to signify God’s special relationship with Israel. A thread of techlet color on our garments conferred upon all of us the insignia of our priestly calling, proclaiming to all of us, “And you shall be holy men to me.” (Exodus 22:31), and symbolically expressing our calling, “and you shall be to Me a kingdom of priests and a holy nation.” (Exodus 19:6).*

“Speak to the entire community of Israel; tell them, You people are to be holy because, I Adonai your God, am holy.” (Lev 19:2)

See also Lev 11:45; 20:26, and Eph 1:4 and elsewhere.

A basic understanding of the deeper implications of the techlet color, I believe, can only come through our knowledge of the Messiah Yeshua. You will note above that *“Techlet, being derived from כלה, would mean literally, “the end.”* And we know that Yeshua proclaimed Himself to be the beginning and ‘the end.’ How much more appropriate that techlet, which is the color of the ‘heavens,’ literally the sky above, but also a word used and translated ‘heaven(s),’ which itself is a euphemism for God; be specifically the cord with which we wrap all other cords that include the rest of the color spectrum and which are found in human earthy matter.

Therefore, when we look upon the cord of techlet, entwined in our tzitzit, for the believer, this thread is a reminder that it is The Holy Spirit that has come and endwells the believer, such that it causes the believer to be able to bind him/herself to God through the Messiah (the ‘living’ Torah) the Word made flesh (John 1:14), and enables him/her to become free within the bonds of God’s commands in the truest sense of the concept of freedom.

Thus, the believer’s life, as it relates to his/her wearing tzitzit cords, reflects the believer’s new higher calling as a priest in God’s Kingdom and his/her acknowledgement of and obedience to God’s Torah (both the living and written Word of God). The believer’s tzitzit become an outward expression of the transformation that has taken place within the heart of the believer. They also cause him or her to be constantly reminded of his/her calling in Messiah, and provoke him or her to continue in mitzvot (good deeds) which specifically cause God’s light to shine in the dark world and reflect in no uncertain terms that the believer truly does love God first, and his/her neighbor as himself. Tzitzit also place an external ‘mark’ on the believer as a servant of the Master and should reflect the individual’s acknowledgement of the perfect will and wisdom of God specifically detailed in God’s Word.

### **Why Eight Threads**

*“We have already noted that tradition is not quite clear with regard to the Biblical commandment concerning the number of threads in the tzitzit. Likewise there are varied views regarding the proportion of the number of techlet threads to the others. However, if we accept the proposition followed by general practice and also established halachically, that the total number of threads is eight, and if we link this assumption with that of the relation of the techlet*

*threads to the others, which is also supported by the wording of the Scriptural text, we will see that this numerical ratio serves only to enhance the significance of our symbol.”*

*“For according to רמבי”ם, the fourth of the threads to be folded over double was techlet-colored in only half its length, so that the tzitzit consisted of seven threads that were white (or the color of the garment to which they were attached) and the eighth thread that was techlet-colored. Thus, in each fringe, six threads were surrounded by a seventh thread of white and an eighth thread of techlet”*

*“The visible world, created in six days was given the seventh day of remembrance and as a covenant with the invisible Lord and Creator. This seventh day marks the completion of Creation. The eighth work of God, the creation of the people of Israel, laid the foundation for a world and mankind reborn and raised to a higher level.”*

While we have not taken the time to provide additional information regarding the symbolism that is inherent in the numbers seven and eight. Even to the most casual Bible observer, the number seven marks the Sabbath or day of rest and completion, while the eighth day always represents a new beginning. It is amazing to note that Rabbi Hirsch uses the term ‘reborn’ here, as the idea of our rebirth in Messiah marks a ‘new beginning’ and a ‘new life’ that we have been ‘born’ into as adopted son’s of God, which affords us membership into the family of Israel, even for those born (physically) outside of the natural family of Israel. We are as Rabbi Shaul states, part of the “Israel of God.” I believe that the true symbolic picture of God’s creation of Israel referred to above, is and has always been an Israel born of the ‘spirit’ and, is and has always included every person, be they Jew or Gentile, who has attached themselves through faith to the God of Abraham, Isaac and Jacob.

## **Deuteronomy 22:12**

*“Make yourselves twisted cords upon the four corners of your garment with which you cover yourselves.” These are the words of the second Scriptural passage (Duet 22:12) setting forth the law of tzitzit.”*

*“‘...upon the four corners of your garments’ is an additional specification to which we have not yet addressed ourselves...”*

*“The specification that tzitzit must be attached to the four corners of the garment occurs **only** in the second Scriptural passage relating to tzitzit. The first passage (Num 15:38) merely states, in **general terms**, that the tzitzit must be placed “on the corners of their garments.”*

*“However, as we have already noted, these two passages are complementary. The first passage is the commandment relating to the parts of the threads that are not restrained but allowed to hang down freely. The second passage deals with the parts of the threads around which the two other threads are wound to form a cord.”*

*“If we look more closely at these two Biblical passages, we will note that the first one names בגדים “garments,” or “clothes,” as the object of the commandment, while the second refers to*

כסות, “coverings,” which if further defines as אשר תכסה בה, “with which you cover yourself.”

“We note yet another peculiarity worth remembering. In the first passage, the corners of the garment are called כנפי (confey); in the second, כנפות (both stat. construc.). The origin of clothing shows us that, from the very beginning clothes have a two-fold function: concealing (moral) and protection (physical). Our two Biblical passages appear to parallel these two functions of clothing.”

“Although בגד is the term most generally used for “garment,” the literal meaning of the root בגוד, “to be unfaithful,” “to deceive,” already hints that בגד essentially denotes clothing as a means of “covering over” (or “concealing”) for the sake of **outer appearance**. It thus seems to accord with the moral requirement of shame.”

“כסות on the other hand, as a noun form, like מכסה and כסוי, seems to denote primarily a protective covering, although, indeed, כסה can denote a covering for any purpose, including concealment from view of others.”

“The terms כנפי (confey) and כנפות (confote) are also not synonymous. (as one would expect) They relate to each other in the same manner as קרני and קרנות, ידי and ידות, עיני and עינות etc. קרני, קרני denote primarily horns in the literal sense of the term. Even when used as a metaphor, it denotes those functions of force, defense or attack which are performed by an animal with its horns. If may denote man-made instruments of destruction, but in most cases Scripture employs it in the metaphoric meaning of “corners,” as in “the high corner of the altar.” Similarly, ידות as distinct from ידים (ידי) denotes “cones” or “parts,” and עינים (עיני) is used in Scripture only for “wellsprings,” never for “eyes.” The same is true of כנפי as distinct from כנפות.

כנפים (כנפי) is the masculine plural of כנף (related to גנב, to withdraw or take something from another.) i.e. “your teachers will no longer be hidden from you,” or “your eyes shall see your teachers,” (Ish 30:20). כנפים always denotes literally wings or the covering parts of wings, or metaphorically what it is that wings do for birds. כנפות is never used in Scripture to denote wings in the literal sense. Apart from the passage under study (Duet. 22:12), כנפות occurs only as כנפות הארץ (confot ha’aretz), (corners of the earth), where, much like קרנות, it connotes only ends, directions, the regions of the world.”

“Thus, while כנפי בגד denotes the “wings” of the garment that complete the “covering over” of the body, the expressions כנפות בגד and כנפות כסות would not connote the effects of the כנף as such, but, as in כנפות הארץ, would denote only “ends” or “directions.”

### **For ALL your Generations!**

“The word לדורתם (le’dorotam) (from Num 15:38) documents that the Divine Law, symbolized by the tzitzit, is binding for all time to come. This concept is complemented by the specification על תבא, with the same meaning as די כנפות הארץ, indicating that the Law is independent

*of space; it is applicable no matter where Israelites may dwell, enduring through all time, everywhere and forever, in ever-youthful vigor.”*

*“The priestly insignia of the Divine Law on our garments are not meant to be worn in only one part of the world. ...We are to wear them in every land, in any part of the world where we may dwell.”*

*“He (God) foresaw and proclaimed that, instead of being **ישראל** (Israel) in our land, we would be **יזרעאל** (yizrael), a seed of God scattered among all the lands and nations of the world. Dispersed among the nations, in the realms of “idols of wood and stone,” we would not only have to hold our ground in the struggle against nature and man, but we would also emerge victorious in our all-out battle for survival against the fierce hatred we would incur among the nations because of our adherence to the Law of God. And in this very struggle it will be our task to make all the world aware of the power of His (the Messiah’s) Law and of its almighty protective strength.”*

While Rabbi Samson is referring to ‘natural-born’ Israel here, his words speak true in the deepest ‘Revelation’ sense of what will occur for those who hold true to the vine (Messiah) and His Torah ways in particular in the ‘last days.’ Even now, the ‘great lie’ spoken of by Rabbi Shaul, I believe is the lie that Torah is not for the believer. It is for everyone who loves God and is a son of God through Messiah Yeshua. It is the road of the righteous.

*“That is why He said to us: Make yourself symbols of your free-willed priestly dedication to the Law of God, and bind them firmly to your garments, with which you gird yourself...in all four directions, toward the east and the west, south and north. Wherever you may set foot in your wanderings in search of survival...you are to carry with you the symbol of the Ark of your God’s covenant. Our law is not dictated by the conditions encountered on our wanderings. The Law that we will take with us will be the unchanging norm for our life wherever we may be. The scene may change, but our task remains. Be steadfast and true! For in this steadfastness lies our vocation and also our happiness. If we endure and persevere, the time will come (has come already) when the nations will strive to join us, as it is written:*

Zechariah 8:23 “The Lord of Hosts says, ‘When that time comes, ten men will take hold-speaking all the languages of the nations-will grab hold of the corner of the garment of a man of Judah {Messiah} saying, we will go with you, for we have heard that God is with you.”

I believe that the tzitzit the ten men speaking the languages of all the nations have grabbed hold of is that of the Messiah, He is the “one man of the tribe of Judah,” prophesied in the above verse by Zechariah; however, the fact that there is a tremendous move of the Spirit at this time in history that is causing more believers to return to the roots of their faith to learn what it ‘truly’ means to follow the Messiah, reveals that this prophesy has not simply occurred in the symbolic sense of the Messiah, but yet could also have a physical or external reality and fulfillment as more believers turn toward Israel and say, “teach me about the Torah of God, I know he is with you!”