

NEWSLETTER

APR | MAY | JUN 2015

tsiytsith

the proper understanding



S t r a i t w a y T r u t h . c o m

tsiytsith

the proper understanding

by Pastor Dowell

Introduction

Conforming to our Heritage

Being an Yisra'elite is more than just making a mouth profession verbally about who you believe in. It's a change very few people in this world can do.

Natural born Yisra'elites have a hard time conforming to the customs and heritage of our people.

Strangers (people from other nations) also have a very serious problem conforming to my ancient Hebrew Yisra'elite people's way of life.

All of you need to understand is that this is a lifestyle!

What YHWH Says About Our Clothes

You cannot remain looking like the other nations, with their forums and fashions and think you will be accepted by the Most High on that day.

You are not coming to Yisra'el to remain the way you are! Christianity has messed up the minds of a lot of people. When you become an Yisra'elite, you are to drop all of your ideas from your former life and embrace our laws, customs and heritage. YHWH may accept you as you are, but He also expects you to conform to His image. He has chosen Yisra'el to be a light to the nations!

In the day of his fiery indignation He will not only judge the nations, but He will judge all of his people who refused to change their garments and dress like true Hebrews.

You will not hear this from the Messianics, the Christians, etc... Only a blood line Hebrew Yisra'elite will teach you the truth of His Law, it's just the way it is!

Listen to this very serious judgment YHWH says in Zephaniah 1:8:

Zephaniah 1:8 (KJV)

And it shall come to pass in the day of YHWH'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

Zephaniah 1:8 (Scriptures)

And it shall be, in the day of the slaughter of יהוה, that I shall punish the rulers and the sons of the sovereign, and all such as are clad in foreign garments.

One thing we all need to understand is this: All of the information that has been given to us, has been given to us by the very people we cannot trust. It is of great importance for us all to do our own independent research to search out the truth.

We must unlearn all of the ways of the nations.

Tassels or Fringes?

All my research has shown me that tassels are a tradition of Ashkenaz.

The **tassels** which we see today do not set any Yisra'elite (the seed of Shem) apart from Ashkenazi (the Jews, the seed of Japheth). It is **fringes (tsiytsith)** which set us apart.

This is why we see so many people of European descent

following the tradition of the Ashkenazi Jews, rather than the Commandments given to the Yisra'elites.

In this newsletter, we will look into the Scriptures and see what YHWH commands us to wear by comparing various English translations and definitions of the original Hebrew, and by looking at some rare ancient pictures of our people's garments.

Visual Account

The visual accounts show a floral or wing like projection, a fringed edge along the border of the garments and the cord, and not tassels on corners.



700 BCE Hebrews being sent to exile



853 BCE Yisra'elites procession bringing tribute



Examining Numbers 15 (fringe, border, ribband, blue)

Numbers 15:32-41 (KJV):

32 And while the children of Yisra'el 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 Mosheh and Aharown, 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 YHWH said unto Mosheh, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as YHWH commanded Mosheh.

37 And YHWH spake unto Mosheh, saying,

38 Speak unto the children of Yisra'el, and bid them that they make them **fringes (H6734)** in the **borders (H3671)** of their garments throughout their generations, and that they put upon the fringe of the borders a **ribband (H6616)** of **blue (8504)**:

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

40 That ye may remember, and do all my commandments, and be holy unto your Elohim.

41 I [am] YHWH your Elohim, which brought you out of the land of Egypt, to be your Elohim: I [am] YHWH your Elohim.

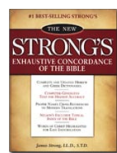
Tsiytsith (fringe) Examined

Numbers 15:38 KJV

Speak unto the children of Yisra'el, and bid them that they make them **fringes (H6734)** in the borders of their garments throughout their generations, and that they put upon the **fringes (H6734)** of the borders a ribband of blue:

YHWH commands Yisra'el to make and wear **H6734 (tsiytsith)**, which has been translated in the KJV as **fringes**.

Let's look behind the English translation of **tsiytsith** in these four sources:



Strong's:
H6734

תציץ

tsiytsith

tsee-tseeth'

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

H6731

צץ ציצ

tsiyts tsits

tseets, tseets

From **H6692**; properly glistening, that is, a burnished plate; also a flower (as bright colored); a wing (as gleaming in the air): - blossom, flower, plate, wing.

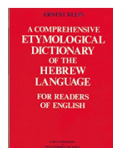
H6692

צוץ

tsûts

tsoots

A primitive root; to twinkle, that is, glance; by analogy to blossom (figuratively flourish): - bloom, blossom, flourish, shew self.



Ernest Klein's Etymological Dictionary:

P546

תציץ

The fading flower, the flower of what fades, **fringes**, tassel.

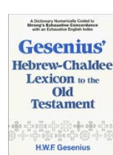


Brown-Driver-Briggs

תציץ

(BDB) P851

Tassel on flowing ends of garments;



Gesenius Hebrew-Chaldee Lexicon:

תציץ

f. prop. Something like a flower or feather

(from **רִיצ** with the fem. Adj. termination hence

(1) the forelock of the hair (comp. the root) Ezekiel 8:3

(2) the borders, the **fringed** edges which the Yisra'elites wore on the corners of their garments, Numbers 15:38, 39.

Therefore, the best translation of **tsiytsith** is **fringe**. Tsytsith is a floral or wing like projection, key word, fringed edges. We will also be looking at the word **gedil** used in Deuteronomy which is used to describe the fringes we are to wear on our garments.

Today we will see people wearing strings or tassels which are made separately and attached to belt loops despite the fact that this description does not fit the definition according to the Word. Fringes (tsiytsith) are made **in conjunction with** clothing, not something that is tied to our clothing, so tassels on belt loops would not qualify. The word tassels is a very poor translation of the Hebrew word "tsiytsith". These tassels or strings come from another source.

Kânâph (borders) Examined

Numbers 15:38 KJV

Speak unto the children of Yisra'el, and bid them that they make them fringes in the **borders (H3671)** of their garments throughout their generations, and that they put upon the fringes of the **borders (H3671)** a ribband of blue:

YHWH commands Yisra'el to make **H3671(kânâph)**, which has been translated in the KJV as **borders**.

Let's look behind the English translation of **kânâph** in these three sources:



Strong's:

H3671

כנף

kânâph

kaw-nawf'

From H3670; an edge or extremity; specifically a **wing**, (of a garment or bed clothing), (of the earth) a quarter, **border**, corner, end, feather, **skirt**, uttermost part, wing.

H3670

כנף

kânaph

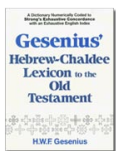
kaw-naf'

A primitive root; properly to project laterally, that is, probably (reflexively) to withdraw: - be removed.



Brown-Driver-Briggs:

BDB 489B; feminine noun – **wing**, **extremity**;



Gesenius Hebrew-Chaldee Lexicon:

כנף

A **wing** (so called from its covering);

edge **extremity** of a garment – the **skirt**;

Therefore, the best translations of **kânâph** are: **border**, **edge** or **uttermost part**.

Room for Misunderstanding:

Here is where we run into some room for misunderstanding. In Deuteronomy, **kânâph** is improperly translated as **quarters** in KJV and **corners** in Scripture.

Why were the words **quarter** and **corner** used in the KJV and scriptures?

They were used when referring to the **kânâph** of the **earth**, and since "everyone knows" the earth is a globe and has no borders or edges, some other translations had to be "imagined".

Deuteronomy 22:12 KJV:

Thou shalt make thee fringes upon the four **quarters (H3671)** of thy vesture, wherewith thou coverest thyself.

Deuteronomy 22:12 Scriptures:

"Make tassels on the four **corners (H3671)** of the garment with which you cover yourself.

Therefore, the best translations of **kânâph** are: **border**, **edge**, **extremities** or **uttermost part**.

Again, the tassels we see today being attached to belt loops or corners of a garment, do not fit the definition according to the Word or the visual accounts of the ancient pictures.

It means edge, extremity, border or uttermost part, just the way a fringe would naturally be found on the edge or bottom of a garment.

Ashkenaz has replaced the fringe on the border with twisting tassels on the corners.



In Malachi, the **kânâph (H3671)** is translated as **wings**:

Malachi 4:2 KJV:

But unto you that fear my name shall the Sun of righteousness arise with healing in his **wings (H3671)**; and ye shall go forth, and grow up as calves of the stall

This is only for those who fear His name. As the sun has beams of rays which have healing properties, so shall the Son, Jesus, come with healing in his **wings** or **extremities**!

Pâthiyl (ribband) Examined

Numbers 15:38 KJV

Speak unto the children of Yisra'el, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringes of the borders a **ribband (H6616)** of blue:

YHWH commands Yisra'el to put **H6616 (pâthiyl)** of blue along the fringe, which has been translated in the KJV as **ribband**. Let's look behind the English translation of **pâthiyl**:



Strong's:
(H6616)

לִיתַף

pâthiyl

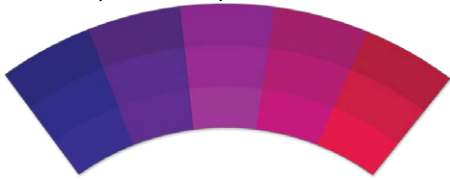
paw-theel'

From H6617; **twine**: - bound, bracelet, lace, line, ribband, thread, wire.

Therefore, the best translations of **pâthiyl** is **twine** or **thread**.

Twine goes around a garment. Not something which is intertwined within a tassel, or something hanging from a belt loop.

Tekelet (blue) Examined



Numbers 15:38 KJV

Speak unto the children of Yisra'el, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringes of the borders a **ribband of blue (8504)**.

YHWH commands the ribband (twine) around the fringe to be **8504 (tekelet)**, which is translated as **blue** in the KJV. Let's look behind the English translation of **tekelet**:



Hebrew Lexicon - Strong's #8504:

(TWOT = Theological Wordbook of the Old Testament)

tkeleth {tek-ay'-leth} t,lek.T probably for 7827;

TWOT - 2510; n f

1) **violet, violet stuff**

1 a) **violet** thread

1 b) **violet stuff/fabric**

2) TWOT) **blue** (covering spectrum from **brilliant red through deep purple**)

Strong's:

(H8504)

תֵּלַת

tekêleth

tek-ay'-leth

Probably for H7827; the cerulean mussel, that is, the color (**violet**) obtained there from or stuff dyed therewith: - blue.



According to Strong's, blue means **violet**, from the cerulean mussel. Here are two accounts of clothing colors:

Ezekiel 23:6 KJV

[Which were] clothed with **blue (H8504)**, captains and rulers, all of them desirable young men, horsemen riding upon horses.

Jeremiah 10:9 KJV

Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: **blue (H8504)** and **purple (H713)** [is] their clothing: they [are] all the work of cunning [men].

From the information presented to us, the range of color could range from brilliant red through deep purple. "Blue" is simply a false translation of **tekelet**.

Therefore, the best translation of **tekelet** is **violet**.

Argâmân (purple) Examined

Not only has blue been loosely translated for violet, but the word purple has been loosely translated for red-purple.

Jeremiah 10:9 KJV

Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and **purple (H713)** [is] their clothing: they [are] all the work of cunning [men].

The color of clothing is described as blue and **H713 (argâmân)** which is translated as purple in the KJV. Let's look behind the English translation of **argâmân**:



Strong's:

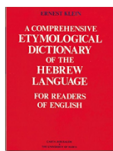
H713

אֲרָגְמָן

'argâmân

ar-gaw-mawn'

Of foreign origin; **purple** (the color or the dyed stuff): - **purple**.



Ernest Klein's Etymological Dictionary:

P53

אֲרָגְמָן

.n. purple, **red purple**. (Prob. a loan word from Akka. argamannu. whence also Aram.-Syr. אֲרָגְמָן, whence Arab, 'urjuwàn. For the change of m to w in words of Akka. origin cp.nfrnc, אֲרָגְמָן? Gk. argemone (= a kind of poppy), is prob. a loan word from Heb. אֲרָגְמָן; see 'Argemone' in my cedel.cp. אֲרָגְמָן .)

Even the word poppy is used!

Therefore, the best translation of **'argâmân** is **red purple**.



"Red Prickly Poppy"
Argemone Sanguinea




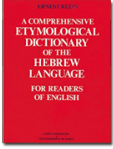
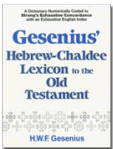
Summary Matrix: Numbers 15:38 Definitions

KJV

Speak unto the children of Yisra'el, and bid them that they make them **fringes (H6734)** in the **borders (H3671)** of their garments throughout their generations, and that they put upon the **fringe** of the borders a **ribband (H6616)** of **blue (8504)**:

Scriptures

“Speak to the children of Yisra’el, and you shall say to them to make **tzitziyot** on the **corners** of their garments throughout their generations, and to put a **blue cord** in the **tzitzit** of the **corners**.”

| Strong's | tsiýtsith (H6734) | kañáph (H3671) | páthiyl (H6616) | tekeleth (8504) |
|---|---|--|---|--|
|  <p>KJV Version</p> | <p>fringe</p> <hr/> <p>floral or wing like projection</p> <hr/> <p>fore lock of hair</p> <hr/> <p>tassel</p> <hr/> <p>fringe</p> <hr/> <p>lock</p> | <p>border</p> <hr/> <p>an edge or extremity; specifically a wing, (of a garment or bed clothing)</p> <hr/> <p>border</p> <hr/> <p>corner</p> <hr/> <p>end</p> <hr/> <p>feather</p> <hr/> <p>overspreading</p> <hr/> <p>skirt</p> <hr/> <p>uttermost part</p> <hr/> <p>wing</p> | <p>ribband</p> <hr/> <p>twine: - bound</p> <hr/> <p>bracelet</p> <hr/> <p>lace</p> <hr/> <p>line</p> <hr/> <p>ribband</p> <hr/> <p>thread</p> <hr/> <p>wire</p> | <p>blue</p> <hr/> <p>the cerulean mussel, that is, the color (violet) obtained therefrom or stuff dyed therewith</p> |
| <p>Scriptures Version</p> | tzitzit | corners | cord | blue |
|  <p>Hebrew Lexicon</p> | | | | <p>1) violet, violet stuff</p> <p>1a) violet thread</p> <p>1b) violet stuff/fabric</p> <p>2) blue (covering spectrum from brilliant red through deep purple)</p> |
|  <p>Brown-Drivers-Briggs</p> | Tassel on flowing ends of garments | wing extremity | | |
|  <p>Ernest Klein's Etymological Dictionary</p> | <p>‘the fading flower’, lit. ‘the flower of what fades’</p> <hr/> <p>fringe</p> <hr/> <p>tassel</p> | | | |
|  <p>Gesenius Hebrew-Chaldee Lexicon</p> | <p>Something like a flower or feather</p> <hr/> <p>the forelock of the hair (Exekiel 8:3)</p> <hr/> <p>the borders</p> <hr/> <p>the fringed edges which the Israelites wore on the corners of their garments, (Numbers 15:38, 39)</p> | <p>A wing (so called from its covering)</p> <hr/> <p>edge extremity of a garment – the skirt</p> | | |

7 Abominations that YHWH Hates:

Proverbs 6:16-19



- 1 A proud look
- 2 A lying tongue
- 3 Hands that shed innocent blood
- 4 An heart that deviseth wicked imaginations
- 5 Feet that be swift in running to mischief
- 6 A false witness that speaketh lies
- 7 He that soweth discord among brethren

Gedil (tassels or twisted fringes?) Examined

Deuteronomy also has an account similar to Numbers, describing what we are to wear on our garments:

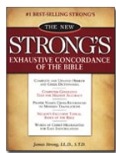
Deuteronomy 22:12 KJV:

Thou shalt make thee **fringes (H1434)** upon the four **quarters (H3671)** of thy vesture, wherewith thou coverest thyself.

Deuteronomy 22:12 Scriptures:

“Make **tassels (H1434)** on the four **corners (H3671)** of the garment with which you cover yourself.

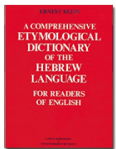
YHWH commands Yisra'el to make **H1434 (gedil)** which has been translated in the KJV as **fringes**, and in Scriptures as **tassels**. Let's look behind the English translation of **gedil** in these four sources:



Strongs:
(H1434)

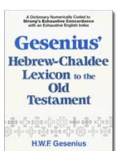
גדל
gedil
ghed-eel'

From H1431 (in the sense of **twisting**); thread, that is, a tassel or festoon: - fringe, wreath.



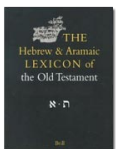
Ernest Klein's Etymological Dictionary;

גדל
to **twist**, plait



Gesenius Lexicon;
(H1434)

gadal
to **twist together**; to bind together



Hebrew Lexicon – Strongs #1434
fringes

1434 gdil {ghed-eel'} lid>G from 1431
(in the sense of **twisting**); TWOT – 315c; n m
1) **twisted threads**, tassels, festoons
1a) tassels (on clothes)
1b) festoons (on capitals of columns)

The word used for **fringes** in KJV and **tassels** in Scriptures, **(H1434)** is “**gedil**”, twisting, threads, twisted braids, festoon. The Hebrew says the word “**gedil**” can be translated as “**fringes**”.

We have already found that corners and quarters actually mean “**borders**” (kanaph H3671). So, on the four borders of our garments, we are to have **twisting**, or **fringes**, and these **fringes** are to be **twisted threads**.

Therefore, the best translation of **gedil** is **twisted fringes!**

This gives us a description of how our tsiytsith must be constructed.

Ashkenaz, however, has created something in addition to fringes.

The problem is they have interpreted H3671 (borders) incorrectly as corners, and they ignore or do away with the H6734 which are the tsiytsith/fringes.

The fringes would likely be the color of the garments (although I cannot find any indicator that the fringes should actually match the garment in color), and the border of blue which the English translation has given us, but we know the border which would act as a binding would be violet in color.

Tekelet and Argaman Dye A Royal Color For His Royal People

(small study by Brother Steve and Sister Wenda)

- ranges in colour from violet (bluish purple) to bright red
- Song of Solomon indicates purple is very dark
- also known as Tyrian purple, Tyrian red, royal purple, imperial purple or imperial dye
- since early Biblical times
- naturally produced by the mucous glands of snails or mussels (sources vary on which types of shellfish)
- shellfish were found on northern shore of the state of Israel
- rare and expensive, hence the term describing royal babies, “born to the purple”
- 10,000 snails were required to dye one cloak
- worth its weight in silver or gold or up to 20 x gold (sources vary)
- early legally restricted use in some areas, reserved for royalty
- made by Phoenicians in Tyre, hence the name Tyrian Purple
- biblical references to origin: Tyre, isles of Elishah, and Syria
- extensive studies on tekelet, argaman and the murex sea snail were completed in the last century by the late Dr. Sidney Edelstein of the Sidney M. Edelstein Center at the Hebrew University.
- the Edelstein interview, although labeled free access, can only be accessed by permission from the Chemical Heritage Foundation (CHF). Parts of it are hidden within the CHF's website. Here is what we could recover from Dr Edelstein's words:

“... One color had the Hebrew word *tekelet*, which was thought to mean a blue. Another was called *argaman*, which was thought to be on the red side. What were they talking about? We had all this data. Then I decided that there was only one way that this could be done...”

Biblical Sources:

Song of Solomon (Apocrypha) 7:5-6,
Jeremiah 10:9, 2 Chronicles 2:14,
Ezekiel 27:7, Ezekiel 27:16



Murex brandaris ~ Common Mediterranean Snail
a source of royal purple dye

Other Sources:

1. Wikipedia on Tyrian Purple
http://en.wikipedia.org/wiki/Tyrian_purple
2. The Unprecedented Discovery Of The Royal Purple Dye On The Two Thousand Year-Old Royal Masada Textile - Koren Z.C. 1997.
<https://edelsteincenter.files.wordpress.com/2013/09/koren-1997-herod-aic.pdf>
3. The First Optimal All-Murex All-Natural Purple Dyeing in the Eastern Mediterranean in a Millennium and a Half - Koren Z.C. 2005
<https://edelsteincenter.files.wordpress.com/2010/07/koren-2005-dha-20.pdf>
4. Sidney M. Edelstein (1912 – 1994)
<http://web.nli.org.il/sites/NLI/English/collections/Humanities/edelstein/Pages/Sidney-M-Edelstein.aspx>
5. Front Matter and Index only of transcript of interview with historical dye expert Dr. Sidney Edelstein Conducted by Arnold Thackray and Jeffrey L. Sturchio, 1987-1988
"This interview has been designated as Free Access. One may view, quote from, cite, or reproduce the oral history with the permission of CHF." (we have not requested access to the transcript of the full interview) <http://www.chemheritage.org/OralHistories/Documents/Edelstein-Front-Matter-and-Index.pdf>
6. Blue and Purple <http://www.sstudies.Ocatch.com/Breastplate/Breastplate%20page%205.htm>

Kraspedon (hem/border) Examined

While we move into the Greek translation in the New Testament, let us remember Yisra'el was in captivity to the Romans at the time of Christ, just like we are now in captivity to the Americans, which are the descendants of the Romans.

Matthew 9:20-22 KJV

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind [him], and touched the **hem (G2899)** of his garment:

21 For she said within herself, If I may but touch his **garment (G2440)**, 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.

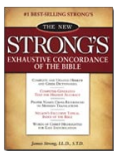
Luke 8:43,44 KJV

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind [him], and touched the **border (G2899)** of his **garment (G2440)**: and immediately her issue of blood stanchd.

The woman touched the **G2899 (kraspedon)** of Jesus' garment, which is translated as **hem** (Matthew) and **border** (Luke).

Let's look behind the English translation of **kraspedon**:



Strong's:

hem & border (G2899)

κράσπεδον

kraspedon

kras'-ped-on

a margin, that is, (specifically) a fringe or tassel: - border, hem. Fringes hanging down from the garment. Greek Septuagint for **tsiytsith**.



Greek Lexicon - Strong's #2899

hem & border

2899 kraspedon {kras'-ped-on} kravspedon of uncertain derivation; TDNT - 3:904,466; n n AV - **border** (3)

- **hem** (2) [5]

1) the extremity or prominent part of a thing, edge, skirt, margin; the **fringe of a garment**; in the NT a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool; a tassel, tuft:

Matthew 9:21KJV

For she said within herself, If I may but touch his **garment (G2440)**, I shall be whole.

The woman touched the hem of Jesus' **G2440 (himation)**, **himation** is translated as garment.



Strong's:

garment (G2440)

ἱμάτιον

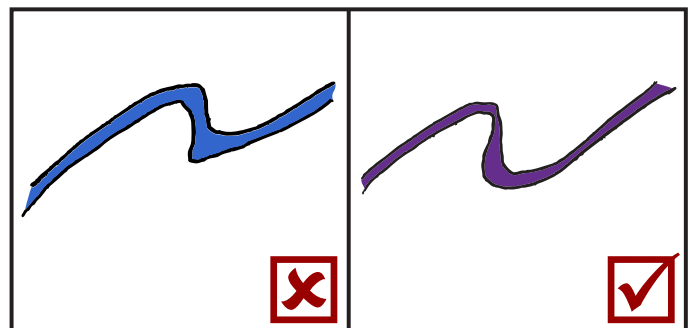
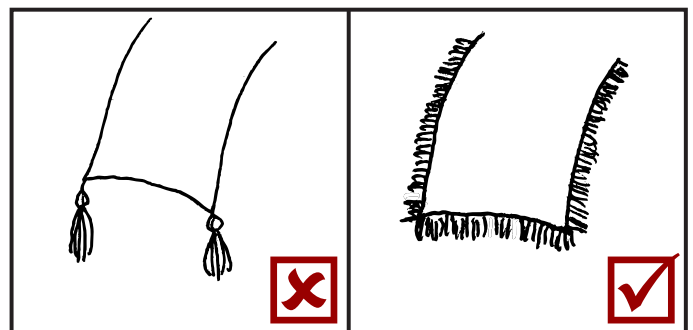
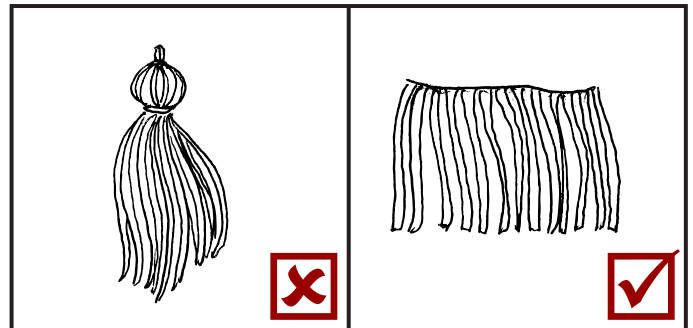
himation

him-at'-ee-on

Neuter of a presumed derivative of ἐννυμι hennumi (to put on); a dress (inner or outer): - apparel, cloke, clothes, garment, raiment, robe, vesture.

Therefore, **hem** means the **fringe** or **tsiytsith** on the garment.

Tsiytsith



Matthew 9:20-22 Examined (understanding flowers and issue)

We need to remember the Torah, any Yisra'elite woman that has a flow of blood outside of her set-apart time would be considered unclean.

To touch her would also make you unclean for a time. Many Yisra'elites are confused at this passage. The reason, is they do not separate the time of the woman's monthly set-apart time, from the **issue of blood** which would mean there is a **problem** outside of the monthly cleansing. I will highlight the key part for understanding so that you may see the difference.

Leviticus 15:25-28 KJV

25 And if a woman have an **issue of her blood** many days **out of the time of her separation**, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she [shall be] unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe [himself] in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

To make sure we can understand the Torah concerning the conditions, the Torah lets us know that this issue was something outside of the natural monthly cleansing.

How do we know this?

Because there is no sacrifice needed for the natural monthly cleansing, or menstrual period. However, if there is a condition out of the time of her natural monthly cleansing separation, or if it runs beyond the time of her separation, then the Torah is imposed and she is to bring the necessary offering on the eighth day unto the priest.



Because this condition requires an offering, it lets us know somewhere sin has taken place. If it was not so, **there would be no need for an offering.**

This next verse describes the required offering:

Leviticus 15:29-33 KJV

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one [for] a **sin offering**, and the other [for] a **burnt offering**; and the priest shall make an atonement for her before YHWH thy Elohim for the issue of her uncleanness.

31 Thus shall ye separate the children of Yisra'el from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that [is] among them.

32 This [is] the law of him that hath an **issue (H2101)**, and [of him] whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her **flowers (H5079)**, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

Niddah (flowers) Examined

Leviticus 15:33 KJV

And of her that is sick of her **flowers (H5079)**, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean

This law is for when a woman is sick of her **H5079 (niddah)** which is translated as **flowers**.

Let's look behind the English translation of **niddah**:



Hebrew Lexicon:

flowers (H5079)

niddah

nid-daw'

h'Dln from 5074; TWOT - 1302a; n f

1) impurity, filthiness, menstuous, set apart

1 a) **impurity**

1 a1) of ceremonial impurity

1 a2) **of menstruation**

1 b) impure thing (figurative)

1 b1) of idolatry, immorality

Therefore, **niddah** means **menstuous**.

And sick of her flowers, means she has a problem of her bleeding beyond her menstruation cycle. For this woman, it had been going on for twelve years.

Zobe (issue) Examined

Leviticus 15:32 KJV

This [is] the law of him that hath an **H2101 (issue)**, and [of him] whose seed goeth from him, and is defiled therewith;

This law is for when a man with a **H2101 (zobe)** which is translated as issue.

Let's look behind the English translation of **zobe**:



Hebrew Lexicon:

Issue (H2101)

זִב

zôb

zobe

From H2100; a seminal or menstrual flux: - issue.

1) a flow, issue, discharge, flux

1 a) semen, **discharge (venereal disease)** (of men)

1 b) issue, flux (of woman)

A man's issue it is concerning a venereal disease of some kind.

Here is more on **issue (zobe)**:

Leviticus 15:1-6 KJV

1 And YHWH spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them,

When any man hath a running **issue (H2101)**

out of his flesh, [because of] his issue he [is] unclean.

3 And this shall be his uncleanness in his issue:

whether his flesh run with his issue,

or his flesh be stopped from his issue, it [is] his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean:

and everything, whereon he sitteth, shall be unclean.

5 And whosoever toucheth his bed shall wash his clothes,

and bathe [himself] in water, and be unclean until the even.

6 And he that sitteth on [any] thing whereon he sat that hath

the issue shall wash his clothes, and bathe [himself]

in water, and be unclean until the even.

Therefore, **zobe** means **venereal disease discharge**.

So much has been lost to us. Let us remember Yisra'el, this woman was scared to death because she knew she was unclean. Yet the Torah does provide healing for her condition. She went and showed herself to the priest (Yahshua) who provided atonement for her.

Think about this, why is it that she could not go to the priest of her day since there was so many priests, and of course there would have been a high priest as well to whom she could have gone.

Why is it she could not get healing?

I'll tell you why. The priesthood had been compromised, just like today! They were overran with heresy, just like many ministers of today.

They had **no healing** because they had **no power** because they were **not the real true priests** of YHWH.

As a matter of fact, Jesus said they were of their father the devil (as stated in John)!

John 8:44 KJV

And Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

Just like many people of today who claim to be priests, elders, ministers etc... in function they actually live like and function like the priests of Yahshua's day.

They could not heal and neither can these false brethrens of today!

YHWH has not approved of them and neither is He dealing with them.

Back to the woman who was healed while touching Jesus' hem



Luke 8:45-48 KJV

5 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press [thee], and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

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: faith hath made thee whole; go in peace.

Those with faith who touched the fringes of Jesus' **garment/hem/border** were healed!

Matthew 14:35,36 KJV

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.

Mark 6:56 KJV

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the **border** of his garment: and as many as touched him were made whole.

My question is this: What good is it for you to wear the fringes of the garments, and you cannot heal?

For how long should we be wearing these fringes?

Numbers 15:38 KJV

Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments **throughout their generations**, and that they put upon the fringe of the borders a ribband of blue:

Should women and children also wear fringes?

We need to understand that as a nation we received the Commandments from the Most High. All of us, men, women and children!

The purpose of these Commandments given to us as a nation is to set us apart from the other nations and to be obedient to our YHWH!

The purpose for the **tsiytsith** was to remind us when we looked upon them, they were given to us as **a reminder to keep YHWH's Commandments**.

But of course we did not do that.

The Commandments are now written on the tables of all our hearts. This includes women and children.

YHWH does not change. However, He does change conditions.

For instance, if a woman committed adultery in Yisra'el, the sentence was death.

But by the time we get to the time of the Messiah, people were no longer being stoned to death for adultery.

Unrepented, the sentence remains the same, the Commandment is still the same, yet the conditions are different.

You died when you sinned back then, that was a natural death.

Therefore, today, you are not stoned to death, but you have the spiritual death.

We should always remember:

First, that which is natural, then that which is spiritual!

Today according to the Messiah, lust of another man's wife is adultery, which if remains unrepented will lead to a condition of a hard heart, and that unrepented sin will take you to the lake of fire.

One of our greatest 'falling aways' will be returning to our dress code, and this will happen as we grow in comprehension and love for our heritage.

More 'falling aways' will happen as we continue to deny all the customs of the heathens (Christians) we have learned, while being in exile to our YHWH in this diaspora.

Conclusion

YHWH understands we are slaves, we are in captivity. For those of us who want to return home, we can do it!

Zechariah 8:20-23

20 Thus saith YHWH thy Elohim;

[It shall] yet [come to pass],

that there shall come people,

and the inhabitants of many cities:

21 And the inhabitants of one [city] shall go to another,

saying, Let us go speedily to pray before YHWH,

and to seek YHWH thy Elohim: I will go also.

22 Yea, many people and strong nations shall come

to seek YHWH thy Elohim in Jerusalem,

and to pray before YHWH.

23 Thus saith YHWH thy Elohim;

In those days [it shall come to pass],

that ten men shall take hold out of all

languages of the nations,

even shall take hold of the skirt of him

that is a Yehudite, saying,

We will go with you:

for we have heard [that] YHWH [is] with you.

We are in slavery and the Most High knows our condition.

As we grow, we must continue

to run to our heritage as fast as we can.

At the end of the day, it is your choice and decision.



shalom
Pastor Dowell
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This article is subject to change as אֵלֹהִים gives me new understanding and as we advance in this diaspora.

So much has been lost and covered up over the centuries; our history, heritage, culture, and language.

He is restoring all that has been lost and all that has been kept from us, His people.

I thank him for Salvation. I thank Him for Jesus Yahshua.

All Scriptural Text is from the King James Version of the Bible.

shalom Pastor Dowell

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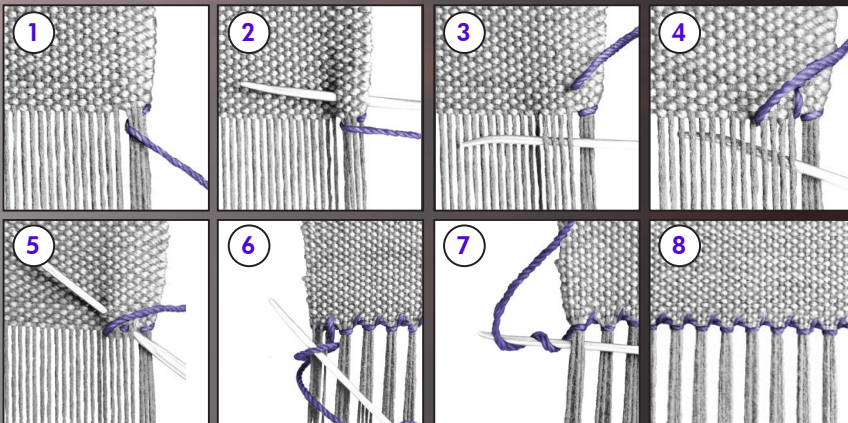
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