

## 04/21/12 MESSAGE NOTES

### TZITZIT – THE REMINDER OF YAHWEH’S COMMANDS



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#### AN OFFERING BY FIRE



Bemidbar chapter 15 opens with Yahweh giving Israel commands related to offerings by fire. These offerings are not “sin offerings” but they are:

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Fire Offerings – eeshah

אֶשָּׁה

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Burnt offerings – ohlah

עֹלָה

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Sacrifice offerings – zeh-vach

זֶבַח

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Vows – neh-dehr

נֶדֶר

[Click](#)

Freewill offerings – neh-dah-vah

נְדָבָה

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Peace offerings – she-lah-mim

שְׁלָמִים

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Drink offering – neh-sehch

נֶסֶךְ

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Grain offering – min-chah

מִנְחָה

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These offerings are karbahn which means “to draw close”

קָרַבְתִּי

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## FOR THE NATIVE BORN AND THE STRANGER

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Bemidbar 15:14 – 16 tells us that these commands are for the Assembly and for the “...*stranger who sojourns with you...*”

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The word “assembly” in verse 15 is קָהָל or “Kah-hal”.

קָהָל

In the Greek translation of the Tenach and the Brit Chadashah the word is “ekklesia” which means “...the assembly of the Israelites, an assembly of Christians, a called out assembly.”

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Further evidence of the “church” or “assembly” (kahhal) being at Mount Sinai is found in Devarim 10:4 which says, “*And He wrote on the tablets according to the first writing, the Ten Words, which אלהים had spoken to you in the mountain from the midst of the fire in the day of the assembly. Then אלהים gave them to me...*”

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Kahal = קָהָל = an assembly or congregation → the same word as “church”.

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## WORD STUDY

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The Hebrew word for “stranger” is ghr

גֵּר

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And not “goy” which means nations or gentiles.

גוֹי

The ghrim or strangers commit themselves to Yahweh and join Israel. They follow Yahweh’s commands. The goy or gentiles do not.

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The ghrim receive blessings from Yahweh because they are a part of Israel.

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## SIN BY MISTAKE

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Bemidbar 15:22 – 29

There is a difference between sinning by mistake and intentional sin. Yahweh extends grace – chesed – to the Israelite who sins by mistake.

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## SIN OFFERING

Here and in Vayikrah (Leviticus) chapter 4 we see sin offerings brought before Yahweh.

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Sin offering – chah-taht

חַטָּאת

The requirement to bring a chah-taht is NOT done away with. When the True Temple is restored the chah-taht will still be required but I believe that Yahshua has satisfied this requirement.

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Bemidbar 15:29 tells us that this command is for the native born and the sojourner.

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## DELIBERATE SIN

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Bemidbar 15:30 states:

***“But the being who does whatever defiantly, whether he is native or a stranger, he reviles Yahweh, and that being shall be cut off from among his people.”***

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The word “defiantly” in Hebrew is beh-yad rah-mah or “with hand lifted high”. This means “in your face”.

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This “deliberate sin” is one committed by either the native or the stranger.

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The word “reviles” in Hebrew is gah-dayf which means to “blaspheme” or to “insult”.

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## GATHERING STICKS ON SHABBAT



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Bemidbar 15:32 – 36 tells us of the man gathering sticks on the Shabbat. He was working on Shabbat.

This was clearly a deliberate sin and the man was stoned by the assembly.

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## TZITZIT TO REMEMBER YAHWEH'S COMMANDS



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Bemidbar 15:37 – 41

***Num 15:37 And Yahweh spoke to Mosheh, saying,***

***Num 15:38 “Speak to the children of Yisrael, 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.***

***Num 15:39 “And it shall be to you for a tzitzit, and you shall see it, and shall remember all the commands of Yahweh and shall do them, and not search after your own heart and your own eyes after which you went whoring,***

***Num 15:40 so that you remember, and shall do all My commands, and be set-apart unto your Elohim.***

***Num 15:41 “I am Yahweh your Elohim, who brought you out of the land of Mitsrayim, to be your Elohim. I am Yahweh your Elohim.”***

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Tzitzit: - Plural Tzitziyot. Found in both the Torah and Messianic Scriptures.

The Tzitzit is worn as a remembrance of the Torah.

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Bemidbar 15:37-41; Devarim 22:12.

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Yahshua also wore the Tzitzit as found in the Messianic Scriptures. Mt. 9:20; 14:36.

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## WORD STUDY

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Tzitzit – fringe, tassel, lock, curl

צִיִּצִית

[Click](#)

## SIMILAR WORDS

[Click](#)

Tzitz – to bloom, to shine

צִיץ

[Click](#)

Hatzaytz – to look, to glance

הֲצִיץ

[Click](#)

Tzitzah – flower

צִיָּה

[Click](#)

Hint: the Tzitzit is something to look at. Our memory will bloom or shine and we will remember Yahweh's commands.

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## CORNERS

The Hebrew word for “corner of” is kan-fay

כַּנְפֵי

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## SIMILAR WORDS

[Click](#)

Kah-nahf – corner, edge, border, sail, wing

כַּנָּף

[Click](#)

Kah-nayf – to hide oneself

הַכְּנִיף, כַּנָּף

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Hint : healing in His wings: Mal'aki (Malachi) 4:2 “***But to you who fear My Name the Sun of Righteousness shall arise with healing in His wings...***”

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## BLUE CORD

The Tzitzit is to have a blue cord or thread in it.

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## WORD STUDY

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Techay-let – blue, sky blue, purple

תְּכֵלֶת

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## SIMILAR WORDS

[Click](#)

Teech-lah – hope, perfection

תְּכֻלָּה

[Click](#)

Tach-leet – end, purpose

תְּכֻלִּית

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Hint: Romiyah (Romans) 10:4 tells us that Yahshua is the “end of the law”

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KJV – “*For [Messiah] is the end of the law for righteousness to every one that believeth.*”

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T.S. – “*For Messiah is the goal of the ‘Torah unto righteousness’ to everyone who believes.*”

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The Hebrew Peshitta uses the word “tahch-leet” for “end” or “goal”

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תְּכֻלִּית

Tach-lee-tah – end, purpose, hope, perfection

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WHY DO WE DO IT?

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Bemidbar 15:41 tells us that this is a command of Yahweh. That’s why!

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YOCHANAN ALEF READING

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Yochanan Alef (1 John) 2:1 gives us the purpose of Yochanan’s letter.

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“... *so that you do not sin...*”

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HOW DO WE KNOW THAT WE KNOW YAHSHUA?

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Yochanan Alef (1 John) 2:3 says:

“*And by this we know that we know Him, if we guard His commands.*”

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Verse 4 tells us that if we claim to know Yahshua but do not guard His commands then we do not speak truth.

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Yahshua gave us the Torah – Yaakov (James) 4:12 – He is the lawgiver.



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WWYD?

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Yochanan Alef (1 John) 2:6 says:

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*“The one who says he stays in Him ought himself also to walk, even as He walked.”*

Yahshua followed Torah and we should follow Torah.

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“THE OLD COMMAND”

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Yochanan Alef (1 John) 2:7 says:

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*“...The old command is the Word which you heard from the beginning.”*

The “Old Command” is the Torah and not something new. It certainly is not man’s laws – like the oral torah of the rabbis and sages.

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OUR SINS ARE FORGIVEN

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Yochanan Alef (1 John) 2:12 says:

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*“...your sins have been forgiven on account of His Name.”*

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His Name is Yah-shua which means “Yah is salvation”

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The Greek word “Iesous” or “Jesus” does not mean this.

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WHAT IS SIN?

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Yochanan Alef (1 John) 3:4 tells us what sin is:

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*“Everyone doing sin also does lawlessness, and sin is lawlessness.”*

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Lawlessness is Torah-less-ness or disobeying the Torah commands.

Obedience to Torah does not give us salvation it proves that we are saved and follow the One who gave us Salvation.

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## CONCLUSIONS

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Yahweh's commands are for the Assembly of Israelites and for the stranger who joins himself to the Assembly.

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The Tzitzit is a device that reminds us of Yahweh's commands so that we might do them.

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If we follow Yahweh's commands we know we are in Yahshua.

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Obedience to Torah does not give us salvation it proves that we are saved and follow the One who gave us Salvation.