

119

MINISTRIES

“The following is a direct script of a teaching that is intended to be presented via video, incorporating relevant text, slides, media, and graphics to assist in illustration, thus facilitating the presentation of the material. In some places, this may cause the written material to not flow or sound rather awkward in some places. In addition, there may be grammatical errors that are often not acceptable in literary work. We encourage the viewing of the video teachings to complement the written teaching you see below.”

Should Women Wear Tzitzits?

The question is simply this: Are all believers, including women, to wear tzitzits?

OR is it just the men that are commanded to do so?

Since sinning is defined as breaking the commandments of God (i.e. 1 John 3:4) and loving God is defined as observing His commandments (i.e. 1 John 5:2-3), shouldn't we agree that there is some sense of urgency in correctly understanding the scope and application of this commandment? There are two instances in the Law of God in which we find the commandment to wear tzitzits (tassels).

Numbers 15:37-40

Again the LORD [YHWH] spoke to Moses, saying, “Speak to the **children of Israel**: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners.

And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD [YHWH] and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, and that you may remember and do all My commandments, and be holy for your God.”

Deuteronomy 22:12

“You shall make tassels on the four corners of the clothing with which you cover yourself.

This is a unique commandment, as this commandment is designed to assist us in remembering to observe all commandments and thus be holy for our God. Thus, if the premise and purpose of the commandment is established as such, logically we should conclude that the intent of the commandment should include women. If we were to test such logic to Scripture, it seems as though it would make sense to determine how the phrase “children of Israel” is applied as it relates to other commandments.

Here are a couple examples:

Leviticus 11:2

Speak to the **children of Israel**, saying, 'These are the animals which you may eat among all the animals that are on the earth:

Certainly, we know that the commandments governing what God defines as food and not food also applies to women.

Leviticus 18:2

Speak to the **children of Israel**, and say to them: 'I am [Yahweh] the LORD your God....

This opening statement leads into commandments speaking against incest and several other commandments. Again, we already know that these commandments are also intended for women.

The very same Hebrew word that we have been reading for “children”, or sometimes translated as “sons” is the same in Leviticus 11:2 and Leviticus 18:2, as it is for the tzitzits (*tsitsiyot*) commandment in Numbers 15.

In just these examples, it is clear that the “children (ben – H1121) of Israel” is intended to address every Israelite, just like Numbers 15:37-40 says. So why then is Numbers 15:37-40 uniquely interpreted to be a commandment solely intended for males?

The unfortunate answer is that it seems to be simply a doctrine of tradition. At some point in history, the commandment became nullified for women because of tradition.

As we should already know, the Scribes and the Pharisees were the common offenders of teaching such tradition and doctrines that nullified the Law of Moses. (see Mark 7 for example)

So, if someone suggests that women are not to wear tzitzits because the Hebrew word for “sons” or “children” is being used in Numbers 15, then by their very own logic and hermeneutics, women also have every right to eat pig and lobster (Leviticus 11) while not wearing their tzitzits.

We are not trying to be ridiculous in saying that, we are simply illustrating that the same Hebrew word is being used in Numbers 15 as well as Leviticus 11. And we cannot pick and choose how we apply it to different commandments or just for the sake of tradition.

Jesus, (His Hebrew name Yeshua), attempted to correct the Scribes and Pharisees and such error throughout His ministry. For example, let’s look at Mark 7 now, in verse 6:

Mark 7:6-7

He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: ‘This people honors Me with their lips, But their heart is far from Me. And in vain they worship Me, **teaching as doctrines the commandments of men**’”

Mark 7:9

He said to them, “All too well **you reject the commandment of God, that you may keep your tradition.**”

Mark 7:13

“making the word of God of no effect through your tradition which you have handed down. And many such things you do.”

It is the Word of God that we are to follow, not the doctrine and traditions of men.

Even in Mark 7:10 specifically, we see that YHWH is appealing to what was written by Moses as the Word of God.

We must remember that it is every word that came out of the mouth of God which was food for us (Matthew 4:4).

He also taught us to teach all nations to obey everything (not just some things) that He commanded.

Matthew 28:19-20

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you.

Our Messiah Yeshua commanded us to observe and do what is read verbatim out of Moses' Seat (the Law of Moses), but not do the traditions and doctrines that are against and nullify the Word of God.

Mark 23:1-3

Then Jesus spoke to the multitudes and to His disciples, saying: “The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do.”

The Pharisees and the Scribes would read straight out of the Torah (the first five books of the Bible) to the people, but then when they left the Moses' seat they would practice their traditions and commandments of men that were contrary to the Law of Moses.

The consistent theme throughout the ministry of Yeshua was that true disciples should observe, do, and teach the Law of God as written by Moses.

If we start adding to or taking away from the Word of God (Deuteronomy 12:32) to satisfy our own traditions and commandments of men, then we are no better than the Pharisees whose righteousness we are to exceed.

Matthew 5:20

For I say to you, that unless your righteousness exceeds the righteousness of the Scribes and Pharisees, you will by no means enter the kingdom of heaven.

Matthew 23:28

Even so you also outwardly appear righteous unto men, but inside you are full of hypocrisy and lawlessness.

Thus, as it relates to whether tzitzits (tassels) are to be worn by male and female, it appears that the doctrine that declares that only men are to wear tzitzits, ultimately has no Biblical support, and strongly appears to be in Mark 7 and Matthew 23 territory.

Examine these things for yourself to determine whether these things are true.

We hope that this study has blessed you, and remember, continue to test everything.

Shalom

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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