

## Transcript - Judicial Order - Tassels

I am going to give a short message on the importance of the Tassel. And I appreciate, before I start, I want to say that I really appreciate Orland and his leadership as well as Joseph and all the elders here and around the world. We have roughly about 240 elders and deacons in our network worldwide. And Praise Yahweh we really have a spirit of unity that works together and cares for each other and helps each other, something that you don't see too much. What I see around the world is mostly leadership breaking off and breaking off and breaking off. So to see that is really important.

I would like to start in **1Ti 2:12** *And I do not allow a woman to debate publicly nor to usurp the **authority of a man**, but to be in silence ...* I am not going to talk too much on this because I do have a message for you ladies another day during the feast. Hopefully to encourage and give you some benefit.

But I just want to start there because when we are talking about the tassel, I'm going to go to Numbers 15 after this. I really want to show ... I think that sometimes just reading this scripture itself, that some people misinterpret the meaning of the tassel. But really what I want to show you today, unequivocally **from scripture and from culture**, that the tassel is not only a **piece of the male garment** which we know a woman should not wear a piece of a male garment and a man should not wear a woman's garment. But it was also a sign of authority. It really is a **sign of headship and authority**.

So I have had people say to me about 1 Tim 2:12, "Well Don, if the pastor gives the woman the authority to come up and speak and she is not usurping it, then, is that okay?" And I said, "No, it's not okay because **it's not the pastor's authority to give, it's Yahweh's authority.**" That's like the pastor saying, "I give you the authority to work on Shabbat or I give you the authority to lie or steal."

No all the Word comes from Yahweh; we are not to add to it or take away from it. And to come up to the podium is a position of authority. To sit in the seat of Moses is to take a position of authority and it's simply judicial order and that **has not been given to women. Women do not sit in the seat of authority in the congregation.** It's that simple. And we will see why here, because it's simply a matter of headship.

It's simply a matter of headship; it doesn't make somebody better or worse. If we had some one here who was a policeman, the fact that he has maybe more authority to tell us what to do and protect us, it doesn't mean he is better than anybody. It means he might have the greater ability to serve. And that's where, I think in the western mindset, because we have had such poor examples of leadership and even today they said ... they took a poll a couple of weeks ago. And the congress had an approval rating of about 5%. Wow, I thought they would have more relatives than that. You know 5%, that's pretty pathetic, the people that are serving us. And they did a poll ... I think it was 84% of Americans said if they had the choice they would get rid of **everyone** and get somebody new. So that's pretty bad when you have those kinds of numbers. So we haven't really seen it.

In our leadership school, if ever we consider ordaining somebody into the elderhood that's the first thing we are looking for; somebody who has a servant attitude, they have a servant heart. One time way back, before we left America, we were having a conference in Pennsylvania, we had several hundred people come and I was setting up the chairs beforehand. And somebody came in and started talking to me and we were talking and setting them up. Then all of a sudden he introduced himself and I introduced myself. "Whoa, you're Don Esposito!" and I said "Yeah." He said, "I would never have expected that" because I was there setting up the chairs. And I said, "Thank you." That's about the best compliment I could get that we are all just normal people and that is what we should do. We should be serving and that is what it is all about.

**Num 15:37-40** *And YAHWEH spoke to Moses, saying, Speak to the **sons** of Israel ... the word is 'benim' ... and you shall say to them that they shall make themselves **fringes** on the corners of their garments, for their generations. And they shall put a **thread of blue** with the fringe of each corner. And **He** shall be to you for a fringe, that you may look on it and remember all the commandments of YAHWEH, and do them; and that you do not go about after your own heart and your own eyes after which you fornicate; that you may remember and do all My commandments, and be holy to your Elohim.*

So again, where some translations put 'children' of Israel, the word is 'benim'. It's sons; 'bat' is 'daughter', 'ben' is 'son', 'benim' is 'sons'. 'Bat?' would be 'daughters' but clearly, it is talking to the men. And although in other places, people will say, "How about where it talks about the commandments, is that only to the men?" You see, when you are looking at it from a Western stand point, you're not seeing headship. Because, like it or not, in ancient times, **women were a possession**. Women were a possession and I have no problem with that. If someone wants to be my 'sugar daddy' and take care of me, here I am. I wouldn't mind, whatsoever. If I had somebody there ... we do, **we have Yahweh and Yahshua; that they are going to care for us and love us and take us in their wings**. Why on earth would we look at that as something bad?

Except for the fact ... and again today, we are short on time, I will when I go into it ... the feminist movement in America was the worst thing that could have ever happened to you ladies. Because it's evil people we see, these socialists, these communists that are **using** the people. **They don't care about you**. They are not looking for the woman's right to choose when it comes to abortion. There is something political behind all of it.

So the fact that in scripture, and in Numbers 30 ... I'm not going to go there today because we will go there in the other message ... Numbers 30 is very clear, the man has headship over the woman. And I say, "Wow, that's a great example because if I put foot into **my** mouth, I am stuck. Whatever comes out of my mouth I have to perform. But **for a woman**, if you **say something that is rash** ... if you are a young woman, your father can annul it; if you are a married woman, then your husband can annul it; and again if you are a widow, whatever, under the headship of a congregation, then an elder or the pastor can annul it. That's a big plus on your side because sometimes we do speak too fast and it comes out of your mouth and you have to perform it as a man but it shows the headship there ... that **a woman is always under headship, that she should be under headship**. And really when you think about it, it's not that the woman is restricted *a woman can't wear a tassel*; no a woman is **blessed** that the tassel is 'under the headship of her father or her husband or the elders in the congregations'. It's simply showing that.

One of the things is, if you look besides the word 'benim' being 'sons', in Hebrew, one thing that makes it really good; in English we don't have **gender to words** ... well we do some words if you say male and female ... but we don't really have gender to say like colors. The color red, is it masculine or feminine? When we say masculine or feminine, it doesn't always mean what it says but in some cases it does. But in Hebrew you do; you have genders to every verb, you have genders to every adjective, you have genders to every noun. So here it is, when you are reading this scripture here, it's **all in the masculine**. It's not only the sons, the 'benim'. So for somebody to say, "What about what it says over here, the commandments ..." And it shows you that there is **no way to misinterpret it**. And a matter of fact, if there was anybody here who was with us a couple of years ago when we actually met the scribe, remember the scribe who writes the Torah? That was the question asked of him and he clearly said, "If you know Hebrew, you see it was not meant to the women." And like I said, it wasn't something that you put together and put on your little belt buckle. This was a piece of your garment and we are going to see it here that it was a part the garment and the garment really meant something. It didn't only mean 'the man' but it **meant 'his authority in the congregation' or 'his authority in the society'**. And that what it shows from it.

So it's not that a woman is restricted, it's simply that **woman is under the covering**. So if you have a husband that is wearing a tassel and you want to wear a tassel, what's that saying? It's saying ... you know what Babylon means? When you look at Babylon, we know it means 'confusion' but the word picture; we're talking about the word pictures. The **word picture for Babylon is when there are two heads in the family**. And I don't see this problem in Kenya, Harry can tell you. I don't see it so much in Uganda, I don't see it in the Philippines but I see it in Babylon. I see the struggle all the time in Babylon of the women wanting to take over headship.

And, boy, if you say anything about it, right away you're looked at, you're this, you're that, there's madness, there's anxiety. And like I said, if ever there's a message given that's for their edification and help and love and you're getting angry, it only shows you have **pride**. That's the only thing because this is, whether you are a man or woman ... as a man I want to get back and be like Abraham and like David. I want to be a Biblical man and I'm not there yet so I'm looking for advice, I'm looking for criticism, I'm looking for a multitude of counsel on how I can be a better husband, a better father and a better elder. And I would think every woman would want the same thing.

So here it is, like we said, the first thing is clearly, the tassel was not worn by women. It was a piece of the man's garment and we are going to see that as we go along. The second thing, if we go to verse 39, some translations or most translations put in *and it shall be to you for a fringe* but if you look in the original Hebrew it is literally *and he shall be to you for a fringe*. **He shall be it to you for a fringe** clearly showing that the **blue in the tassel** goes back all the way to the beginning. The blue showed the royalty of the Messiah, it was a sign of the Messiah, His sovereignty over you. So literally that **blue is showing the Messiah over us** and interestingly enough, if you go out here, most of the Jews wear the tassel but hardly any of them have the blue in the tassel. They don't wear the blue because they don't accept Messiah, so they don't have that.

So it's showing ... it's a **mark of identity with Yahweh**. In ancient times garments **were woven and decorated** to show the person's identity and status in society. The hem and tassels of the outer robe were particularly important with the **hem being symbolic of the owner's**

**identity and authority.** That's why when you look at what Yahshua said ... we should go there in Mat 23 and this is where He is rebuking the Scribes and the Pharisees.

**Mat 23:5** *And they do all their works to be seen by men. And they **widen** their tefillin... the strap that goes around for prayer ... and **lengthen** the tekhelet...blue string in the tassel ... of their robes ...* They lengthen the tekhelet and literally in the Aramaic, it uses that word 'tekhelet'. Tekhelet is actually the color and it's still ambiguous what is that color because it's not the color blue that is used. The word 'tekhelet' and some of you have been with us to the antiquity labs where we saw from the 2<sup>nd</sup> century where the tzitzit and it was actually more of a purple color. So it could be more purple which is really interesting if you are thinking about it representing the Messiah and blood. Blood is a reddish-purple, so we don't really know. Some people say it's sky blue like the sky showing the sovereignty of heaven over us on earth and like I said, I have actually seen it with my eyes, the purple. It could be one or the other, we're exactly not sure because of that word. It's an archaic word that we are not exactly sure what it means. But clearly it showed the symbol.

So Yahshua is not rebuking them for wearing them. He's **rebuking** them because it was a **status symbol**; because of their pride, **they were making them really long**. "Look, I'm the rabbi!" "Look at me, I have the longest tassel." And that is what He is saying.

You know when we first started wearing tassels, my wife can tell you, we made them so small they used to laugh at me. "What is that?" And I would say, "That's a tassel!" "That?" and you could barely even see it. So we made them a little bit longer but certainly not that long. We were trying to make them short. The hem of a Jew's garment **was not**, as in modern clothes, a simple fold in the garment sewn down to prevent the edge from fraying, **it was a decorative feature that made the statement about the status and the importance of the wearer.**

**Zec 8:22-23** *And many peoples and strong nations shall come to seek YAHWEH of Hosts in Jerusalem, and to seek the favor of the face of YAHWEH ...* So this is a time in the future we're talking about ... *So says YAHWEH of Hosts: In those days ten men out of all languages of the nations shall take hold, and will **seize the skirt** ...* And that word 'skirt' literally is the most outer part of the garment which would be **the tassel** ... *of a man, a Jew, saying, Let us go with you, for we have heard that Elohim is with you.*

Isn't it interesting, in the end-times you are having 10 men of the nations ... How many lost tribes are there? 10, coming to the brother Judah and saying what? Let us take part of your authority. Look at us, we don't have any authority here. They won't let us stay. So it's more prophetic here than anything else but **it is showing the status symbol that the Jews do have authority here**, fortunately, unfortunately. We have to go to them for our visas. I go to them because Yahweh has put them here. It shows that. You know that **the tribes of Israel** will come in the end-time and they will want to take the tassel of Judah because they want part of his authority.

Now this is very interesting. In text found in Mesopotamia, references indicate that the **removal of the fringe** of a man's garment was the equivalent of removing part of his personality. In ancient legal contracts written in clay ... remember we were talking about the signet rings ... instead of a signature, the **corner of the hem would be pressed into the clay to leave an impression**. So it shows you how important that tassel was in the society. Thus the tassel or fringe of the garment indicated the **rank or personality of the wearer**. You have to remember

that Yahshua rebuked the Pharisees for enlarging the fringes, not for wearing them, for trying to magnify their position.

Now another thing that is really interesting is the story of David and Saul. Remember, here it is, Saul gets disqualified. David is already told, "You are going to be king of Israel." Saul knows this so what does he try to do? He's trying to kill him and then David says, "I'm not going to touch him. If Yahweh wants him out, let Yahweh take care of it. He's the King's anointed, this is not my job." But look what happens when David meets Saul.

**1Sa 24:4** *And David's men said to him, Behold, the day of which YAHWEH said to you, Behold, I will deliver your enemy into your hand, and you shall do to him as it is good in your eyes. But David rose up and **quietly cut off the tassel of Saul's robe.***

He **didn't kill him** but what did he do? He cut off his tassel to show him ... to kind of put it in his face, "**I'm taking your authority.** Yahweh already said I'm going to be king" and that's why afterwards, what happened? He repented, he repented and said he did the wrong thing but look at what Saul says once he sees it happened.

**1Sa 24:20** *And now, behold, I know that you shall certainly reign, and the kingdom of Israel shall be established in your hand ...**All because of the tassel,** nothing else. He didn't kill him, he didn't do anything else; he simply took the tassel to **show that Yahweh has transferred the authority** and when Saul saw it, then he sees. Wow, "Now I know the kingdom will be yours." He literally **stole his status symbol.***

The presence of the blue thread in the tassel was a reminder of the blue royal robes of the priests. It was as if each Israelite male wore a **piece of the High Priest's blue robe** at all times and reminds them that like the priests, they are **set apart for Yahweh.** And like I said, we know from Exodus 19, **all the men** were originally to the priests in their family. We know that.

Now listen what the Jewish scholar Jacob Milgrom says about the tassel. He says, "The tzitzit is the epitome of the democratic thrust of Judaism which **equalizes, not by leveling but by elevating.** All of Israel is to be enjoined to become a nation of priests. In antiquity, the **tzitzit and the hem** was the **insignia of authority, high breeding and nobility.** By adding the blue woolen cord to the tzitzit, the Torah combined nobility with the priesthood. Israel is not to rule man but to **serve Elohim.**" ... So it is showing him as a servant ... "Furthermore, tzitzit is not restricted to Israel's leaders, be they kings, rabbis or scholars." Interestingly enough, the tzitzit was made out of linen and the blue thread was made out of wool, that's the ancient tzitzit. We see the same in the book of Ruth when she is coming to Boaz.

**Rth 3:9** *And he said, Who are you? And she said, I am your handmaid Ruth, and you shall **spread your skirt...** Again that word is for the tassel, the outermost part of the garment ... **spread your tassel** over your handmaid, for you are a kinsman redeemer ... So it is also showing the **headship that Yahshua has over each family,** through the priest to the man going down through the family. The skirt of Boaz would, doubtless, been edged with the fringe of the tassel that indicated his status symbol.*

It is also interesting to note that at Jewish weddings, how the man and the woman marry. They are married under a chuppah and **the chuppah has the tassels on the four corners.** So that's what is showing, the man and the woman together are under that chuppah, that **she is coming under his authority, she is coming under his tassel.**

And also recently, archaeological discoveries have been, down in the Dead Sea area, that they have found from the time of Simon bar Kokhba around 132 BC, they found tassels intact. Like I said, I've seen them with my own eyes. I think some other people in this room have also. And again, all the time, **the tassels they found, they were always part of the garment.** They were not separate that you hook on your belt buckle. They were part of every garment, **woven into the garment itself only in men's garment.** They never found it on a woman's garment. We see in Revelation 7, the same terminology.

**Rev 7:14-15** *And I said to him, Sir, you know. And he said to me, These are those coming out of the great tribulation; and they washed their robes and whitened them in the blood of the Lamb. Because of this they are before the throne of YAHWEH, and serve Him day and night in His sanctuary. And He sitting on the throne will **spread His skirt ... His tassels over them** ...* So even Yahshua, He's giving His covering over them. That means they are **under His authority and protection.** So like I said, it's not a bad thing to be under somebody's protection. It's a good thing, it's absolutely a good thing. The same terminology that is used in the book of Ruth is used here.

It is not restricting a wife not to wear a tassel but **she is under the tassel**, the covering of her husband or father. The single set of tassels worn by the man and not the woman is showing the **oneness that marriage is supposed to bring.** Remember the man and the woman become one and even if people ... when Yahweh created out in the world, He created them male and female, in the garden the woman came out of the man so **they are one**, showing the unity that is supposed to come. Ephesians 5, with the marriage ...

**Eph 5:22-32** *Wives, submit yourselves to your own husbands, as to our Master, because a **husband is head of the wife**, as also Messiah is Head of the Congregation, and He is the Savior of the body. But even as the Congregation is subject to Messiah, so also the wives to their own husbands in everything. Husbands, love your wives, even as Messiah also loved the Congregation and gave Himself up on its behalf, that He might sanctify it, cleansing it by the washing of water and by the Word, that He might present it to Himself as the glorious Congregation, not having stain or wrinkle, or any such things, but that it be holy and without blemish. So, husbands ought to love their wives as their own bodies, (he loving his wife loves himself), for then no one hated his own flesh, but nourishes and cherishes it, even also as our Master does to the Congregation. For we are members of His body, of His flesh, and of His bones. For this, a man shall leave his father and mother, and shall be joined to his wife, and the two shall be one flesh." This is a great mystery, but I speak as to Messiah and His Congregation.*

So like we say, judicial order, it's not communism; it's **voluntary and reciprocal.** And how beautiful, when you see a husband and wife and the two coming together as one; submission is always voluntary and **two-sided** and the wife is always to submit to the husband as Yahshua and the husband is to love the wife as Yahshua loves the congregation. The husband has been put in the role model as Yahshua and the priest in the family. This is the main reason why the tassel would be worn by the man, due to the authority position that it represents. We go to Matthew 9:20 we see with Yahshua the same thing.

**Mat 9:20-21** *And behold, a woman who had a flow of blood for twelve years came near behind Him, and **touched the fringe ... the tassel** ... of His robe. For she said within herself, If only I shall touch His robe, I will be cured ...* See, they **knew the authority that was within that tassel.** Why should she stoop down to touch that tassel? Why not just touch His arm or His head

or anything? Face it, if He is the Messiah all you had to do was touch Him but she wanted to touch the tassel.

**Mat 14:35-36** *And recognizing Him, the men of that place sent to all that region, and brought to Him all those badly ill. And they begged Him that they might **touch the fringe ... the tassel ... of His robe.** And as many as touched were cured ...* Because they **believed in His headship**, they **believed in His authority** that they were healed by that. Thus in Yahshua's day it was common knowledge that the tassel of a man's garment had a **special significance**. It was also common knowledge that the blue thread showed a **sign of the priestly authority** .

If we go to I Pet 3, we see the same thing as we see in Ephesians. I won't read all of it; wives submit to your husbands, husbands love your wives.

**1Pe 3:6-8** *as Sarah obeyed Abraham, calling him Master; whose children you became, doing good, and fearing no terror. And you husbands, likewise, dwell with your wives according to knowledge, as the **weaker vessels** ... the female ... bestowing **honor** as co-heirs of the grace of life not cutting off your prayers. And, finally being of one mind, being sympathetic loving the brothers, tender hearted and friendly.*

So like I said, when it comes to judicial order, it's not a matter of ruling over people. **It's a matter of he who wants to be greater, let him be your servant**. And right here, it's part of nature. The same way Corinthians tells us; doesn't nature tell us that if a woman has long hair, it's her glory but if man has long hair, it's a shame. Therefore the long hair is given instead of a veil. The same thing here, that **the woman being created as weaker if for the fact that it gives the man the opportunity to serve in a greater manner, physically**. But in many times the woman is stronger mentally than the man is.

So it doesn't make them any less and we know in the kingdom, like we said, whereas the woman was a piece of possession in ancient times, in the New Covenant, the women have the same potential as a man does. **It doesn't mean because somebody is a woman that they have less potential**. There is neither Jew nor Greek, male or female; we all have the potential in the kingdom. There might be many women that are over men but as far as **judicial order in this life, the woman hasn't been given permission to take the seat of authority**.

As true covenant believers, we should be striving to go back to the ancient paths and **the core of the ancient paths is the family structure**. We need to raise the bar and come out of the culture of Babylon and return to the culture that Yahweh set up in the Garden of Eden. We need to think with a **kingdom mindset** and not a democratic mindset.

**Jer 6:16** *So says YAHWEH, Stand by the ways and see, and **ask for the old paths**, where the good way is, and walk in it; and you shall find rest for your souls.*

The tassel has so much more meaning than we originally thought. The men in the congregation of Yahweh **should wear their tassels as a sign of authority**, who we are as Ephraimites in diaspora. Interestingly enough, the blue thread in the tassel which signifies the royalty of Messiah is not worn by most religious Jews today. It shows that **Yahshua was obedient in all things and as followers of Him we should try to be obedient to Yahweh's Torah**. It is truly a sign of Yahweh being upon us and of our obedience to His Torah and the **headship that He has over us** and that He has given to us and our families. Yahweh Bless.