

CHAPTER 13

THE ROYAL TORAH FOR THE ROYAL SEED

*The Guiding Wisdom and Love of God's
Statutes and Testimonies*

What does Torah and the statutes of God have to do with a book on the journey of the soul or Hell? Answer: Everything! For one, the statutes have to do with the wisdom that converts our souls!

Ps 19:7

The law (Torah) of the LORD *is* perfect,
converting the soul; The testimony of the LORD
IS sure, making wise the simple;

Prov 15:24

Indeed, the way of life winds upward for the
wise that he may turn from Hell below.

I would also like to begin at the outset of this chapter with a statement of the obvious – God's Torah – His

awesome statutes, testimonies and judgments, cannot save us! God never intended for us to think we could save ourselves, through obedience or by any other means. Only God saves, and He does so through Yeshua HaMashiach (Jesus the Messiah). God's Torah is a blessing. It is a gift. It is our wisdom. It is truth. But we are imperfect. Salvation is by Yeshua – there is no other way to salvation (Acts 4:12). I want all of my readers to understand that I realize that full well. So as I teach Torah and the statutes and testimonies, as I have done for my entire adult life, please realize that I understand salvation is found only through Yeshua, and I understand that very well. We are saved by grace and grace alone. Only the grace of Yeshua, the Son of God saves us. His atoning sacrifice reconciles us by taking our sins upon Himself as the sacrificial Lamb of God. This incredibly selfless gift of love restores us to a right relationship to Yahweh Most High! Yet we are not saved by the sacrifice or death of Yeshua! We are saved by His life, for He rose from the dead and ever lives to save us!

Rom 5:10

For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Yeshua is the promised redeemer, the very Angel of God's face or presence (Isa 63:9). He is a perfect reflection of the Father's love, character, power and glory.

Heb 1:3

This Son is the radiance of the *Sh'khinah*, the very expression of God's essence, upholding all that exists by his powerful word; and after he had, through himself, made purification for sins, he sat down at the right hand of *HaG'dulah BaM'romim*. CJB

He is the only door to the Father Most High.

John 10:9

I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture.

As the Lamb of God and the eternal High Priest (Heb 3:1), there is no access to the Father, except through Him.

Acts 4:10-12

then let it be known to you and to all the people of Isra'el that it is in the name of the Messiah, Yeshua from Natzeret, whom you had executed on a stake as a criminal but whom God has raised from the dead, that this man stands before you perfectly healed.

11 “This Yeshua is the stone rejected by you builders which has become the cornerstone.

12 There is salvation in no one else! For there is no other name under heaven given to mankind by whom we must be saved!” CJB

I also understand full well that the statutes regarding forgiveness, atonement and being ritually cleansed were fulfilled once and for all, through the blood of Yeshua Messiah (Rom 6:10, Heb 7:27, Heb 9:12, Heb 10:10). The sacrifices and rituals were not “done away” – the sacrificial system as a type was fulfilled through Him! However, that is grace – not license to sin.

Rom 6:15

What then? Shall we sin because we are not under law but under grace? Certainly not!

Most of the statutes and testimonies are not even related to ritual cleansing, atonement or cleansing. Most are instructions on how to love God and how to love your neighbor and they remain in effect today as much as they ever were.

The apostle to the Gentiles explained Torah as a teacher or tutor that brings us to Messiah – brings us to see how much we need His Salvation!

Gal 3:24

Therefore the law was our tutor *to bring us to* Christ, that we might be justified by faith.

Like many, I am an educated man. When I was in school, I was taught mathematics, history, English etc. I do not go to school anymore. Shall I then throw out everything I ever learned while I was in school? Do we throw out everything we ever learned because we graduate or stop going to school? That would be foolishness! However, that is exactly how some apply the words of the apostle Paul in regards to Torah being our tutor or school teacher that leads us to Messiah. Torah prepares us for Messiah, Torah brings us to Messiah, Torah points us to Messiah and Torah shows

us the need for Messiah. Indeed, Messiah is the living Torah! Trust His words. Trust Him, and He will justify you by your faith! Messiah is the Devar! Messiah is the Logos – the Word of God. The definition of Torah is; “the word of God.” Messiah is the living Word, the living Torah of God, blessed be His name forever. The depth of the love of the Lamb, the beauty of His love, His character and willingness to forgive is beyond our comprehension. Yet we see in Torah not only His wisdom, but His righteous character and goodness. Torah is a reflection of His mind, honesty, loyalty, love, mercy and love. It is filled with instruction on how to love your neighbor and how to love God. Have faith in Yeshua for your salvation. But, as the brother of our Lord said, have a living faith dear reader – not a dead faith (James 2:17 – 20).

WHAT IS TORAH?

For many, Torah means “law.” Torah is almost always translated into the English word “law.” This is very sad and very misleading. While Torah includes law, it also includes the beautiful promises of God, His Covenants of love – including the promised New

Covenant, the prophecies, the statutes, the testimonies – which are prophetic in nature and reveal the mind of God, the judgments by which God often redeems us (Ex 6:6). Torah is much more than just “law.” Torah is the word of God – it is a window into His beautiful mind.

STATUTES, TESTIMONIES, JUDGMENTS

Many have asked; what is the difference between the statutes, the testimonies and the judgments? Here’s a quick break down:

STATUTES are laws given to regulate conduct between man and God and between man and man.

- “You shall love your neighbor as yourself,” is a statute of law.
- “You shall not put a stumbling block before the blind,” is a statute of law.
- “You shall not steal,” is a statute of law.

You will find the statutes of God sprinkled throughout His word – especially in Torah. There are heavy clusters of statutes in certain portions of scripture such as in the Psalms and in Exodus chapters 22 – 23, Deut 12, 22, Lev 19, etc, and in the Gospels, heavily in the epistles of Paul and James, and especially the book of Revelation.

JUDGMENTS are penalties for breaking the statutes or laws. They teach us what the penalties for various infractions are. They are necessary to keep a society from getting out of control and becoming completely lawless like Sodom and Gomorrah, or as the earth became in the days of Noah. Statutes are not judgments, and judgments are not statutes.

What then is a testimony? Testimonies are often prophetic in nature. The testimony of Yeshua is the spirit of prophecy (Rev 19:10).

Messiah's words; "Remember Lot's wife," is a testimony. Here's another testimony:

Deut 4:3-4

Your eyes have seen what the LORD did at Baal Peor; for the LORD your God has destroyed from

among you all the men who followed Baal of Peor.

⁴ But you who held fast to the LORD your God *are* alive today, every one of you.

The testimonies are clearly seen in the scriptures, to those who have been trained to see them. God has given us testimony that He rewards obedient behavior. He reminds us that everyone who held fast to Him was not destroyed, while those who followed Baal, were destroyed. This is just like with Lot. Lot's wife was a testimony of judgment when we turn away from God.

There are many testimonies in both the Tanach and Brit Hadashah. A testimony may be in a legal proceeding, but it may simply be a statement of principle, like; "Remember Lot's wife."

The account between Abraham and God over if God would destroy a city if it had 50, 40, 30, 20, or even 10 righteous in it, was a testimony. It testifies as to the loving nature and fairness of God (Gen 18:23 – 32). It gives testimony as to how God might act in similar situations. The fact that God saved Lot and his family

out of Sodom, even though there was less than 10 in the city, is also a testimony pertaining to the loving nature and character of God (see Gen 19). God is love (1 John 4:16)! The fact that God saved Lot and his family is a testimony that ought to be very encouraging to many who believe the great tribulation may be upon us!

Luke 21:36

Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man."

1 Thess 5:4-9

But you, brethren, are not in darkness, so that this Day should overtake you as a thief.

5 You are all sons of light and sons of the day. We are not of the night nor of darkness.

6 Therefore let us not sleep, as others *do*, but let us watch and be sober.

7 For those who sleep, sleep at night, and those who get drunk are drunk at night.

8 But let us who are of the day be sober, putting on the breastplate of faith and love, and *as* a helmet the hope of salvation.

9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ

These are testimonies. There are many testimonies in the Bible from Genesis to Revelation – and they are precious.

- The Manna from heaven is a testimony of God’s loving care for His people. One of the interesting things about the manna is that it was only provided for Israel when they had no other option for food (Ex 16:35). Once Israel reached the Promised Land where there were crops, the manna stopped. This testifies that God will always provide for His people, even when we don’t see how it is possible. God knows how to care for His children, and cares for them very well. It is also a testimony that God expects us to do what we can when we can.
- The Ark was called both the Ark of the Covenant and the Ark of the Testimony.

- The song of Moses is a testimony. We find the song of Moses being sung in Revelation, which bears witness to the fact that, the testimonies re still in effect today (Rev 15:3 – 4).
- Yeshua is God’s Testimony to us of how much He loves us and of His plan to save us!

THE NEW COVENANT:

God has promised to write Torah and His Statutes on our hearts by His Holy Spirit (Ezek.36:27). This is part of the New Covenant promised by Moses and the prophets and it is applicable NOW for true believers – Messianic and Gentile Christians alike – (Luke 22:20 & 1 Cor.11:25). Those who drink the cup of wine at Pesach (Passover), take the New Covenant in the blood of Messiah (Luke 22:20, 1 Cor 11:25).

Yeshua and His apostles set us the example of keeping and teaching the Statutes (Matt.5:31-32, Matt.23:23, James 2:1-9), including the apostle Paul (1 Tim.5:18, Rom.13:8-9, 2 Cor.6:14).

It is a huge mistake to believe the statutes only apply to Jews today. One must be truly blinded to the abundance of words from Messiah and Sha'ul (Paul) the apostle to the Gentiles regarding the statutes; if they cannot see how often Paul taught the statutes to the Gentile churches. The words of Messiah and His 12 emissaries are also filled with teachings on the statutes, testimonies and judgments of God. I find it hard to believe a serious student of the New Testament can believe Torah is only for Jews. Please take note of how many passages from the Brit Hadasha (New Testament) are quoted in this chapter alongside their counterpart in the Tanach (Old Testament).

I will only have time to expound a few statutes with their New Testament application, for to do otherwise would require many books – not just one chapter.

Many, who consider themselves Christians, have been taught the mistaken idea that Jesus came to do away with His Father's laws. Nothing could be further from the truth.

The comparatively few who realize that God's Ten Commandments are still in effect, often **pick and choose** which ones they will obey. Others belittle their importance by saying "works are not necessary." This, even through the requirement to believe, is itself a form of "works."

Some alter the 2nd commandment to eliminate that portion of it that teaches us not to have or bow down to idols. Also, the fourth commandment – the Sabbath – is usually disregarded or "replaced" with day the pagans always worshiped their God's on – the day of Baal and Sun worship. Of the smaller number of people who do seek to obey the Decalogue, most of them consider God's Statutes to be no longer binding for people in the New Testament dispensation. Yet, interestingly, even though they don't seem to recognize it, most churches still do keep and teach some of God's Statutes. For example, **most teachings about loving God** (Deut.6:5 & Matt.22:37), **tithing** (Lev.27:30, Mal.3:7-12, Matt.23:23), **fornication** (Num.25:1 & Acts 15:20), **marriage and divorce** (Gen.2:24, Mal.2:14-16, Matt.19:9), **witchcraft or divination** (Deut.18:10 & Gal.5:19-21), **showing respect for the elderly** (Lev.19:32 & 1 Tim.5:1), **not**

being a respecter of persons (Lev.19:15, James 2:1,9), **avoiding racism** (Ex.22:21 & Matt.25:44), **humility** (Deut.17:20 & Matt.23:12), **forgiveness** (Lev.19:17-18 & Matt.18:21-35), **love toward your neighbor** (Lev.19:18 & 1 John 3:11), **Shabbats – including the High Sabbath Days** (Lev 23, Luke 4:16, Acts 17:2) **are all teachings that are rooted and founded on God’s Statutes, found in Torah!**

True, the ceremonial laws having to do with atonement, circumcision and impurity, were not imposed upon the Gentiles – but Sha’ul (Paul) continued to practice and teach, not only Torah, but even circumcision and ritual law to the Jewish believers (Acts 21:20 – 24)!

Most churches and people pick and choose which of God’s Ten Commandments they will teach or obey. How much more do most people **pick and choose** which of God’s Statutes (if any) they will teach and obey. For example, many churches still teach God’s Statute of tithing (Mal.3:7-12), but they reject the other Statutes that teach us how to properly love and worship God (Deut.6:4-7 & Mark 12:29-30). Some

will recognize the health value in keeping God's Statutes of eating only clean healthful meats and avoiding unclean unhealthful meats (Lev.11), but they don't practice the Statute of teaching their children and grandchildren God's Statutes of life (Deut.6:1-7) which will their children's hearts to God (Mal.4). Some keep the Statute of God's weekly Holy Sabbath day mentioned in Lev.23:3, but they reject God's annual Holy Sabbaths and Feasts mentioned in the very same passages! That's real picking and choosing. This is even more amazing, since Yeshua and the apostles both kept and taught the Messianic Community to keep God's annual Holy Days (John 7:8-14, 1 Cor.5:6-8). God reveals His Torah as being likened to a guiding beacon or a sign or picture, as they teach and portray to us the wonderful world tomorrow (Ex.31:13, Ex.37:7-10, Col.2:16-17)! God's Statutes make us wiser than our teachers and wiser than our enemies – and they teach us all how to properly and respectfully interact with God and each other (Ps.119:97-112). They teach us how to show love to our neighbor (Lev.19:18 & Mark 12:31). They are beautiful, just and reasonable. Bring truthful and having honest scales is reasonable. It is not too harsh or an unrealistic law.

THE ROYAL TORAH TEACHES US HOW TO BE KINGS AND PRIESTS

James said of Torah that it was a Royal Law (James 2:8). Paul said Torah was our tutor. Since we know that Messiah has called the firstfruits to be kings and priests under Him, what law will these future kings rule by? What law will the future priests teach?

Deut 17:18-20

Also it shall be, when he sits on the throne of his kingdom, that he shall write for himself a copy of this law in a book, from *the one* before the priests, the Levites.

19 And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the LORD his God and be careful to observe all the words of this law and these statutes,

20 that his heart may not be lifted above his brethren, that he may not turn aside from the commandment *to* the right hand or *to* the left, and that he may prolong *his* days in his kingdom, he and his children in the midst of Israel.

Notice the future kings of Israel were to personally hand write a copy of Torah for themselves to use to rule by – the same Torah as is used by the priests and Levites (verse 18). Why? “...*that his heart may not be lifted above his brethren* (verse 20” – and – “*that he may not turn aside from the commandment...*” The kings were thus commanded to live by the same law as the priests and the common people, “that his heart would not be lifted above his brethren.” No one will be above God’s Torah (including the king). All will learn and practice God’s laws of love.

Remember, the saints are called to be kings and priests (Rev 1:6, 5:10). Not only are God’s servant kings to learn to rule by the Torah of God, the priests of God are appointed to teach Torah to God’s people:

2 Chron 30:22

And Hezekiah gave encouragement to all the Levites who taught the good knowledge of the LORD; and they ate throughout the feast seven days, offering peace offerings and making confession to the LORD God of their fathers.

Ezra 7:10

For Ezra had prepared his heart to seek the Law of the LORD, and to do *it*, and to teach statutes and ordinances in Israel.

Mal 2:7

"For the lips of a priest should keep knowledge, and *people* should seek the law (Torah) from his mouth; for he is the messenger of the LORD of hosts.

The statutes, testimonies and judgments of God are fundamental to learning how to be a king and/or priest in God's service. That means Torah is fundamental to fulfilling our calling and heritage!

Since the apostle John referred to God's laws as laws of truth and love (1 John 2:4, 1 John 5:3), why would anyone want to do away with truth and love?

Why all the confusion about Messiah supposedly doing away with God's Statutes, when both He and His disciples taught and kept them?

Why do some show respect for Deut. 5 (where God's 10 Commands are listed), but mostly ignore Deut.4

and Deut.6,7,8,9,10,11,12, etc., where God's Statutes are listed?

Why have many considered only the 10 commandments of real value when Yeshua said ALL TORAH and the PROPHETS HANG ON THE TWO GREAT STATUTES of love toward God and love toward neighbor (Mark 12:28-31)?

Some have relegated God's statutes and testimonies down to a seemingly lesser somewhat unnecessary and redundant law by saying the statutes merely expound upon the spirit of the 10 Commandments – when an honest examination of God's Statutes will reveal that MANY or MOST of God's Statutes are not at all related to the subject matter of the Decalogue? Which of the 10 Commandments are the Statutes “expounding” when God commands men not to wear effeminate women's clothing and women not to wear man's masculine clothing (Deut.22:5)? Which of the 10 Commandments does the ecological statute of species preservation “stem from” that forbids taking both the dam and young birds together (Deut.22:6-7)? Which of the 10 Commandments does the Statute of putting a safety hand-railing around your top or high

decks or parapets relate to (Deut.22:8)? While there are a few Statues that are similar in nature to God's awesome 10 Commandments, most are not. God cautions us against adding or taking away from the words of His Torah (Deut.4:2).

Why do most, even in the Churches of God, neglect most of God's awesome, Royal Statutes – even though God said they were binding forever (Deut.4:40, 5:29, 12:28 & Matt.5:17-19) and even though God said He gave them to us out of love, and for our good (Deut.6:24). Why?

Has God given men the authority to “pick and choose” which statutes they will obey? If God's statutes are not in effect today, why are they so prevalently taught throughout the New Testament – even right up to the end in the book of Revelation? Are the statutes requiring honesty, morality, justice etc only applicable to Jews and not Gentiles? That's non-sense.

Remember the words of Messiah:

Matt.5:17-18

“Do not think that I came to destroy the Law or the Prophets. I did NOT come to destroy but to fulfill.

18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever DOES and TEACHES them, he shall be called GREAT in the Kingdom of Heaven.”

In light of Yeshua’s words, which one of the laws can we afford to disobey and/or teach others they do not need to obey?

Messiah, in essence, pronounced a curse upon those who both disobey and teach others they do not need to obey, even the least of God’s laws. He pronounced a BLESSING upon those who both keep God’s statutes and teach others to keep them! I’m sure we all want to be blessed and called “great” in God’s wonderful Kingdom.

Paul taught the statutes to each of the Gentile congregations he raised up. He taught them not to muzzle the ox that treads out the grain, and then explained the New Testament application of this statute (1 Cor 9:9, 1 Tim 5:18).

Paul taught the Gentiles not to be unequally yoked to unbelievers – which is based on God’s statutes (Deut 22:10, 2 Cor 6:14).

Paul taught the Gentiles how to keep Pesach and the festival of Matzah (1 Cor 5:8, 1 Cor 10:16).

I could go on and on with examples of Paul teaching the statutes. I have given many sermons on the statutes from the epistles of Paul.

Let’s review an example up close of how to apply a few of the statutes in the New Testament dispensation. Solomon wisely said, “There is a time to speak, and a time to refrain from speaking” (Eccl.3:7). There are times when the most appropriate action to take, is no

action at all. There are also times when all involved would be better off if we were to just remain silent. There are times when people ought to just mind their own business. Nobody likes a busybody, and God's Word clearly teaches us not to be busybodies (1 Pet.4:15 & Pr.26:17). But, when someone is harmed by our silence, we bear guilt! Or, if someone is not helped because of our silence, when they could have been helped if we spoke up – that too can be sin to us.

Let's review a statute in its (Brit Hadashah) New Testament application, and see how beautifully it was applied by Yeshua and how it still applies today:

Lev 5:1

If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter— if he does not tell it, he bears guilt.

Each Pesach (Passover) we read passages in scripture where Yeshua, in His humility, held His silence and did not revile His accusers in return. But when adjured by the high priest, Yeshua broke His silence. Why? What did Yeshua suddenly answer, when He had been so silent?

Matt 26:59 Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death,
60 but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward

61 and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'"

62 And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?"

63 But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!"

64 Jesus said to him, "It is as you said.

Nevertheless, I say to you, hereafter you will see

the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

The answer to the question is found in verse 63, quoted above, "***I put You under oath by the living God.***" What the high priest did by putting Messiah under oath was to call Him as a witness in a public or legal proceeding, thus invoking the Statute of Lev.5:1.

Once the high priest did that, Yeshua answered and gave witness of truth in a legal or public sense.

Since prior to this, Yeshua was not called to witness in any public or legal sense, His silence did not hurt anyone. He was not compelled to speak. He was setting us an example of humbly not reviling in return (1 Pet.2:19-23). Yeshua did not, and would not, sin. Yeshua was familiar with, and kept the statutes, setting us an example that we should follow (Jn.13:15 & 1 Pet.2:21).

Many of the Proverbs are simply variants of God's Statutes.

Prov 29:24

He who is a partner with a thief hates his own life; He hears the oath but tells nothing” (Prov 29:24).

If a man “hears” of an evil that is hurting or will hurt someone, but he tells nothing, he bears guilt. This proverb is based upon the principle of (Lev.5:1). If a man hears an illegal or inappropriate “oath” or a promised threat or evil that is or has been perpetuated, He is obliged to come forth. If someone is aware of some theft (or action against someone), but they protect the thief through their silence – God calls them a partner in the theft! Solomon said, such inaction reflects hatred toward one’s own life, not to mention disregard for Torah and the life of others. Many have shown little regard for their own life, or that of their families, by the company they have chosen to keep and protect through their silence. People like to think they are innocent because they are not personally committing the hurtful sins they are aware of. But God may judge those who hold silence, when it hurts others, and declare that their silence makes them a partner in that crime or sin!

(Love dictates that we not pervert Lev 5:1 by using it as an excuse to harp on someone's personal sins or as a platform to attack those with whom we disagree. This statute is for the public good to protect people from harm or potential danger in a brotherly neighborly way, not to expose the private sins of others that do not endanger others. This must not be used to badger others for their mistakes or to become a busybody in other people's matters. LOVE is the guide. HUMILITY is the way. God's STATUTES are the detailed directions of HOW!)

Like many of God's statutes, they have many applications. It's takes faith in God to obey God. Even Paul spoke of those "*who suppress (or hold back) the truth in unrighteousness*" (Rm.1:18)." Paul taught the statutes too. Love covers sin, but love also does no harm to its neighbor. Therefore there is a time to be silent and a time to refrain from silence. The statutes show us when it is appropriate to speak and when it is best to hold silent. They are our wisdom. They are a blessing.

Prov 24:10 If you faint in the day of adversity,
your strength is small.

11 Deliver those who are drawn toward death,
and hold back those stumbling to the slaughter.

12 If you say, "Surely we did not know this,"
does not He who weighs the hearts consider it?
He who keeps your soul, does He not know it?
And will He not render to each man according
to his deeds?

Did you know God's Torah is the definition of truth
(Ps 119:142)?

Did you know God's commandments are the definition
of righteousness (Ps 119:172, Deut 6:25)?

Did you know God's statutes and testimonies are given
to us as our wisdom and heritage (Deut 4:6)?

The aged apostle John said that if we love God we will
love Torah (1 Jn.2:4). David loved God's Statutes, and
said they kept him from stumbling. He said they would
convert our soul (Ps 19:7). Keeping them brings DEEP
WISDOM (Ps.119:97-112)! They do not save us.
Messiah saves us by restoring us to the Father (praise

and laud Him). But the statutes bring us great blessings and wisdom. Sha'ul (Paul) said that true love was the fulfillment of Torah (Rm.13:8-10).

Let's now review one more Statute with some similarities to Lev.5:1 and see how teaches us how to love by our actions:

Lev 19:16

You shall not go about as a talebearer among your people; nor shall you take a stand against the life of your neighbor: I am the LORD.

The Soncino translates this latter part of this verse ***“you shall not stand idly by...”***

The Jewish translation reads: ***“...don't stand idly by when your neighbor's life is at stake.”***

We are not to be a talebearer, but neither should we remain silent while someone's life is ruined by untrue rumor (tale), or character attack (legally or otherwise), or by abusive authority – when we know better. We cannot stand idly by while someone is being physically or spiritually harmed, and be innocent! Faith without works is a dead faith (Jm.2:20). We are required to do good when it is in our power to do so (Prov.3:27).

The teachings of the “Golden Rule” are found as early as the 3rd century B.C., in the book of Apocryphal book of Tobit 4:15.

Tob 4:15

Do that to no man which thou hatest:

The great sage, Hillel also taught the “Golden Rule.”

“A pagan came before Shammai and said to him, ‘Make me a proselyte, but on condition that you teach me the entire *Torah* while I am standing on one foot!’ Shammai drove him off with the builder's measuring rod which he had in his hand. When he appeared

before Hillel, the latter told him, ‘What is hateful to you, do not do to your neighbor. That is the whole *Torah*. The rest is commentary. Go and learn it!’” (Shabbat 31a)

Let’s now compare this to what Yeshua taught:

Matt 7:12

Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

So what was so revolutionary about what Messiah taught? Hillel language was beautiful, but it was in the negative, “What is hateful to you, do not do to your neighbor.” Messiah completely turned this saying upside down and astounded the crowds when He said, “Therefore, whatever you want men to do to you, do also to them, for this is the Law (Torah) and the Prophets.” Instead of just not doing evil to others, Messiah instructs us to DO GOOD to others!

Messiah’s positive version of this ancient teaching requires action. We can fulfill Hillel’s version of the Golden Rule by being a hermit. Messiah’s teaching

requires that we take positive loving action to DO. That's what Torah and the Prophets is all about – HOW to love God – HOW to love your neighbor!

Lev.19:16 is just one of many statutes of love that applies not only in matters where death could otherwise occur, but also in important matters of LIFE for the wellbeing of others. Love toward God and love toward fellow man is the whole foundation of Torah!

Deut 6:4-9

"Hear, O Israel: The LORD our God, the LORD *is* one!

5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

6 "And these words which I command you today shall be in your heart.

7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.

9 You shall write them on the doorposts of your house and on your gates.

And,

Lev 19:18

You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I *am* the LORD.

Messiah said all of Torah and the writings of the Prophets depend from these two great statutes (Matt 22:40)! That's why Paul taught the Gentiles at Rome that the way to fulfill Torah was through love (Rom 13:10).

This is the whole principle that Yeshua was teaching in the parable of the Good Samaritan (Luke 10:29-37). In this parable, Yeshua shows us the spirit of the law for today's application. (We too would do well not to assume the word "commandment" in the Bible is only referring to the Decalogue.) All God's statutes are love in action.

God's Statutes are love in action, lighting our path. They let us know what to do and what not to do. With faith, they are GREAT STRENGTH! They teach us

the wisdom that we need in life, and in keeping them there is great reward (Ps.19:8-11).

I am a Torah teacher not a judge of Torah. But sometimes people can tend to “judge” God’s statues. People may judge one as being of value and not another. For example, statues requiring fair trade or kindness may make sense to us, but why should we have to wear the Tzit-Tzit (tassels) on the corners of our garments?

UNDER THE WINGS OF MESSIAH

Let’s see how beautiful God’s this statute is and how important it’s Brit Hadashah (New Testament) application is.

Num 15:38-40

38 “Speak to the people of Isra’el, instructing them to make, through all their generations, tzitziyot (*tassels*) on the corners of their garments, and to put with the tzitzit (*tassel*) on each corner a blue thread.

39 It is to be a tzitzit for you to look at and thereby remember all of Adonai's mitzvot (*commandments*) and obey them, so that you won't go around wherever your own heart and eyes lead you to prostitute yourselves;
40 but it will help you remember and obey all my mitzvot and be holy for your God. CJB

Notice God says the tzitzit is to keep Israel from whoring around (verse 39). The word translated "whoring" or harlot ("prostitute" in the CJB) is **zānāh** and it means just that – prostitution or the act of "whoring." It is used in the Bible of fornication, a harlot, prostitute etc..., and it is usually associated with the woman. Have you ever wondered why God chose this word in connection with the statute of the tzitzits (tassels)?

In the parallel account in Deut 22:12 we have the additional instruction that there should be four corners with the tzitzit; but we have a further remez (clue) as to the meaning, for the instruction of the tzitzit is given in the context of a wife charged with marital unfaithfulness. Why would the tzitzit be associated with faithfulness in marriage? Let's see:

The tzitzit (tassels) are to be worn on the four corners of our garment. God instructs us to tie a blue thread in with the tassel. The common phrase for "corners of

the garment” is “wings of the garment.” The word translated “corner” is from the Hebrew word **kānāp**. The corner is the wing. Now notice the beautiful symbolism that God reveals to us regarding this very lovely commandment.

Ezek 16:8-15

"When I passed by you again and looked upon you, indeed your time *was* the time of love; so I spread My wing over you and covered your nakedness. Yes, I swore an oath to you and entered into a covenant with you, and you became Mine," says the Lord GOD .

God entered into a marriage covenant with Israel and covered her with His “wings.” The word translated “wings” here is again from the Hebrew **kanap**. The tassels were a symbol of marriage with God! It’s very romantic and pictorial of God’s love.

Ezek 16:13 – 15

Thus you were adorned with gold and silver, and your clothing *was of* fine linen, silk, and embroidered cloth. You ate *pastry of* fine flour, honey, and oil. You were exceedingly beautiful, and succeeded to royalty.

14 Your fame went out among the nations because of your beauty, for it *was* perfect

through My splendor which I had bestowed on you," says the Lord GOD .

15 "But you trusted in your own beauty, played the harlot because of your fame, and poured out your harlotry on everyone passing by who *would have* it.

God loved Israel and covered her under the wings of his garment, a symbol of close intimacy. The tzitzit is to remind us of God's love and marriage bond with us. Let's see this again in the romantic account of Boaz and Ruth. Ruth wanted to marry Boaz.

Ruth 3:7-9

And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.

8 Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet.

9 And he said, "Who *are* you?" So she answered, "I *am* Ruth, your maidservant. Take

your maidservant under your wing, for you are a close relative."

How did Ruth ask Boaz to take her as wife? She asked if she could come under his wing – where the tzitzit was. The blue thread symbolized heavenliness. When we wear the tzitzit, it is to remind us that we are espoused to Yeshua Messiah! How awesome is that!

Mal 4:2

But to you who fear My name
The Sun of Righteousness shall arise
With healing in His wings;
And you shall go out
And grow fat like stall-fed calves.

Here we have a Messianic prophecy. When Messiah comes He will have healing in His wings. Coming under the wing of Messiah, we are espoused to Him (2 Cor 11:2, Eph 5:24 – 32)!

But there is much more to it than that. The promise is that Messiah will have healing in His wings. This is why the masses tried to touch the corners of His garment, whenever they needed to be healed! They knew this prophecy! Do you understand this prophecy? Do you believe?

Matt 14:36

36 They begged him that the sick people might only touch the *tzitzit* on his robe, and all who touched it were completely healed. CJB

Mark 6:56

56 Wherever he went, in towns, cities or country, they laid the sick in the marketplaces. They begged him to let them touch even the *tzitzit* on his robe, and all who touched it were healed. CJB

When we wear the tallit with the tzitzit, it is like clothing ourselves in the promises of God! It is a tangible reminder that we are Messiah's and that He will heal us! This is the basis of the tradition among many Jews to pray for healing while holding onto the tzitzit on the wings of their tallit or covering the sick in their beds with the tallit like a blanket. When anointing the sick in Yeshua's name, I often use the tallit with the tzitzit in this way.

Matt 9:20-22

20 A woman who had had a hemorrhage for twelve years approached him from behind and touched the *tzitzit* on his robe.

21 For she said to herself, "If I can only touch his robe, I will be healed."

22 Yeshua turned, saw her and said, “Courage, daughter! Your trust has healed you.” And she was instantly healed. CJB

The blue thread reminds us of God in His heavenly realm, but it also symbolizes the royal priesthood and kingly royalty. Thus David repented after cutting of the wing of Saul’s garment, while hiding in the cave (1 Sam 24:4).

The statute of the tassels is one of the least kept statutes in all of God’s word, yet it is one of the richest and most beautiful, and it is filled with promise! Do you wear the sign of your marriage covenant with Messiah? The tradition of men is to wear a wedding ring as the symbol of marriage. The tradition of God is to wear the tzitzit as the symbol of marriage! And there is healing in His wings!

- When David prayed for protection, he asked God to shelter him under the shadow of His wings (Ps 17:8, Ps 57:1).
- David spoke of how loving and kind God was, so he put his trust under the shadow of God’s wings (Ps 36:7).
- David spoke of rejoicing in the shadow of God’s wings (Ps 63:7).

I could provide many more examples of people touching the wings of Messiah for healing, of the tzitzit bringing healing, protection, being a sign of royalty and part of the priestly garment etc... People of low knowledge put down the wearing of the tzitzit – don't do it!

Back in the context of the promise in Malachi of Messiah coming with healing in his wings, in the very next verse it goes on to give a dire warning on one hand – or – great encouragement on the other.

Mal 4:4

"Remember the Law of Moses, My servant,
Which I commanded him in Horeb for all Israel,
With the statutes and judgments.

⁵ Behold, I will send you Elijah the prophet
Before the coming of the great and dreadful day
of the LORD .

⁶ And he will turn The hearts of the fathers to
the children, And the hearts of the children to
their fathers, Lest I come and strike the earth
with a curse (*utter destruction*)."

When Messiah returns He wants to see people keeping the statutes and judgments of Moshe (Moses), while trusting in King Messiah as Savior and Husband. Those who do are blessed, for their hearts and the hearts of their children are turned to God thereby. God

also turns His heart toward those who remember the statutes. This is the basis of a healthy family. Without God's law, the fabric of society breaks down. Children become lawless and godless, and their hearts-go-a-whoring.

If you want to know more about the love and wisdom of God's awesome Statutes, and how they were taught by Yeshua and the apostles – and HOW THEY APPLY TODAY, check the Torah section of our website at: www.torahislove.org

Loving God's Torah, His statutes and testimonies is a sign we are in a New Covenant relationship with God (Jer 31:33, Heb 8:10, Ezek 36:26 – 27). Thus, their absence in our lives is a sign we are not yet New Covenant disciples. Let's be New Covenant disciples of Yeshua. Let's come under His wings for love, encouragement, safety and life. Wear the tzitzit, live the life, and let the living Torah convert your soul.