

# MIQDASH BETHEL COVENANT INSTITUTION

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## DOCUMENT 141

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☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
Received this commandment first. The tzitzit is a living memory of covenant obligation before Yahweh.	Yeshua wore tzitzit (Matthew 9:20; Mark 6:56). This commandment was never revoked in the Tanakh.	The Quran (74:4) commands purity of garments. The Tanakh identifies the covenant source of that instruction.

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### DOCTRINAL AUTHORITY — STANDING RULE

*Primary Authority: The Written Tanakh only.*

*Talmud, Church councils, creeds, and hadith are historical reference material only — never binding authority over the Written Text.*

*Where tradition departs from the Written Torah, the Written Torah governs.*

*All commentary accepted only insofar as it follows and confirms the Written Word.*

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## THE TZITZIT COVENANT

### A COVENANT DEEP DIVE STUDY

**BAMIDBAR (NUMBERS) 15:37–41 WITH DEVARIM (DEUTERONOMY) 22:12**

*The Garment of Remembrance — Identity, Holiness, and the Visual Sign of Covenant Obligation*

June 2026 | Miqdash Bethel Covenant Institution

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## HOW TO READ THIS DOCUMENT

Hebrew book names appear first, followed by the English name in parentheses — e.g., *Bamidbar* (Numbers). Hebrew transliterations appear in bold italic followed by the English meaning in parentheses. Yahweh and Elohim are always bold, every occurrence. Scripture references are bold. Prophet names are bold. Strong's numbers are bold. Rabbinic and traditional commentary is used for orientation and corroboration only; the Written Tanakh governs in all cases.

## TANAKH BOOKS CITED IN THIS STUDY

HEBREW BOOK NAME	ENGLISH NAME
Bamidbar	Numbers
Devarim	Deuteronomy
Bereishit	Genesis
Shemot	Exodus
Yeshayahu	Isaiah
Tehillim	Psalms
Melachim Aleph	1 Kings
Malachi	Malachi
Zecharyah	Zechariah
Shemuel Aleph	1 Samuel
Rut	Ruth

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## PART ONE

### THE OCCASION AND IMMEDIATE CONTEXT

**Bamidbar (Numbers) chapter 15** contains one of the most precisely positioned commandments in the entire Written Torah. It arrives not at the foot of Sinai, not in the ornate liturgical instructions of **Vayikra (Leviticus)**, but in the wilderness — directly after one of the gravest communal failures recorded: the rebellion at Kadesh Barnea (chapters 13–14), in which the congregation rejected the report of **Caleb** and **Yehoshua** (Joshua) and refused to enter the land

promised to Avraham (Abraham), Yitzhak (Isaac), and Ya'akov (Jacob). The people wept, spoke of returning to Mitzrayim (Egypt), and proposed selecting a new leader. **Yahweh's** judgment was immediate: that generation would wander forty years in the wilderness until they died, except for Caleb and Yehoshua.

Chapter 15 then pivots. **Yahweh** speaks to **Moshe** (Moses) and begins giving detailed covenant instructions concerning offerings, unintentional violations, and the law of the stranger (*ger*, **sojourner**). The chapter closes with two accounts: the case of the man found gathering wood on the Shabbat (Sabbath), who is executed by communal stoning at **Yahweh**'s command — a demonstration of intentional covenant contempt — and then, immediately after that sobering account, the commandment of the *tzitzit* (**fringes**). The placement is not incidental. The commandment is a direct covenant counter-instruction to the two failures just described: rejection of the land and contempt for **Yahweh**'s word. The *tzitzit* is given as a visual mnemonic, a garment-level enforcement mechanism against future drift.

## THE TEXT OF BAMIDBAR (NUMBERS) 15:37–41 — FULL PASSAGE

**Bamidbar (Numbers) 15:37–41** — JPS 1985 Translation (with Hebrew terms restored):

*37 Yahweh said to Moshe as follows:*

*38 Speak to the Israelite people and instruct them to make for themselves fringes [tzitzit — צִיצִית] on the corners [kanaph — כַּנָּף] of their garments throughout the ages; let them attach a cord of blue [petil techelet — פֶּתִיל תְּכֵלֶת] to the fringe at each corner.*

*39 That shall be your fringe; look at it and recall all the commandments of Yahweh and observe them, so that you do not follow your heart and eyes in your lustful urge.*

*40 Thus you shall be reminded to observe all My commandments and to be holy [kedoshim — קְדוֹשִׁים] to your Elohim.*

*41 I Yahweh am your Elohim, who brought you out of the land of Egypt to be your Elohim: I, Yahweh your Elohim.*

## THE TEXT OF DEVARIM (DEUTERONOMY) 22:12 — THE STRUCTURAL PARALLEL

**Devarim (Deuteronomy) 22:12** — Robert Alter Translation:

*12 You shall make yourself twisted threads [gedilim — גְּדִלִים] on the four corners of your garment with which you cover yourself.*

Note the significant contextual bracketing in **Devarim 22**: verse 11 forbids *sha'atnez* (mixing wool and linen), and verse 12 immediately commands *gedilim* on the four corners of the garment. The juxtaposition is deliberate: the forbidden mixture (*sha'atnez*) is placed adjacent to the commanded twisting (*gedilim*), signaling that the tzitzit represent a covenant boundary — the garment itself becomes a marker of holiness under **Yahweh's** instruction, not human improvisation.

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## PART TWO

### LEXICAL CORE — EVERY KEY TERM EXAMINED

#### TERM 1: TZITZIT — צִיצִית

**Strong's H6734 | BDB: a floral or wing-like projection; a tassel, lock of hair | Root: *tsiyts* (H6731) — to blossom, to shine, to sprout**

The word *tzitzit* (צִיצִית) appears only four times in the entire Written Tanakh — three times within **Bamidbar 15:38–39** and once in **Yechezkel (Ezekiel) 8:3**, where it refers to a lock of hair by which the prophet is seized. This scarcity makes the word highly specific. Its root *tsiyts* carries the imagery of blossoming or protruding — something that shoots forth, extends outward, and makes itself visible. A *tzitzit* is therefore an outward protrusion, a visible extension of the garment, a flag of identity attached to the body.

Parallel Akkadian vocabulary — *sisiktu* (thread, edge, loom) and *siṣṣatu* (floral ornamentation) — confirm that the fringed-garment practice was embedded in ancient Near Eastern textile culture as a marker of social rank. In Mesopotamian legal practice, the impression of a hem or fringe upon a clay document functioned as a personal seal or signature. **Yahweh's** commandment takes an existing cultural practice of identity-marking and repurposes it: the *tzitzit* becomes a seal of covenant allegiance, not to a king or institution, but to **Yahweh Elohim**.

#### TERM 2: KANAPH — כַּנָּף

**Strong's H3671 | BDB: wing, extremity, edge, border, skirt, corner of a garment | KJV renders: wing, corner, border, end, quarter, skirt.**

The word *kanaph* (כַּנָּף) carries the primary image of a wing — not merely a corner in the architectural sense, but an extremity that spreads outward like a bird's wing. The same word is used in **Tehillim (Psalms) 17:8** — *betzel kenafecha* — 'in the shadow of Your wings' — where **Yahweh's** protective shelter is described using this very term. It appears in **Bereishit (Genesis) 1:21** for 'every winged bird,' and in **Malachi 4:2** — 'the Sun of Righteousness shall arise with healing in His wings (*kenafeha*)' — a verse that covenantally connects the healed hem of **Yahweh's** protection to the bodily extremity where the *tzitzit* is attached.

This is not a coincidence. The garment-corner (*kanaph*) is the place of authority, protection, and covenant in Hebrew idiom. When **Rut (Ruth)** asks **Boaz** to spread his *kanaph* over her (**Ruth 3:9**), she is invoking the language of covenant shelter and redemptive covering. When **David** cuts the hem of King Sha'ul's (Saul's) robe (**Shemuel Aleph (I Samuel) 24:5**), it is the *kanaph* — the symbol of royal and covenantal authority — that he severs. The *tzitzit* is placed precisely at this location: the extremity of authority, the wing-edge of the covenant person.

### TERM 3: PETIL TECHELET — פֶּתִיל תְּכֵלֶת

**Petil** — Strong's H6616 | Twisted cord, twine; from *patal* (to twist, twine, wrestle) | **Techelet** — Strong's H8504 | A specific blue-violet-sky dye; a material, not merely a color name.

The instruction is to attach a single *petil techelet* — a twisted cord of *techelet* — to the *tzitzit* at each *kanaph*. The word *petil* (from the root *patal*, to twist) specifies that this is not a flat ribbon but a twisted, braided thread. Interestingly, this same root *patal* appears in **Bereishit 32** in the wrestling of **Ya'akov** with the messenger of **Yahweh**: *naftali niftalti* — 'I have wrestled greatly' — the twisted-cord imagery resonant of engagement and struggle.

*Techelet* is not the common Hebrew word for blue (*kakhol*). It appears 49 times in the Tanakh and describes a specific material — costly dye derived from the *chilazon* snail, identified by modern archaeologists as *Murex trunculus*, a Mediterranean sea snail. Archaeological confirmation came through discovery of a 2,000-year-old fabric near Wadi Murabba'at in the Judean wilderness (2014, IAA researcher Dr. Na'ama Sukenik), confirmed as sky-blue *techelet* dyed via the Murex process. Earlier research by Isaac Herzog (Israel's first Chief Rabbi) and later by chemist Otto Elsner confirmed that exposure of the Murex secretion to ultraviolet light produces sky-blue rather than purple, resolving a long-standing scholarly debate.

The *Techelet* draped the Tabernacle, adorned the garments of the Kohen Gadol (High Priest), and — by this commandment — was placed on the garment of every Israelite. The color itself is cosmological: blue-sky as a visible reference point — the canopy of **Yahweh's** creation, and the 'sea' that reflects the 'sky.' The Sifrei (midrash on Bamidbar) teaches that the *techelet* reminds the wearer of the sea, which reflects the sky, which reflects the throne of **Yahweh**. It is a vertical axis of covenant memory embedded in a single thread.

#### TERM 4: GEDILIM — גְּדִלִים (DEVARIM 22:12)

**Strong's H1434 | BDB: twisted threads, tassels, festoons | Root: *gadal* (Strong's H1431) — to grow great, to twist, to plait, to become strong | Cognate: Babylonian *gidlu* (cord)**

Where **Bamidbar (Numbers) 15** uses *tzitzit* (a projecting, blossoming fringe), **Devarim 22** uses *gedilim* (twisted, braided threads). The difference is not a contradiction but a complementary specification. *Tzitzit* describes what the object looks like — a visible protrusion from the garment-edge. *Gedilim* describes how it is made — twisted, wound, braided, strengthened by the action of twining.

The root *gadal* carries the double sense of 'to grow great' and 'to twist/plait.' The BDB notes the Arabic cognate *gadala* — 'to twist a cord, make firm and strong.' This is a critical lexical witness: the twisting of the cord is the act that makes it strong. The *gedilim* are not merely decorative; the act of twisting is the act of strengthening. The cord of covenant identity is woven from strength, not from sentiment.

The word *gedilim* appears only twice in the Written Tanakh — **Devarim (Deuteronomy) 22:12 (tassels on the garment)** and **Melachim Aleph (1 Kings) 7:17 (twisted chains decorating the capitals of the pillars of Solomon's Temple)**. Both usages are architectural-covenantal: one clothes the body of the covenant person; the other adorns the entrance to **Yahweh's** house. The same word. The same twisting. The covenant person wearing *gedilim* is, in the language of the Tanakh, clothed in Temple architecture — a walking sanctuary.

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## PART THREE

## STRUCTURAL COMPARISON: BAMIDBAR 15:38 AND DEVARIM 22:12

ELEMENT	BAMIDBAR (NUMBERS) 15:38	DEVARIM (DEUTERONOMY) 22:12
Word for fringe/tassel	<i>Tzitzit</i> (תִּצִיט) — H6734 — projecting blossom, visible protrusion	<i>Gedilim</i> (גְּדִלִים) — H1434 — twisted cords, braided threads
Word for 'corner'	<i>Kanaph</i> (קַנָּף) — H3671 — wing, extremity, skirt-edge	<i>Kanaph</i> (קַנָּף) — H3671 — same word: wing/extremity — identical
Specification of color	Yes: <i>petil techelet</i> — twisted cord of techelet (sky-blue, Murex-derived)	No color specified; Tanakh treats the two passages as one commandment
Number of corners	No specific number; 'corners' plural implied	Explicitly four: <i>arba kanfot</i> — four corners/wings
Purpose stated	Yes, explicitly: see → remember → observe → be holy to <b>Yahweh</b>	Not re-stated; <b>Devarim</b> assumes Bamidbar as the explanatory foundation
Context	Wilderness; immediately after Shabbat-desecration execution	Covenant law code; juxtaposed with sha'atnez (mixed-fiber) prohibition (v.11)
Verb of making	<i>ve'asu</i> (they shall make) — communal obligation	<i>ta'aseh-lecha</i> (you shall make for yourself) — personal obligation emphasized

The two passages are not duplicates. **Bamidbar (Numbers) 15** establishes the commandment with full explanation of purpose — seeing, remembering, observing, and becoming *kedoshim* (holy). **Devarim (Deuteronomy) 22:12** restates the commandment with additional technical precision (four corners explicitly; *gedilim* specifying the twisted construction) and places it in proximity to the *sha'atnez* prohibition, which together establish the boundary-marking function of the garment: not every fiber belongs everywhere, and not every extremity may be left unmarked. The garment of the covenant person is regulated from its fiber composition to its outermost corners.

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## PART FOUR

### THE THEOLOGY OF THE COMMANDMENT — SEVEN COVENANT ELEMENTS

#### ELEMENT 1: THE SEE COMMAND — UR'ITEM OTO

**Bamidbar (Numbers) 15:39 — *ur'item oto* — 'and you shall see it' | Root: *ra'ab* (H7200) — to see, perceive, understand.**

The first verb in the chain of covenant action is *ra'ab* — **seeing**. The commandment does not begin with hearing or thinking but with looking. This is the covenant's acknowledgment that human beings are visual creatures who follow their eyes into transgression (*lo taturu* — 'you shall not stray after your eyes,' same verse). The antidote to following the wrong thing with the eyes is to train the eyes on the right thing. The *tzitzit* is attached to the outer garment precisely because it will be seen with every bodily movement. It cannot be hidden from itself.

#### ELEMENT 2: THE MEMORY COMMAND — UZCHARTEM

**Bamidbar (Numbers) 15:40 — *uzchartem* — 'and you shall remember' | Root: *zachar* (H2142) — to remember, to call to mind, to invoke, to mark.**

The root *zachar* in Hebrew is not passive recall but active invocation. To *zachar* is to bring into present operational awareness. The same root governs the *Yom HaZikaron* (Day of Remembrance) — a day of active blowing of the shofar, not quiet meditation. To remember the commandments is to sound them — to bring them into the body. The *tzitzit* triggers this active remembering every time the eye falls on it. It is a covenant alarm attached to the body.

#### ELEMENT 3: THE HOLINESS DECLARATION — VIHYITEM KEDOSHIM

**Bamidbar (Numbers) 15:40 — *vihyitem kedoshim l'Eloheichem* — 'and you shall be holy to your Elohim' | Root: *kadosh* (H6918) — set apart, distinct, separated from common use for sacred purpose.**

**The purpose-statement of the *tzitzit* commandment is not aesthetic or merely memorial — it is transformational.** The stated outcome of seeing and remembering is *kedushah* (holiness) — becoming a *kadosh* people. The same word *kadosh* governs the Tabernacle, the Kohen Gadol (High Priest), the Shabbat, and the Name of **Yahweh** Himself. By wearing the *tzitzit*, the covenant person is not assigned priestly status — but the Written Tanakh explicitly associates the act of wearing this garment-fringe with the aspiration and state of *kedushah*. The scholar Jacob Milgrom noted that the juxtaposition of *sha'atnez* (priestly cloth mixture, **Devarim 22:11**) and *gedilim* (**Devarim 22:12**) represents the Torah's intentional extension of a priestly aspiration to the entire covenant community — all Israel is called to a level of holiness approximating the priestly function.

#### **ELEMENT 4: THE ANTI-IDOLATRY DECLARATION — LO TATURU**

**Bamidbar (Numbers) 15:39** — *velo taturu acharei levavkhem veacharei eineichem* — 'and you shall not stray after your heart and after your eyes' | Root: *tur* (H8446) — to spy out, to explore, to wander.

The verb *tur* is deliberately chosen. It is the same root used in **Bamidbar 13** for the activity of the spies (*meragelim*) sent to scout the land — the very episode that produced the catastrophic communal rebellion immediately preceding this commandment. The people who 'explored' (*vayaturu*) the land and returned with a faithless report are now forbidden to 'wander/explore' after their own hearts and eyes. The commandment echoes the failure it is designed to correct.

The Sifrei commentary identifies *acharei levavkhem* (after your heart) with heretical or rebellious thought, and *acharei eineichem* (after your eyes) with sexual and idolatrous temptation. The **Talmud Bavli**, Berachot 12b, records that the Sages connected the eye to the heart as the twin portals of sin. The *tzitzit* stands guard at both.

#### **ELEMENT 5: THE COVENANT SELF-IDENTIFICATION CLAUSE — ANI YAHWEH ELOHEICHEM**

**Bamidbar (Numbers) 15:41** — *Ani Yahweh Eloheichem asher hotzeiti etchem me'eretz Mitzrayim* — 'I am Yahweh your Elohim, who brought you out of the land of Egypt to be your Elohim'

The commandment closes with the identical formula used to open the Ten Commandments (**Shemot [Exodus] 20:2**): *Ani Yahweh Eloheichem asher hotzeiti etchem me'erezt Mitzrayim*. This is not rhetorical decoration. It is the signature of the Lawgiver — identifying Himself and His authority by the historical act of redemption. The implication is unmistakable: the same **Yahweh** who extracted these people from Mitzrayim (Egypt) — who judged its gods, broke its power, and led this nation through the sea — is the same One commanding the *tzitzit*. The fringe is the flag of a freed people. It is the mark of those whose redemption cost everything. To remove or ignore it is to erase the memory of Mitzrayim (Egypt) from the body.

### ELEMENT 6: L'DOROTAM — THROUGHOUT YOUR GENERATIONS

**Bamidbar (Numbers) 15:38** — *l'dorotam* — 'throughout their generations' | Root: *dor* (H1755) — a generation, a circle of time.

The commandment explicitly includes the temporal dimension: *l'dorotam* — it is not a wilderness ordinance that expires with the journey, not a temporary instruction for a particular season. The same formula *l'dorot* or *l'dorotam* appears in connection with the Shabbat (**Shemot (Exodus) 31:16**), the Passover offering (**Shemot (Exodus) 12:14**), and the perpetual fire on the altar (**Vayikra [Leviticus] 6:13**). These are not ceremonial appointments that can be legislated away by later council, church synod, or scholarly consensus. The Written Tanakh declares them generational — as long as the generation exists, the instruction stands.

### ELEMENT 7: THE EXODUS ANCHOR — FROM MITZRAYIM TO BE YOUR ELOHIM

The clause 'who brought you out of the land of *Mitzrayim* (Egypt)' appears twice in **Bamidbar (Numbers) 15:41** — once in the main statement and once repeated. The doubling is the Written Tanakh's own emphasis by repetition: the identity of **Yahweh** is anchored in the historical event of the Exodus, and that anchor does not drift. The *tzitzit* is therefore not a general religious garment marker but a specific covenant badge tied to a specific redemption. Whoever wears it declares: I belong to the **Elohim** who brought His people out of *Mitzrayim* (Egypt). The garment is a historical confession pressed into fabric.

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## PART FIVE

## ARCHAEOLOGICAL AND ANCIENT NEAR EASTERN WITNESS

The commandment of the *tzitzit* did not emerge into a culturally naked world. Garment-fringes and tassels were already embedded in ancient Near Eastern dress as markers of identity, authority, and social rank, attested in Mesopotamian clay tablets, Assyrian relief sculptures, and Egyptian wall paintings.

### AKKADIAN PARALLEL: SISIKTU AND THE HEM AS IDENTITY SEAL

In ancient Mesopotamian legal culture, the *sisiktu* (**hem or fringe of a garment**) functioned as a personal identification device. When a party to a legal transaction could not apply a cylinder seal, the impression of the hem was pressed into the clay as a legal signature. This practice — documented in Akkadian tablets from the second millennium BCE — demonstrates that the garment-edge was not merely decorative but was recognized as carrying the personal authority of its wearer. Yahweh's instruction to place the *tzitzit* at the *kanaph* — the wing/edge/hem — positions the covenant marker at precisely this seat of personal identity and legal standing.

### ASSYRIAN RELIEFS: ISRAELITES WITH GARMENT FRINGES

The Black Obelisk of Shalmaneser III (9th century BCE, British Museum) depicts King Jehu of Israel and his servants prostrating before the Assyrian king. Scholars examining the relief have noted that the Israelite figures wear garments with visible fringed edges — the *kanaph* is visually present on the carved stone, providing extra-biblical visual confirmation that ancient Israelites wore fringed garments consistent with the Tanakh's instruction. Similar depictions appear in the Lachish Reliefs of Sennacherib. The Posen Library notes that Assyrian reliefs from Iraq 'carefully distinguish different ethnic or geographic groups by their dress,' and the fringed Israelite garment is among those distinguishing features.

### QUMRAN AND THE DEAD SEA FINDS

Textile fragments recovered from Qumran and Wadi Murabba'at in the Judean wilderness (1st–2nd century CE) have yielded physical threads consistent with *tzitzit* manufacture, including the 2,000-year-old wool fragment confirmed by Dr. Na'ama Sukenik of the Israel Antiquities Authority (IAA) to contain sky-blue *techelet* dye derived from *Murex trunculus*. This fragment, stored in a box since its 1950s discovery and not analyzed until 2014, confirmed that (a) the Murex snail was indeed the source of biblical *techelet*, (b) the color was sky-blue rather than purple, and (c) the dyeing technology existed in Israel in the Second Temple period. The find represents a direct material witness — a physical *tzitzit*-cord from the period of the covenant community in the land.

## THE TELL EL-AMARNA TABLETS

Among the earliest textual attestations of *techelet* is its appearance in the Tell el-Amarna Tablets (c. 1500–1300 BCE), diplomatic correspondence between Egyptian pharaohs and Canaanite/Levantine rulers. The dye is listed among luxury goods of the highest value, alongside purple (*argaman*) and gold. Near Tyre, excavations have revealed large mounds of *Murex trunculus* shell remains testifying to an ancient industrial dyeing operation along the northern coastal plain of Israel and into Lebanon. The dye-production industry was Phoenician in execution but the covenantal application was given to Israel through **Yahweh's** explicit instruction.

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## PART SIX

### THE THREE-RELIGION COVENANT AUDIT

#### FOR JUDAISM

The commandment of *tzitzit* is the covenant commandment most deeply embedded in daily Jewish life. The *Kri'at Shema* (recitation of the Shema) — the central liturgical prayer recited twice daily — includes **Bamidbar** 15:37–41 as its third paragraph. The *tzitzit* passage is recited every morning and every evening, 365 days a year, by every observant Jew. Maimonides listed the wearing of *tzitzit* alongside circumcision and the Passover sacrifice as among the most foundational commandments. The *tallit gadol* (prayer shawl) and *tallit katan* (small four-cornered undergarment worn during waking hours) are practical implementations of this commandment.

**The Written Tanakh, however, contains no instruction limiting *tzitzit* to the male gender.**

The commandment in **Bamidbar** is addressed to 'the sons of Israel' (*B'nei Yisrael*) — the whole people. Rabbinic tradition exempted women from time-bound positive commandments and therefore concluded that women were not obligated; but this is a rabbinic inference, not a Written Torah declaration. The Written Torah alone governs at MBCI.

MBCI's covenant observation: the loss of *techelet* following the Roman destruction and diaspora is a documented historical tragedy, not a permanent covenant alteration. The Written Tanakh does not suspend the *techelet* requirement; it was a human catastrophe that disrupted the supply chain and the

identity of the *chilazon*. The Murex *trunculus* identification, confirmed by modern archaeology and chemistry, represents a restoration of evidence. The commandment stands as written.

## FOR CHRISTIANITY

The Messianic witness concerning *tzitzit* is direct and recorded in multiple Synoptic accounts. The woman suffering from hemorrhage for twelve years 'came up behind Him and touched the *kraspedon* (Greek; = *tzitzit*) of His garment' (**Mattityahu** [Matthew] 9:20; **Marqos** [Mark] 6:56; **Luqas** [Luke] 8:44). The Greek *kraspedon* is the Septuagint's consistent translation of *tzitzit*. Yeshua wore *tzitzit*. He did not remove them, spiritualize them away, or declare them obsolete.

In **Mattityahu (Matthew) 23:5**, Yeshua rebukes the scribes and Pharisees for lengthening their *tzitziyot* for public display — He criticizes their motivation (performance for men), not the commandment itself. This is a critical distinction: the commandment is intact; the hypocrisy is what is condemned. The Written Tanakh's commandment — *'dorotam*, throughout your generations — was never revoked by Yeshua in any recorded word. No verse of the Written Tanakh cancels it. No Tanakh prophet cancels it.

The theological significance for those within Christendom is weighty: if the *tzitzit* commandment is 'done away with in Christ,' then Yeshua either stopped wearing them at some point — for which there is zero textual evidence — or He is a lawbreaker by His own standard. The Written Tanakh does not permit this conclusion.

## FOR ISLAM

The Quran (74:4) — *Wa-thiyabaka fa-tahhir* — 'And your garments purify' — establishes that the covenant principle of garment holiness is recognized in the Islamic revelation. The Tanakh provides the covenantal source and specification of that principle: not merely general cleanliness, but the specific marking of the garment's extremity as a visible sign of obedience to **Yahweh**.

The Quranic acknowledgment that garment purity is a spiritual obligation, when read against the Tanakh's explicit instruction of *tzitzit* as the vehicle of that garment holiness, invites the Muslim covenant reader to recognize that the instruction was given — not invented by Rabbis or Church councils — by **Yahweh Elohim** directly through **Moshe (Moses)** in the wilderness. The messenger of

Islam accepted **Moshe** as a prophet. The covenant commandment **Moshe** delivered is the commandment of the *tzitzit*.

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## PART SEVEN

### THE CHAIN OF COVENANT MEMORY: THE TZITZIT PASSAGE AS THE CLOSING OF THE SHEMA

It is not a rabbinic invention that **Bamidbar (Numbers) 15:37–41** is placed last among the three paragraphs of the *Shema* — the daily liturgical proclamation of **Yahweh**'s unity and sovereignty. The structural logic is already present in the Written Tanakh itself.

The first Shema paragraph (**Devarim (Deuteronomy) 6:4–9**) commands hearing, loving, and binding **Yahweh**'s words to the hand and between the eyes — the internal covenant of the heart. The second paragraph (**Devarim 11:13–21**) extends the covenant to the agricultural cycle, the rain of the land, and the consequence of obedience and disobedience. The third paragraph (**Bamidbar (Numbers) 15:37–41**) attaches the covenant physically to the body of the person — not to the doorpost, not to the forehead, but to the garment-hem, the extremity of the walking, living covenant person.

**See → Remember → Do → Be Holy.** This is the covenant chain encoded in **Bamidbar (Numbers) 15:39–40**. It is a behavioral-transformational sequence, not a theological abstraction: visual stimulus → memory activation → behavioral compliance → covenantal identity. *The tzitzit is a covenant operating system embedded in fabric.*

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## SEVEN COVENANT DECLARATIONS

*MIQDASH BETHEL COVENANT INSTITUTION — STANDING RULINGS FROM THIS STUDY*

**ONE.** The commandment of *tzitzit* (**Bamidbar 15:37–41**) is a permanent, generational covenant obligation (*l'dorotam*) issued by **Yahweh** to the covenant people. The Written Tanakh contains no verse of revocation.

**TWO.** The word *tzitzit* (**projecting blossom/fringe, H6734**) and the word *gedilim* (**twisted-braided cords, H1434**) are complementary, not contradictory: the first describes the object; the second describes its construction. Both passages govern one commandment.

**THREE.** The word *kanaph* (**wing/extremity, H3671**) identifies the garment-corner as the seat of covenant authority and protective identity in Hebrew idiom. Placing *tzitzit* there is placing the covenant badge at the seat of the person's legal and spiritual identity.

**FOUR.** The *techelet* (**sky-blue cord, H8504**) is a required component of the commandment as written. Archaeological confirmation via Murex trunculus snail dyeing (IAA, 2014) establishes that the original *techelet* is recoverable. Its loss through Roman-era destruction was historical disruption, not covenant abrogation.

**FIVE.** The placement of *gedilim* in **Devarim (Deuteronomy) 22:12** immediately adjacent to the *sha'atnez* prohibition (**v.11**) is a deliberate covenant boundary statement: the garment of the covenant person is regulated from fiber to fringe. The same twisted word (*gedilim*) used for Temple pillar chains in **Melachim Aleph (I Kings) 7:17** signals that the covenant person clothed in *gedilim* is clothed in Temple language.

**SIX.** The covenant chain encoded in **Bamidbar (Numbers) 15:39–40 — See → Remember → Observe → Be Holy —** is the operating sequence of the *tzitzit* commandment. It is not a religious sentiment. It is a behavioral technology issued by **Yahweh** for the governance of human cognition and conduct.

**SEVEN.** The double repetition of '**I am Yahweh your Elohim**' in **Bamidbar (Numbers) 15:41 —** the closing seal of the *tzitzit* commandment — anchors the entire instruction to the Exodus redemption. The *tzitzit* is not a fashion choice or a religious preference. It is the flag of a redeemed people, the garment testimony of those who came out of *Mitzrayim* (Egypt). Every nation, people, and language addressed by Miqdash Bethel Covenant Institution is hereby called to recognize: **Yahweh Elohim redeems, and those He redeems carry His mark on the hem of their garment.**

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## **MIQDASH BETHEL COVENANT INSTITUTION**

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