MIQDASH BETHEL COVENANT INSTITUTION

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A Study for Judaism · Christianity · Islam

DOCUMENT 141

The Tzitzit Covenant

A Covenant Deep Dive into Numbers 15:37–41 with Deuteronomy 22:12 — the *tzitzit (tassel)* on the Corners of the Garment and the Cord of Blue

What Is the Tassel, Where Is It Placed, Why the Cord of Blue, What Is It For, Who Is Commanded, and Does the Command Still Stand? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Rabbinic tradition counts **Numbers 15:37–41** and **Deuteronomy 22:12** as one commandment, recites the Numbers passage morning and evening as the third paragraph of the Shema (Mishnah Berakhot 2:2), and wears the cords on the ***tallit (prayer shawl)*** and on a small four-cornered garment. It exempts women (Talmud Menachot 43a), and for centuries it tied white cords only, because the knowledge of the blue was lost. The Tanakh speaks first.	The Gospels place the fringe on the garment of Jesus (Matthew 9:20; Luke 8:44) and rebuke those who ***"make their fringes long"*** to be seen (Matthew 23:5). Most churches class the law as ceremonial and do not keep it. Some Messianic and Sacred Name assemblies wear tassels, often hung from the belt. No Tanakh text revokes the statute, and the Tanakh says where the tassel belongs.	The Qur'an commands, ***"And your garments purify"*** (Q. 74:4), and calls the garment of reverence the best garment (Q. 7:26). It gives no command of tassels, and Q. 74:4 is not about fringes. The Tanakh names the sign that **Yahweh** set on the garment through Moses, whom Islam honors as a prophet: a tassel on each corner with a cord of blue.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to the law of the ***tzitzit (tassel)*** in **Numbers 15:37–41** and its second witness, **Deuteronomy 22:12**. It is the June 2026 study of the same name, rebuilt in the Library's present format and corrected (Section IX). **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with their English meaning, also bold italic, in parentheses. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Scripture is rendered in a literal working translation from the Hebrew. Hebrew lexicons are used as tools for the meaning of words. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic literature, the New Testament, the Septuagint, the Qur'an and hadith, and the archaeological record appear only in the opening table, the

Comparative Texts table, Section VII, and the Three-Religion Audit, as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The commandment and its setting after the spies; the cord of blue on the high priest; the forbidden mixtures; the statutes given throughout the generations; one Torah for the stranger
Nevi'im (Prophets)	1 Samuel, 1 Kings, Isaiah, Jeremiah, Ezekiel, Amos, Micah, Haggai, Zechariah, Malachi	The corner of the robe; the twisted chain-work of the Temple pillars; the corner spread in covenant; holiness that a corner cannot pass on; the corner the nations take hold of; the sun with healing in its wings
Ketuvim (Writings)	Psalms, Ruth	The shadow of His wings; the corner of the redeemer

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Mishnah Berakhot 2:2; Mishnah Menachot 4:1; Talmud Berakhot 12b; Talmud Menachot 43a–43b, 44a; Sifrei on Numbers 15:39	The Shema arrangement; the heart and the eyes; the sea-sky-throne reading of the blue; the exemption of women; the lapse of the blue
New Testament	Matthew 9:20; 14:36; 23:5; Mark 6:56; Luke 8:44	The fringe as ordinary dress in the first century, and the rebuke of display
Septuagint (Greek)	Greek **Numbers 15:38**; Greek **Deuteronomy 22:12**	How the oldest translation rendered the tassel, the corners, and the twisted cords

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Qur'an and hadith	Q. 7:26; 74:4; Sahih al-Bukhari 5784	Clothing as covering; the garment of reverence; the hem and pride
Ancient Near Eastern record	Akkadian ***sissiktu (hem)*** impressions on clay tablets; Akkadian ***takiltu (blue-purple wool)***; Black Obelisk of Shalmaneser III (British Museum)	The hem as a mark of the person; the word for the blue dye; Israelite dress on an Assyrian monument
Modern research on the dye	I. Herzog, doctoral thesis on Hebrew dyes (1913); O. Elsner, light-exposure studies of murex dye; N. Sukenik, Israel Antiquities Authority report on Wadi Murabba'at textiles (reported 2013–2014)	What is and is not known about the ancient blue
Lexicons	Brown-Driver-Briggs; Strong's	The meaning and roots of the Hebrew words

I. FRAMING THE QUESTION — THE GARMENT OF REMEMBRANCE

I-A. The Questions as They Are Asked

Few commandments are worn on the body, and fewer are argued over as much as the one that hangs from the corner of a garment. The questions put to this Institution are direct:

First: what is the ***tzitzit (tassel)***, and how is it made?

Second: where is it placed, and why there?

Third: what is the cord of blue, and is it still required?

Fourth: what is the commandment for?

Fifth: who is commanded — men only, or the whole people, and the stranger who joins them?

Sixth: does the command still stand, or was it set aside?

This document is the Library's foundational study of **Numbers 15:37–41**. **Doc 287** (***On the Four Corners***) later gave a full study to the second witness, **Deuteronomy 22:12**, and corrected several points in the June 2026 edition of this document. This revision carries those corrections, settles the points **Doc 287** left open, and rebuilds the study in the Library's present format. **Doc 142** (***Fringes***

at the Corners of the Earth) and **Doc 204** (***Kisui Rosh and the Tallit***) treat related questions and are not repeated here.

I-B. The Occasion — Why the Commandment Stands Where It Stands

The law of the tassel is not given at the foot of Sinai. It is given in the wilderness, in the chapter after one of the gravest failures the Torah records. In **Numbers 13–14** twelve men are sent to scout the land. Ten return with an evil report, the people weep, speak of going back to Egypt, and propose a new leader (**Numbers 14:1–4**). **Yahweh** sentences that generation to forty years in the wilderness, except Caleb and Joshua (**Numbers 14:29–30**).

Numbers 15 then turns to laws for life in the Land: the offerings (**Numbers 15:1–16**), the dough offering (**Numbers 15:17–21**), and the sins done unwittingly and defiantly (**Numbers 15:22–31**). It closes with two accounts. A man is found gathering wood on the Sabbath and is put to death at **Yahweh**'s command (**Numbers 15:32–36**). Directly after that account comes the tassel (**Numbers 15:37–41**).

The tassel is not the very next law after the spies; **Numbers 15:1–36** stands between. The link to the spies is the next chapter and one verb, ***tur (to scout / explore)***, examined in Section IV-D. The commandment is placed after a nation was led astray by what its eyes saw and after a man showed open contempt for a commandment. It answers both.

I-C. The Text

וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם

ve-asu lahem tzitzit al kanfei vigdeihem le-dorotam (and they shall make for themselves a tassel on the corners of their garments throughout their generations) — **Numbers 15:38**.

The full passage, in a literal working translation:

"And Yahweh spoke to Moses, saying: Speak to the children of Israel and say to them that they shall make for themselves a tassel on the corners of their garments throughout their generations, and they shall put on the tassel of the corner a cord of blue" (**Numbers 15:37–38**).

"And it shall be a tassel for you, and you shall see it and remember all the commandments of Yahweh and do them, and you shall not go scouting after your heart and after your eyes, after which you go whoring; so that you remember and do all My commandments, and be holy to your Elohim" (**Numbers 15:39–40**).

"I am Yahweh your Elohim, who brought you out of the land of Egypt to be your Elohim. I am Yahweh your Elohim" (**Numbers 15:41**).

The second witness, given by Moses in the fortieth year:

גְּדִלִים תַּעֲשֶׂה לָּךְ עַל אַרְבַּע כַּנְפוֹת כְּסוּתְךָ אֲשֶׁר תְּכַסֶּה בָּהּ

"Twisted cords you shall make for yourself, on the four corners of your covering with which you cover yourself" (**Deuteronomy 22:12**).

The verse before it forbids ***sha'atnez (mixed cloth)***, **שַׁעַטְנֵז**: ***"You shall not wear mixed cloth, wool and linen together"*** (**Deuteronomy 22:11**). The garment is first told what must not be in it, and then what must be on it (Section IV-C).

I-D. How the Findings Are Graded

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is a **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The table sets out the vocabulary this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
tzitzit (tassel), **צִיצִת**	H6734	A tassel; a lock of hair. Something that hangs free and can be taken hold of. Four times in the Tanakh	**Numbers 15:38–39**; **Ezekiel 8:3**
kanaph (wing / corner), **כָּנָף**	H3671	The wing of a bird; the loose corner or skirt of a garment; the ends of the earth	**Numbers 15:38**; **Deuteronomy 22:12**; **Ruth 3:9**
petil (cord), **פְּתִיל**	H6616	A cord or thread, from ***patal (to twist)***. Eleven times	**Numbers 15:38**; **Exodus 28:37**
tekhelet (blue), **תְּכֵלֶת**	H8504	Blue dyed yarn or cloth. Forty-nine times, most of them of the tabernacle and the priestly garments	**Numbers 15:38**; **Exodus 26:1; 28:31**
gedilim (twisted cords), **גְּדִלִים**	H1434	Cords made by twisting or plaiting. Twice: on a garment, and on the Temple pillars	**Deuteronomy 22:12**; **1 Kings 7:17**

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
beged (garment), **בֶּגֶד**	H899	Clothing in general	**Numbers 15:38**
kesut (covering), **כְּסוּת**	H3682	The outer wrap a person covers himself with; the poor man's blanket	**Deuteronomy 22:12**; **Exodus 22:26–27**
ra'ah (to see), **רָאָה**	H7200	To see, to look at, to perceive	**Numbers 15:39**
zakhar (to remember), **זָכַר**	H2142	To remember so as to act	**Numbers 15:39–40**
tur (to scout / explore), **תּוּר**	H8446	To spy out, to go about exploring. The verb of the twelve spies	**Numbers 13:2; 15:39**
qadosh (holy), **קָדוֹשׁ**	H6918	Set apart for **Yahweh**, not common	**Numbers 15:40**; **Leviticus 19:2**
dor (generation), **דּוֹר**	H1755	A generation; in ***le-dorotam (throughout their generations)***, the span of a standing statute	**Numbers 15:38**

II-A. tzitzit — the Tassel That Hangs

The word ***tzitzit (tassel)***, **צִיצִת**, occurs four times in the Tanakh: three times in **Numbers 15:38–39** and once in Ezekiel, of a lock of hair:

"And He put forth the form of a hand and took me by a lock of my head" (**Ezekiel 8:3**).

A ***tzitzit (tassel)*** is something that hangs free from where it is fastened and can be taken hold of. Its scarcity makes the word exact. Strong's relates it to ***tzitz (blossom / plate)***, **צִיץ**, the word for a flower and for the gold plate on the high priest's turban (**Exodus 28:36**); Brown-Driver-Briggs treats the root as uncertain. This study builds nothing on the likeness of the two words. It rests instead on the cord that holds them both (Section II-C).

Finding: that the ***tzitzit (tassel)*** is a thing that hangs from the corner and can be seen and taken hold of is **Corroborated** (**Numbers 15:38–39**; **Ezekiel 8:3**).

II-B. kanaph — the Wing and the Corner

Before it is a corner, ***kanaph (wing / corner)***, **כָּנָף**, is a wing: of ***"every winged bird"*** (**Genesis 1:21**), and of **Yahweh**'s own shelter:

"Keep me as the pupil of the eye; hide me in the shadow of Your wings" (**Psalms 17:8**).

The corner of a wrapped garment hangs loose like a wing and takes the same name. In the Tanakh that corner stands for the person. When Samuel turns to go, Saul seizes the corner of his robe and it tears, and Samuel says, ***"Yahweh has torn the kingdom of Israel from you today"*** (**1 Samuel 15:27–28**). David cuts off the corner of Saul's robe in the cave, and his heart strikes him for it (**1 Samuel 24:4–5** [Hebrew 24:5–6]). The corner is also where covenant covering is given:

"I am Ruth your handmaid. Spread your corner over your handmaid, for you are a redeemer" (**Ruth 3:9**).

"And I spread My corner over you and covered your nakedness, and I swore to you and entered into a covenant with you, declares Adonai Yahweh, and you became Mine" (**Ezekiel 16:8**).

The tassel is placed at that location: the place of a person's standing and of covenant covering.

One verse is often joined to the tassel and should not be. ***"The sun of righteousness shall arise with healing in its wings"*** (**Malachi 4:2** [Hebrew 3:20]). The Hebrew is ***bi-khnafeha (in its wings)***, **בִּכְנָפֶיהָ**, with a feminine ending that refers to the sun. The wings are the rays of the rising sun. The verse says nothing of a garment.

Finding: that the corner of a garment stands for the person and for covenant covering is **Corroborated** (**1 Samuel 15:27–28; 24:4–5**; **Ruth 3:9**; **Ezekiel 16:8**). That **Malachi 4:2** speaks of the tassel is **Not in the text**.

II-C. petil tekhelet — the Cord of Blue

On the tassel of each corner the people are to put ***petil tekhelet (a cord of blue)***, **פְּתִיל תְּכֵלֶת** (**Numbers 15:38**). The word ***petil (cord)*** comes from ***patal (to twist)***. The same root is in Rachel's words at the naming of Naphtali: ***naftulei Elohim niftalti (with wrestlings of Elohim I have wrestled)***, **נַפְתּוּלֵי אֱלֹהִים נִפְתַּלְתִּי** (**Genesis 30:8**).

tekhelet (blue) is not the general word for a color. It names dyed yarn or cloth, and forty-nine times it belongs to the sanctuary, the priesthood, and royal dress: the tabernacle curtains (**Exodus 26:1**), the robe of the ephod ***"all of blue"*** (**Exodus 28:31**), the cloth over the ark on the march (**Numbers 4:6**), and the dress Mordecai wore out from the king (**Esther 8:15**).

The Tanakh itself shows what the cord of blue joins. The phrase ***petil tekhelet (a cord of blue)*** occurs five times. Four are on the high priest. A cord of blue binds the breastpiece to the ephod (**Exodus 28:28; 39:21**). A cord of blue holds the gold plate on his turban:

"And you shall make a plate of pure gold and engrave on it, like the engravings of a signet: Holy to Yahweh. And you shall put it on a cord of blue, and it shall be on the turban" (**Exodus 28:36–37**); compare **Exodus 39:31**.

The fifth is on the tassel of every Israelite (**Numbers 15:38**). The plate reads ***qodesh la-Yahweh (holy to Yahweh)***, **קֹדֶשׁ לַיהוה**. The tassel is given so that the people may be ***qedoshim (holy)***, **קְדֹשִׁים**, to their **Elohim** (**Numbers 15:40**). The cord that holds ***"Holy to Yahweh"*** on the high priest's head is the cord placed on the common cloak, which agrees with what was said to the whole people at Sinai:

"And you shall be to Me a kingdom of priests and a holy nation" (**Exodus 19:6**).

The text names the color. It does not name the creature or the recipe of the dye; what is known of the ancient dye is set out in Section VII-C as comparative reference.

Finding: the cord of blue is commanded once, in **Numbers 15:38** — a **Single witness** for the command, and no Tanakh text removes it. That the cord of blue joins the ordinary Israelite's garment to the high priest's is **Corroborated** (**Exodus 28:36–37; 39:31**; **Numbers 15:38, 40**; **Exodus 19:6**). The source of the dye is **Not in the text**.

II-D. gedilim — the Twisted Cords

Where Numbers names the object by how it hangs, Deuteronomy names it by how it is made: ***gedilim (twisted cords)***, **גְּדִלִים** (**Deuteronomy 22:12**). The word occurs twice. The second place explains the first. On the capitals of the bronze pillars before Solomon's Temple there were

"nets of network, twisted cords of chain-work, for the capitals that were on the top of the pillars" (**1 Kings 7:17**).

The ***gedilim (twisted cords)*** are cords plaited or twisted until they look like chain-work. Strong's derives the word from ***gadal (to grow great)*** in the sense of twisting; Brown-Driver-Briggs enters it under a separate root meaning to twist, apart from the verb that means to be great. This study therefore builds nothing on greatness, and the shared word with the Temple pillars is a fact of vocabulary, not a teaching the Tanakh draws. What the two texts establish is the make of the thing: twisted cord.

Finding: that the cords are twisted, plaited work is **Corroborated** (**Deuteronomy 22:12**; **1 Kings 7:17**). That the wearer of the cords is clothed in Temple architecture, or that the twisting signifies greatness, is **Not in the text**.

III. ONE COMMANDMENT, TWO WITNESSES

The law is stated twice, by two speakers, a generation apart. **Doc 287** examines the comparison in full; the table gives its result.

ELEMENT	NUMBERS 15:37–41	DEUTERONOMY 22:12
Speaker and time	**Yahweh** to Moses, in the wilderness, after the spies	Moses to Israel, in the fortieth year, in Moab (**Deuteronomy 1:3, 5**)
Address	Plural: ***"they shall make for themselves"***	Singular: ***"you shall make for yourself"***
Name of the object	***tzitzit (tassel)***: what it looks like	***gedilim (twisted cords)***: how it is made
Where	***"On the corners of their garments,"*** **כַּנְפֵי בִגְדֵיהֶם**	***"On the four corners of your covering,"*** **אַרְבַּע כַּנְפוֹת**
The garment	***beged (garment)***: clothing in general	***kesut (covering)***: the wrap one covers oneself with
The cord of blue	Commanded on the tassel of each corner	Not mentioned
Purpose	Stated: see, remember, do; do not scout after heart and eyes; be holy	Not stated
Duration	***le-dorotam (throughout their generations)***	Not stated
Signature	***"I am Yahweh your Elohim,"*** twice	None in the verse

Three marks join the passages: the same place (the ***kanaph (wing / corner)***), the same construction (make, for yourself), and the same object (cords hanging at the edge of the garment). Deuteronomy says of itself that Moses spoke ***"according to all that Yahweh had commanded him"*** (**Deuteronomy 1:3**) to ***"explain this Torah"*** (**Deuteronomy 1:5**). It restates what was given. Each witness supplies what the other leaves unsaid, and silence in the restatement is not a repeal:

"You shall not add to the word which I command you, nor take away from it, that you may keep the commandments of Yahweh your Elohim which I command you" (**Deuteronomy 4:2**).

Finding: that **Numbers 15:37–41** and **Deuteronomy 22:12** state one law is **Corroborated** by the shared place, construction, and object. The law is what the two texts say together: twisted cords, on the four corners of the covering, with a cord of blue on each.

IV. THE SEVEN COVENANT ELEMENTS OF THE COMMANDMENT

IV-A. The Command to See — ur'item oto

ur'item oto (and you shall see it), **וּרְאִיתֶם אֹתוֹ** (**Numbers 15:39**). The first verb in the chain is ***ra'ah (to see)***. The commandment does not begin with hearing but with looking, because the same verse names the eyes as the way a person is led astray. The remedy for following the wrong thing with the eyes is to set the right thing before them. The tassel hangs from the outer garment, where it moves with the body and is seen by the one who wears it.

Finding: that the tassel is given to be seen is a **Single witness** in its wording (**Numbers 15:39**), and it governs how the law is kept: a tassel hidden from the eyes does not serve the stated purpose.

IV-B. The Command to Remember — uzkhartem

uzkhartem (and you shall remember), **וּזְכַרְתֶּם** (**Numbers 15:39–40**). The root ***zakhar (to remember)*** is not an idle recall. In the Torah it is remembering that issues in action: ***"remember all the commandments of Yahweh and do them."*** The same root names the day of the seventh month as ***zikhron teruah (a memorial of blasting)***, **זִכְרוֹן תְּרוּעָה** (**Leviticus 23:24**), a remembrance sounded aloud. The tassel brings the commandments into present awareness each time the eye falls on it.

Finding: that remembering in **Numbers 15:39–40** is joined to doing is **Corroborated** within the passage, where both verses pair ***zakhar (to remember)*** with ***asah (to do)***, and by **Leviticus 23:24**, where remembrance is enacted.

IV-C. The Declaration of Holiness — vihyitem qedoshim

The purpose clause ends: ***"and be holy to your Elohim"*** (**Numbers 15:40**). The outcome of seeing and remembering is not decoration or sentiment. It is ***qedushah (holiness)***: a people set apart to **Yahweh**. The word ***qadosh (holy)*** governs the sanctuary, the high priest, the Sabbath, and the Name. Wearing the tassel does not make anyone a priest; the cord of blue joins the common garment to the high priest's plate (Section II-C), and the whole people is called a kingdom of priests (**Exodus 19:6**).

The garment laws of Deuteronomy serve the same end from two sides. The verse before the cords forbids mixed cloth (**Deuteronomy 22:11**); Leviticus gives the same prohibition in the chapter that opens ***"You shall be holy, for I, Yahweh your Elohim, am holy"*** (**Leviticus 19:2**):

"My statutes you shall keep. Your cattle you shall not breed with two kinds; your field you shall not sow with two kinds; and a garment of two kinds, mixed cloth, shall not come upon you" (**Leviticus 19:19**).

It is often taught that verse 12 is an exception to verse 11, so that a wool cord may hang on a linen garment and the common Israelite wears a little of the priest's mixed cloth. The Tanakh does not say this. The two verses stand side by side with no word of exception, and Ezekiel's priests wear linen only: ***"no wool shall come upon them while they minister"*** (**Ezekiel 44:17**). Both verses can be kept at once.

Finding: that the garment laws of the written covenant — the prohibition and the command alike — serve holiness is **Corroborated** (**Leviticus 19:2, 19**; **Numbers 15:40**; **Deuteronomy 22:11–12**). An exception to the law of mixed cloth inside the law of the cords is **Not in the text**.

IV-D. The Guard Against Scouting — velo taturu

ve-lo taturu (and you shall not go scouting), **וְלֹא תָתֻרוּ**, ***"after your heart and after your eyes"*** (**Numbers 15:39**). The verb is ***tur (to scout / explore)***. It is used twelve times in the two chapters before, every time of the spies sent to scout the land (**Numbers 13:2; 14:34**), and then once more here. The spies went by what their eyes saw: ***"we were in our own eyes as grasshoppers"*** (**Numbers 13:33**). The tassel is given to a people whose eyes had just led them into forty years of wilderness. It puts something else in front of the eyes.

The same verse ends ***"after which you go whoring,"*** and the judgment on the spies' generation was that their children would ***"bear your whoredoms"*** in the wilderness (**Numbers 14:33**). In Deuteronomy the twisted cords stand at the head of the marriage laws, and the chapter ends with the same word for corner: a man shall not uncover ***"his father's corner"*** (**Deuteronomy 22:30** [Hebrew 23:1]). In both books the cords stand beside the language of faithfulness and unfaithfulness.

Finding: that the tassel answers the scouting of the spies is **Corroborated** by the shared verb (**Numbers 13:2; 14:34; 15:39**) and the shared vocabulary of unfaithfulness (**Numbers 14:33; 15:39**).

IV-E. The Covenant Signature — Ani Yahweh Eloheikhem

The commandment closes with ***Ani Yahweh Eloheikhem (I am Yahweh your Elohim)***, **אֲנִי יהוה אֱלֹהֵיכֶם**, and the redemption from Egypt (**Numbers 15:41**). The Ten Commandments open with the

same declaration in the singular: ***"I am Yahweh your Elohim, who brought you out of the land of Egypt"*** (**Exodus 20:2**). Numbers gives it in the plural, as **Leviticus 19:36** does. It is the same declaration in different words, and it is the signature of the Lawgiver: He identifies His authority by His act of redemption. The One who brought the people out of Egypt is the One who commands the tassel.

Finding: that the tassel law is signed with the Exodus declaration that opens the covenant is **Corroborated** (**Numbers 15:41**; **Exodus 20:2**; **Leviticus 19:36**).

IV-F. Throughout Their Generations — le-dorotam

le-dorotam (throughout their generations), **לְדֹרֹתָם** (**Numbers 15:38**). The same phrase governs the Sabbath (**Exodus 31:16**), the Passover (**Exodus 12:14**), and the Day of Atonement (**Leviticus 23:31**). The same chapter ties two of its other laws to the Land — the offerings ***"when you come into the land of your dwellings"*** (**Numbers 15:2**) and the dough offering ***"when you come into the land"*** (**Numbers 15:18**). The tassel has no such clause. It was given in the wilderness, to be worn in the wilderness.

This sets the law apart from the tithe studied in **Doc 250**. The tithe was built into a structure of sanctuary, Levite, storehouse, and the increase of the Land. The cords need none of those. They need a garment, a few cords, and a hand to twist them.

Finding: that the law stands in every generation and in every land is **Corroborated** (**Numbers 15:38**, with the land clauses of **Numbers 15:2, 18** absent from it; **Exodus 31:16**; **Leviticus 23:31**; **Deuteronomy 4:2**). A Tanakh text revoking it is **Not in the text**.

IV-G. The Exodus Anchor — Twice Named

In **Numbers 15:41** the clause ***"who brought you out of the land of Egypt to be your Elohim"*** is said once, and it is framed by ***"I am Yahweh your Elohim"*** said twice. The repetition is the text's own emphasis. The tassel is not a general religious ornament. It is tied to a specific redemption, and whoever wears it declares to whom he belongs: to the **Elohim** who brought His people out of Egypt. The garment carries the confession of a redeemed people.

Finding: that the tassel is anchored to the Exodus is a **Single witness** in this passage (**Numbers 15:41**), carried by the same anchor at the head of the covenant (**Exodus 20:2**).

V. THE CHAIN OF COVENANT MEMORY — SEE, REMEMBER, DO, BE HOLY

V-A. The Chain

Numbers 15:39–40 sets out an order that does not change: the eye sees, the mind remembers, the hand does, and the person becomes holy. It is not an abstraction. It begins with something hanging at the corner of the garment and ends with a life set apart.

STEP	HEBREW	WHAT IT ASKS	TEXT
1. See	***ur'item oto (and you shall see it)***	Look at the tassel	**Numbers 15:39**
2. Remember	***uzkhartem (and you shall remember)***	Call all the commandments to mind	**Numbers 15:39–40**
3. Do	***va-asitem (and you shall do)***	Keep them, not only recall them	**Numbers 15:39–40**
4. Be holy	***vihyitem qedoshim (and you shall be holy)***	Live set apart to **Yahweh**	**Numbers 15:40**

V-B. One of the Covenant's Signs

Deuteronomy had already said where the words of the covenant are to be put:

"And these words which I command you today shall be on your heart... And you shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates" (**Deuteronomy 6:6, 8–9**); compare **Deuteronomy 11:18**.

The heart, the hand, the eyes, the house, and the gate. The tassel adds the garment. The covenant is not left inside a person; it is set where the person, and everyone who meets him, will see it. Rabbinic tradition later joined **Deuteronomy 6:4–9**, **Deuteronomy 11:13–21**, and **Numbers 15:37–41** into one daily recitation; the three passages are in the Tanakh, and their joining is tradition (Section VIII).

V-C. Not a Charm, and Not a Cover

No text of the Tanakh gives the cords any power. They protect no one, heal no one, and carry no blessing by being worn or touched. The priests' ruling in Haggai settles the principle:

"If a man carries holy flesh in the corner of his garment, and with his corner touches bread, or stew, or wine, or oil, or any food, shall it become holy? And the priests answered and said: No" (**Haggai 2:12**).

Nor do the cords cover a life that contradicts them. Jeremiah found guilt on the very place they hang: ***"Also on your corners is found the blood of the lives of the innocent poor"*** (**Jeremiah 2:34**). Amos saw worshipers who ***"stretch themselves beside every altar on garments taken in pledge"*** (**Amos 2:8**). Micah states what is required: ***"to do justice, and to love covenant-love, and to walk humbly with your Elohim"*** (**Micah 6:8**).

Finding: that the cords work only by being seen, remembered, and obeyed is **Corroborated** (**Numbers 15:39–40**; **Haggai 2:12**). Any teaching that the cords themselves guard, heal, or make holy is **Not in the text**. That the outward sign is refused where justice is withheld is **Corroborated** (**Jeremiah 2:34**; **Amos 2:8**; **Micah 6:8**).

VI. WHO IS COMMANDED, AND FOR HOW LONG?

VI-A. Israel, Men and Women

Numbers addresses ***"the children of Israel"*** (**Numbers 15:38**), and Deuteronomy the singular ***"you"*** that stands for all Israel. Neither limits the command to men. The written covenant knows how to separate men and women when it means to, and it does so about garments in the same chapter as the cords: ***"A man's gear shall not be on a woman, and a man shall not wear a woman's cloak"*** (**Deuteronomy 22:5**). Verse 12 draws no such line. Where the text says who the children of Israel are, it includes both (**Exodus 35:29**), and the whole Torah is laid on both:

"Assemble the people, the men and the women and the little ones, and your stranger who is within your gates, that they may hear and that they may learn, and fear Yahweh your Elohim, and keep to do all the words of this Torah" (**Deuteronomy 31:12**).

Finding: an exemption of women from the tassel is **Not in the text**.

VI-B. The Stranger Who Joins

The chapter that gives the tassel says twice who else stands under its laws:

"One statute for you and for the stranger who sojourns, a statute forever throughout your generations; as you are, so shall the stranger be before Yahweh. One Torah and one judgment shall be for you and for the stranger who sojourns with you" (**Numbers 15:15–16**); compare **Numbers 15:29**.

Isaiah speaks of ***"the foreigners who join themselves to Yahweh... and hold fast My covenant"*** (**Isaiah 56:6**), and Zechariah pictures the nations taking hold of the corner:

"In those days ten men from all the languages of the nations shall take hold, they shall take hold of the corner of a man, a Jew, saying: Let us go with you, for we have heard that Elohim is with you" (**Zechariah 8:23**).

Finding: that the stranger who joins Israel keeps one Torah with Israel is **Corroborated** (**Numbers 15:15–16**; **Exodus 12:49**; **Isaiah 56:6**). That the nations at large were given the law of the tassel apart from joining Israel is **Not in the text**.

VI-C. No Penalty Is Written

Neither passage names a penalty, and no court in the Tanakh is told to inspect a cloak. The command is kept before **Yahweh** by the one who wears the garment. The cords are for the wearer's eyes, and the Tanakh gives no one the office of policing another person's corners.

VII. THE HISTORICAL RECORD — COMPARATIVE REFERENCE ONLY

The material in this section is historical and comparative. It illustrates the world in which the commandment was given; it carries no doctrinal weight, and no finding of this document rests on it.

VII-A. The Hem as the Mark of the Person

In Mesopotamian legal practice the ***sissiktu (hem)*** of a garment could be pressed into a clay tablet in place of a seal, and cutting the hem appears in some texts as a legal act. Scholars have long set this beside the Tanakh's use of the corner for a person's standing (Section II-B). The parallel is illuminating. The Tanakh, however, does not cite it, and the meaning of the corner is established from the Tanakh's own witnesses.

VII-B. Israelite Dress on an Assyrian Monument

The Black Obelisk of Shalmaneser III (ninth century BCE, British Museum) shows Jehu of Israel bowing before the Assyrian king, followed by tribute-bearers in long fringed garments. The relief is evidence of the dress of the period. It is not a picture of the commanded tassel, and nothing in this study depends on it.

VII-C. The Blue Dye

The Akkadian word ***takiltu (blue-purple wool)*** is related to the Hebrew ***tekhelet (blue)*** and names dyed wool in cuneiform records. Heaps of murex shells along the Phoenician coast mark an ancient industry in sea-snail dyes. Rabbinic tradition holds that the blue came from a sea creature (Talmud Menachot 44a) and records that the knowledge of it was later lost (Mishnah Menachot 4:1). Isaac Herzog's 1913 thesis proposed the murex snail ***Hexaplex trunculus*** as the source, and later work by the chemist Otto Elsner showed that exposing that dye to sunlight in the vat yields blue rather than purple.

In 2013–2014 the Israel Antiquities Authority reported, through the work of Na'ama Sukenik, that pieces of wool cloth about two thousand years old from the caves of Wadi Murabba'at near the Dead Sea had been dyed with murex dye, one of them blue. The pieces were cloth, not tassels, and they do not show what was used in the days of Moses.

Note on the grading: the murex identification is a well-supported proposal and not a covenant requirement. The Tanakh names the color and does not name its source. What the text requires is a cord of blue (**Numbers 15:38**).

VIII. THREE-RELIGION AUDIT — HOW EACH TRADITION HANDLES THE TASSEL TODAY

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Practice today	The two passages are counted as one commandment. **Numbers 15:37–41** is recited morning and evening as the third paragraph of the Shema (Mishnah Berakhot 2:2). The cords are worn on the ***tallit (prayer shawl)*** and on a small four-cornered garment through the day. Women are held exempt as from a	The Gospels show the fringe as ordinary dress, on the garment of Jesus (Matthew 9:20; 14:36; Mark 6:56; Luke 8:44). The Septuagint renders the tassel of **Numbers 15:38** as ***kraspeda (fringes)***, and in **Deuteronomy 22:12** uses the same word for the corners. The churches at large class the law as ceremonial and do not keep	There is no tassel in the Qur'an or the hadith. Clothing is given ***"to cover your nakedness, and adornment; but the clothing of reverence, that is best"*** (Q. 7:26). The believer is told, ***"And your garments purify"*** (Q. 74:4). The hem is guarded from pride: Allah will not look on the one who trails

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
	time-bound commandment, and night garments are exempt because of ***"you shall see it"*** (Talmud Menachot 43a). Most tie white only, since the blue was lost; some now wear a snail-dyed blue. Karaites wear the blue without the rabbinic knot rules.	it. Some Messianic, Hebrew Roots, and Sacred Name assemblies wear tassels, commonly on belt loops, often with a blue thread.	his garment out of conceit (Sahih al-Bukhari 5784).
Covenant strength	The law has been kept without a break, on four literal corners, with twisted cords. The Mishnah is honest that the blue and the white are two parts of one command. The teaching that the heart and the eyes are the two gates of sin (Talmud Berakhot 12b) restates **Numbers 15:39**.	The rebuke of those who lengthen their fringes for display (Matthew 23:5) is the Tanakh's own distinction between the purpose and the show. The Gospel record shows the law in use, not set aside.	Q. 7:26 says what the Tanakh assumes: covering is given, and the inward garment of reverence is the greater. The hadith on the trailing hem is the humility of **Micah 6:8** applied to the edge of the garment.
Covenant departure	Exempting women; exempting the night; binding thread and knot counts as law; letting the cord of blue lapse; reading verse 12 as leave to break verse 11; moving the cords from the daily covering to a garment of prayer. None of these is in the text.	Setting aside a statute given ***"throughout their generations"*** with no Tanakh text that removes it; dividing the covenant law into ceremonial and moral where the Tanakh makes no such division; teaching the hem as a channel of healing power, against **Haggai 2:12**; moving the cords to belt loops.	The Qur'an affirms that the Torah was sent down with guidance and light (Q. 5:44) yet does not carry this statute. The remembrance that **Numbers 15:39** fastens to the eye by a cord has no counterpart at the garment's corners.
Covenant witness	Rabbinic and Karaite practice together show that the law can be kept in every land and century, and the	Read from the Tanakh outward, Matthew 23:5 is not a repeal. It is **Isaiah 29:13** applied to the tassel:	Islam bears witness that a people can be commanded about its clothing and count it worship. The Tanakh

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
	Karaite practice shows it can be kept with nothing added.	honor with the lips while the heart is far off.	names the sign that was commanded.

IX. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. This document's central finding stands: the tassel is commanded in the written covenant, throughout the generations, for remembrance and holiness, with a cord of blue, and no Tanakh text removes it. The points below were corrected.

Correction 1 — points first corrected under Doc 287, carried into this revision. On October 5, 2026, **Doc 287** corrected the June edition of this document in its Google Doc. Rachel's words ***"with wrestlings of Elohim I have wrestled"*** are placed at **Genesis 30:8**. The Exodus declaration of **Exodus 20:2** is singular and **Numbers 15:41** plural. **Leviticus 23:31** replaces **Leviticus 6:13** as a witness to ***"throughout your generations."*** The Exodus clause appears once in **Numbers 15:41**, framed by ***"I am Yahweh your Elohim"*** twice. **Malachi 4:2** refers to the wings of the sun, not a garment. The Wadi Murabba'at find is cloth, not a tassel. The Shema arrangement is rabbinic. Mark 6:56 is a separate occasion from the woman who touched the fringe. The footer reads Document 141. In the October 5 text, the Hebrew verse number for **Malachi 4:2** had been written as ***"(Hebrew 3:20)"*** in the middle of a sentence, as of a book; it is now given in brackets (Section II-B).

Correction 2 — *gadal (to grow great)* and the *"walking sanctuary."* The June edition (Term 4 and Declaration Five) drew meaning from ***gadal (to grow great)***, spoke of cords that grow strong by twisting, and called the wearer a walking sanctuary because ***gedilim (twisted cords)*** are also used of the Temple pillars. **Doc 287** left this for Elder Kepha's decision. The lexicons separate the two roots, and the Tanakh draws no such conclusion; this revision keeps the shared word as a fact of vocabulary and removes the teaching built on it (Section II-D).

Correction 3 — the wool-and-linen reading of the priestly garments. The June edition (Element 3) followed a modern scholar in calling the priestly garments a wool-and-linen mixture in which the tassel shares, and named it as a priestly aspiration extended to all Israel. The text does not say what the dyed yarn was spun from, and Ezekiel's priests wear linen only (**Ezekiel 44:17**). This revision rests the priestly link on the Tanakh's own witness: the cord of blue on the high priest's plate (Section II-C) and the call to be a kingdom of priests (**Exodus 19:6**).

Correction 4 — a statement attributed to Maimonides. The June edition said Maimonides listed the tassel with circumcision and the Passover offering among the most foundational commandments. That statement could not be found and has been removed.

Correction 5 — non-Tanakh sources used as support. Under the standing rule of September 28, 2026, the Sifrei's reading of the blue as sea, sky, and throne, the Sifrei and Talmud Berakhot 12b on the heart and the eyes, and the Shema arrangement have been moved from the body of the study to the Comparative Texts table and the Three-Religion Audit. The rabbinic name ***"Yom HaZikaron"*** is replaced by the Tanakh's own ***zikhron teruah (a memorial of blasting)*** (**Leviticus 23:24**). The statement that the Septuagint consistently renders ***tzitzit (tassel)*** as ***kraspedon (fringe)*** is refined: it does so in **Numbers 15:38**, but in **Deuteronomy 22:12** it uses the same Greek word for the corners. The statement that the Qur'an's ***"And your garments purify"*** concerns the tassel is withdrawn; the verse is about purity, and the Qur'an has no tassel.

Correction 6 — the historical record. The Akkadian ***ṣiṣṣatu (floral ornamentation)*** parallel could not be confirmed and is withdrawn. The claim that the Lachish reliefs show fringed Israelite garments is withdrawn; the Black Obelisk alone is kept, as comparative reference. The claim that ***tekhelet (blue)*** is listed in the Tell el-Amarna tablets is replaced by the well-attested Akkadian cognate ***takiltu (blue-purple wool)***. The June Declaration Four said that archaeology ***"establishes that the original techelet is recoverable."*** The text names the color, not its source; the murex identification is a well-supported proposal and not a covenant requirement (Section VII-C; Declaration IV).

Correction 7 — format and contact. The June edition's shortened Doctrinal Authority paragraph is replaced by the standing verbatim paragraph. The old location, website, and telephone lines are replaced under the standing rules of September 2026, and Tanakh books and personal names are given in English.

Correction 8 — Doc 287. In **Doc 287**, Section III-B read ***"It gives the numberI: four corners"***, and Section III-A began ***"Tanakh's own rule of evidence."*** These read ***"It gives the number: four corners"*** and ***"The Tanakh's own rule of evidence."***

Set out for Elder Kepha's decision. (1) The Google Doc of the June edition of this document (Doc141_TzitzitCovenant_FINAL) should be replaced by this revision on the website. (2) The Google Doc titled ***"Tzit Tzit"*** still carries the label Document 140, which the Master Library Index gives to another study, as **Doc 287** noted.

X. SEVEN COVENANT DECLARATIONS ON THE TASSEL

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The tassel is a standing statute of the written covenant, given ***"throughout their generations,"*** with no land clause. No Tanakh text revokes it.	**Numbers 15:38**; **Exodus 31:16**; **Leviticus 23:31**; **Deuteronomy 4:2**
II	***tzitzit (tassel)*** and ***gedilim (twisted cords)*** name one object in two witnesses: what hangs from the corner, and the twisted work it is made of.	**Numbers 15:38–39**; **Deuteronomy 22:12**; **1 Kings 7:17**; **Ezekiel 8:3**
III	The ***kanaph (wing / corner)*** is the place of a person's standing and of covenant covering. The tassel hangs there.	**1 Samuel 15:27–28; 24:4–5**; **Ruth 3:9**; **Ezekiel 16:8**
IV	The cord of blue is commanded and no text removes it. It joins the common garment to the high priest's plate, Holy to **Yahweh**. The text names the color, not the source of the dye.	**Numbers 15:38, 40**; **Exodus 28:36–37; 39:31**; **Exodus 19:6**
V	The garment of the covenant person is governed from fiber to fringe: what may not be in it and what must be on it, both for holiness.	**Deuteronomy 22:11–12**; **Leviticus 19:2, 19**; **Numbers 15:40**
VI	The tassel works one way: it is seen, the commandments are remembered and done, and the people become holy. It is not a charm, and it does not cover injustice.	**Numbers 15:39–40**; **Haggai 2:12**; **Jeremiah 2:34**; **Micah 6:8**
VII	The tassel is signed by **Yahweh** who brought His people out of Egypt. It is given to the children of Israel, men and women, and to the stranger who joins them.	**Numbers 15:15–16, 41**; **Exodus 20:2**; **Deuteronomy 31:12**; **Isaiah 56:6**

XI. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind the questions about the tassel there is usually a person who wants to keep it and has been handed a great deal that is not in it, or a person who has been told it was done away with.

Tanakh's answer is fivefold.

First: know what the law says. A tassel on each corner of the garment, twisted cords on the four corners of the covering, and a cord of blue on each (**Numbers 15:38**; **Deuteronomy 22:12**).

Second: know that it stands. It was given ***"throughout their generations,"*** with no land clause, and no Tanakh text removes it (**Numbers 15:38**; **Deuteronomy 4:2**).

Third: know what it does not say. It sets no number of threads or knots, commands no prayer garment, exempts no woman, and promises no protection. Whoever lays these on you as covenant law has added to the word (**Deuteronomy 4:2**).

Fourth: let it do its work. ***"You shall see it and remember all the commandments of Yahweh and do them"*** (**Numbers 15:39**). A tassel that is seen and not obeyed has done nothing.

Fifth: keep the corner clean. The prophet found the blood of the innocent poor on the corners of a people who kept the outward forms (**Jeremiah 2:34**). The tassel calls a person to the commandments. It does not stand in for them (**Micah 6:8**).

The Elohim who brought His people out of Egypt asks for a few cords on the garment a person already wears, so that the eyes that once led a generation astray will have His commandments in front of them.

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 1:21	The winged bird: the first sense of the word for corner	II-B
Genesis 30:8	Rachel's words at the naming of Naphtali	II-C; IX
Exodus 12:14, 49	A statute throughout your generations; one Torah for the stranger	IV-F; VI-B
Exodus 19:6	A kingdom of priests and a holy nation	II-C; IV-C; IX; X
Exodus 20:2	The Exodus declaration that opens the Ten Commandments	IV-E; IV-G; IX; X
Exodus 22:26–27	The poor man's covering	II
Exodus 26:1	Blue in the tabernacle curtains	II; II-C

REFERENCE	SUBJECT	SECTION
Exodus 28:28, 31, 36–37	The cord of blue; the robe all of blue; the plate, Holy to **Yahweh**	II; II-A; II-C; X
Exodus 31:16	The Sabbath throughout the generations	IV-F; X
Exodus 35:29	Every man and woman of the children of Israel	VI-A
Exodus 39:21, 31	The cord of blue made as commanded	II-C; X
Leviticus 19:2, 19, 36	Be holy; the three mixtures; the Exodus declaration in the plural	II; IV-C; IV-E; X
Leviticus 6:13	The altar fire — not a witness to "throughout your generations"	IX
Leviticus 23:24	A memorial of blasting	IV-B; IX
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Numbers 15:1–36	The laws tied to the Land; one Torah for the stranger; the wood-gatherer	I-B; IV-F; VI-B; X
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Deuteronomy 1:3, 5	Moses explains this Torah in the fortieth year	III
Deuteronomy 4:2	Do not add to the word nor take away from it	III; IV-F; X; XI
Deuteronomy 6:6–9; 11:18	The signs on the heart, hand, eyes, doorposts, and gates	V-B
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Deuteronomy 22:30	His father's corner	IV-D

REFERENCE	SUBJECT	SECTION
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1 Samuel 15:27–28	The corner of the robe torn	II-B; X
1 Samuel 24:4–5	David cuts the corner of Saul's robe	II-B; X
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Isaiah 29:13	Honored with the lips, the heart far off	VIII
Isaiah 56:6	The foreigners who join themselves to **Yahweh**	VI-B; X
Jeremiah 2:34	The blood of the innocent poor on the corners	V-C; X; XI
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Ezekiel 44:17	The priests in linen; no wool	IV-C; IX
Amos 2:8	Garments taken in pledge beside the altar	V-C
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Malachi 3:6	**Yahweh** does not change	Opening
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Psalms 17:8	The shadow of Your wings	II-B
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Ruth 3:9	Spread your corner over your handmaid	II; II-B; X
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"And it shall be a tassel for you, and you shall see it and remember all the commandments of Yahweh and do them, and you shall not go scouting after your heart and after your eyes, after which you go whoring; so that you remember and do all My commandments, and be holy to your Elohim."

Numbers 15:39–40 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

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