

וְלֹא תִזְכֹּךְ עִלְיָן וְשִׁלְיָן
 וְלֹא תִזְכֹּךְ עִלְיָן וְשִׁלְיָן
 וְלֹא תִזְכֹּךְ עִלְיָן וְשִׁלְיָן
 וְלֹא תִזְכֹּךְ עִלְיָן וְשִׁלְיָן



"You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled."

לֹא תִחַרֵּשׁ בְּשׂוֹר-וּבַחֲמֵר יַחְדָּו.
 "You shall not plow with an Ox and a donkey together."

לֹא תִלְבַּשׁ שְׂעִטָּנָה
 צִנּוֹר וּפְשָׁתִים יַחְדָּו. {ס}

"You shall not wear a garment of different sorts, such as wool and linen mixed together."



ירושלמי
 22
 9-12

גְּדִלִים,
 תַּעֲשֶׂה-לָּךְ
 עַל-אַרְבַּע
 כַּנְּפוֹת
 כַּסּוֹתֶיךָ
 אֲשֶׁר

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

תַּכְּסֶה-בָּהּ. {ס}

8th August 2021
 WALLERSON

Deuteronomy 22:1-12
That You May Prolong Your Days
August 8, 2021

"You shall not see your brother's ox or his sheep going astray, and hide yourself from them; you shall certainly bring them back to your brother. ² And if your brother is not near you, or if you do not know him, then you shall bring it to your own house, and it shall remain with you until your brother seeks it; then you shall restore it to him. ³ You shall do the same with his donkey, and so shall you do with his garment; with any lost thing of your brother's, which he has lost and you have found, you shall do likewise; you must not hide yourself.

⁴ "You shall not see your brother's donkey or his ox fall down along the road, and hide yourself from them; you shall surely help him lift them up again.

⁵ "A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the LORD your God.

⁶ "If a bird's nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs, you shall not take the mother with the young; ⁷ you shall surely let the mother go, and take the young for yourself, that it may be well with you and that you may prolong your days.

⁸ "When you build a new house, then you shall make a parapet for your roof, that you may not bring guilt of bloodshed on your household if anyone falls from it.

⁹ "You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.

¹⁰ "You shall not plow with an ox and a donkey together.

¹¹ "You shall not wear a garment of different sorts, such as wool and linen mixed together.

¹² "You shall make tassels on the four corners of the clothing with which you cover yourself.

This sermon got typed on Memorial Day, 31 May 2021. As always, I did my early morning work after my devotionals, sending out a daily Revelation commentary, typing up a new Revelation commentary, and so on.

After that, and lots of other daily items of importance, I went to emails to delete all the junk that filtered in over the night, and to see if anything important needed to be answered right away. "Important" actually has two meanings on Monday morning: 1) "Important," and 2) brief.

If an email isn't brief, I don't care how important it is, it isn't important. It will wait at the bottom of the pile. Brevity indicates my time – to the person emailing – is important. It is appreciated.

I got a short email from a marvelous soul who I hear from occasionally that blessed me enough to share it with you. As I didn't ask for permission to use it, no name or other identifiers are included. But I need an introduction to the sermon, and it fits well with this or any other sermon of detail, and so here is what was said –

Dear Charlie,

Good morning, I am certain it is a bit early over there, probably at 2am, so kindly bear with me. I was looking into the errors you compiled from the KJV and i think this is incorrect... Genesis 20:13 –

“The word translated as ‘God’ is incorrect. The verb is plural and the verse should thus say ‘gods.’ There is a reason for this which is missed by the translators. 1 demerit.”

Since it was Abraham speaking to Abimelech could he really have said that the gods made him wander from his father's house?

First, the fact that anyone would go through and take time to read the innumerable errors recorded on that document is incredible. The copy on my computer is currently 219 pages long of line-by-line errors. It is mind-numbing to think anyone would even bother scrolling through it. It reveals a truly studious soul who finds the word a real treasure. My hat is off to this person.

Text Verse: *“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.” Malachi 4:4-6*

The Law of Moses is an anticipatory step to the glory to be revealed in the coming of Messiah. When He arrived, it should have been no doubt to anyone that He was the Messiah. But they failed to do their due diligence, and many missed their chance at being saved by Him.

Many of them knew the word, but simply rejected Him outright. Others probably failed to seek out the Lord through His word. That is like many of us, we hear something and we either reject it outright, or we may accept what we are told without checking for ourselves.

Before I even got up to answer the first email, my friend had already emailed back –

Dear Charlie,

Hello again, I have seen that I was wrong in the above mail... as I was going through the verse it surely didn't make sense to put the word “gods” there, I mean we are talking about Abraham here... But after sending you my thoughts, I was like, surely Charlie couldn't have made such a

ridiculous error, and went through the rest and found the same comment on Genesis 35:7, and I couldn't understand thus I thought of looking into your Genesis commentary and boom there I got to understand. Thank you for being very meticulous and have a fruitful day ahead."

I appreciate both this person's willingness to check things out and not just accept something at face value, and I would say to this person, *"Rather, thank YOU for being very meticulous."* It is this type of person that is able to make my day go from regular, to exceptionally wonderful. This is a person that loves God's word.

I should also say, *"Thank you for helping me to find a suitable introduction to the sermon. It is much appreciated."* Many wonderful details are to be found in God's superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. And Who Is My Neighbor (verses 1-4)

Chapter 22 deals with all kinds of moral laws, something that seems disconnected from what has just been presented in Chapter 21. However, a logical progression is seen. The last thing that was seen was these words –

"If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, ²³ his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you as an inheritance; for he who is hanged is accursed of God." Deuteronomy 21:22, 23

As we saw, that section anticipated Christ who "has redeemed us from the curse of the law, having become a curse for us" (Galatians 3:13). In understanding that, it logically follows that He saw us wandering in our sins, and He took the initiative to bring us back to our rightful owner, meaning God.

In understanding the connection, the introductory verses we will now look at make all the sense in the world. Though they are moral laws for Israel, they are based on the very work that Christ has accomplished, and they reflect His perfect moral character. They speak of purity, holiness, and that which is fair and just...

¹"You shall not see your brother's ox or his sheep going astray, and hide yourself from them;

The word "brother" is to be taken in the broadest sense, meaning any person. In fact, in Exodus, as we will see in a minute, this includes one's enemy. What is being referred to is an animal that belongs to another person, regardless as to who he is.

The word translated as “going astray” has a more specific meaning. It is the word *nadakh* – to impel, thrust, or banish. The intent here is not only a wanderer, but also that of an animal that has been chased away by wild animals or even thieves. The thought is reflected in Jeremiah 50:17 –

“Israel is like scattered sheep;
The lions have driven him away.
First the king of Assyria devoured him;
Now at last this Nebuchadnezzar king of Babylon has broken his bones.”

In such a case, where an animal has been so chased away, it would be easy to simply hide oneself and say, “This isn’t my concern.” However, by seeing it and knowing what occurred, it is right to do what one can to resolve the situation.

The very fact that one has to hide himself from them signifies that the conscience knows the proper course that should be taken. Though dealing with a person and not merely an animal, such was the attitude of the priest and the Levite in the parable of the Good Samaritan found in Luke 10. When asked, “And who is my neighbor,” we read the following –

“Then Jesus answered and said: ‘A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. ³¹ Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. ³² Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side.’” Luke 10:30-32

Eventually, a Samaritan came and took care of the person. At the end of the parable, Jesus then put forth a question to elicit a necessary response –

“So which of these three do you think was neighbor to him who fell among the thieves?”

³⁷ And he said, “He who showed mercy on him.”

Then Jesus said to him, “Go and do likewise.” Luke 10:36, 37

Whether a wounded person or the property of another person, the matters involve interpersonal relationships. Moses says that the right and moral course is to be pursued. Hence...

¹ (con’t) **you shall certainly bring them back to your brother.**

hashev teshivem l’akhikha – “returning, you shall return them to your brother.” In these words, all kinds of implied moral doctrines can be determined. The right to private property,

the collective responsibility to private property, and even the rejection of whatever motive would stop a person from acting – such as laziness, cowardice, animosity towards a neighbor, and so on.

As our moral compass is to be in accord with that of the Lord, examples of the Lord doing exactly what Moses admonishes here are found in Scripture in order to instruct us, such as –

“I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment.” Ezekiel 34:16

This precept in Ezekiel is repeated in the New Testament concerning Jesus. Such things as this are expected because they reflect the good, pure, and moral nature of the Lord. The general tenor of this verse has already been seen earlier in Exodus –

“If you meet your enemy’s ox or his donkey going astray, you shall surely bring it back to him again.” Exodus 23:4

Concerning the animal, more directions are now given...

²And if your brother *is* not near you,

To be understood, the words will need to be further defined by the next clause. For now, an animal has been found, but it does not belong to anyone around you, meaning it is someone’s outside of your sphere of influence.

You would have no idea whether to go south or north or east or west to find out who’s it is. There isn’t either the time or ability to take it to out in search of finding its rightful master. If such is the case...

²(con’t) or if you do not know him,

The clause is not conditional. It does not say “or if.” It says, “and you do not know him.” This then explains the previous clause. He obviously lives far away because you have no idea who owns the animal. If such is the case...

²(con’t) then you shall bring it to your own house,

The words are more personal: *v’asaphto el tok betekha* – “and you shall gather it unto the midst *of* your house.” In other words, you shall secure it as you would secure your own

possession, guarding it as if it was your own, but certainly not with the intent of keeping it. Rather...

² (con't) **and it shall remain with you until your brother seeks it;**

It is not to be eaten, sold, let out to borrow, or mishandled in any way. There is nothing said of it not being worked in a field or handled like any of his other animals, and that would actually be expected because it had to be fed and cared for. But it should be treated as if it was loaned property at best. When the owner comes seeking it...

² (con't) **then you shall restore it to him.**

The word simply means “return.” It is his, and it shall be returned to him. The good deed is evidenced by the care of the animal, and the willingness to readily return it to its rightful owner.

One can easily see the redemption of man in this. The Lord made the man and placed him in the garden. Because of the devil, the man was chased from the garden. Christ recovered us and he keeps us both safe and, in His grasp, until we are returned to the place we had once been separated from. And yet, He is the Owner of the very place of rest we are returned to.

In the end, and though the words are in a different context, what Paul says in Romans sums up the precept quite well –

“For of Him and through Him and to Him are all things, to whom be glory forever. Amen.” Romans 11:36

³ **You shall do the same with his donkey, and so shall you do with his garment; with any lost thing of your brother's, which he has lost and you have found, you shall do likewise;**

The verse repeats the same words at the beginning of the first three clauses, *v'ken taaseh* – “and so you shall do.” Moses is speaking out direct and unambiguous instructions.

The repetition then provides its own emphasis to make it an all-inclusive statement. “And you shall do to his donkey, and so you shall do to his garment, and so you shall do to all lost thing of your brother which he has lost, and you have found.”

³ (con't) **you must not hide yourself.**

Donkeys are unclean animals, and they can have their own pleasant or nasty demeanor at times. Someone might not want to tend to one that is contrary.

A garment, a gold watch, or a grain basket – it doesn't matter how unimportant or how expensive it might be – each was to be cared for and to be returned accordingly.

One was not to hide himself from collecting the thing and tending to it, and one was not to hide himself from returning it upon the owner's arrival to retrieve it.

In like manner, the Lord has not hidden himself from Jew or Gentile, from the high and mighty or from the low and contemptible. He has reclaimed and restored all that come His way – meaning by faith in Him. The moral code for Israel is a reflection of the moral standard of the Lord.

⁴“You shall not see your brother's donkey or his ox fall down along the road, and hide yourself from them;

These words now again clearly show that the term “brother” is referring to humanity in general. This is because it is a close repeat of what is said in Exodus 23:5 –

“If you see the donkey of one who hates you lying under its burden, and you would refrain from helping it, you shall surely help him with it.”

⁴ (con't) **you shall surely help him lift *them* up again.**

haqem taqim imo – “raising, you shall raise up with him.” Again, how can one not help but see Christ's own work in this. The donkey is an unclean animal, and the ox is a clean animal.

There are Jews and there are Gentiles. All are fallen. But Christ did not restrain Himself or hide Himself from any. Instead, in being raised up Himself, He then raises up all who come into His path –

“And I, if I am lifted up from the earth, will draw all peoples to Myself.” John 12:32

“And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.” John 6:40

Of these first four verses, Adam Clarke correctly states, “These comparatively small matters were tests and proofs of matters great in themselves, and in their consequences.”

And more, these matters of law are to be considered shadows and reflections of those great matters in which Christ personally and intimately interacted with in regard to humanity.

Who is my neighbor, and who is my brother?
How do I decide which is and which ain't?
Is it someone I'm related to? Is it that and not another?
Is it anyone on the street, or only the greatest saint?

How do I define who I am responsible to tend to?
From which can I ignore by turning away?
If I see my enemy in need, what shall I do?
What does the nature of the Lord to me say?

I must remember that God demonstrates His love toward us
In that while we were still sinners, He opened the door
He did this through the death of Jesus
And through that, we are reconciled forevermore

I shall think likewise towards those around me
Be they a friend, a relative, or even my greatest enemy

II. That It May Be Well with You (verses 5-12)

The previous verses referred to what was peculiar to the individual, meaning private property. The next verses speak of that which is peculiar in nature. Just as man has that which belongs to him, the Lord has designated things to belong to nature as defined by Him.

⁵“A woman shall not wear anything that pertains to a man,

lo yihyeh keli gever al ishah – “No shall be implement male upon woman.” The word translated as “anything that pertains” is *keli*. It signifies a utensil, implement, article, vessel, and so on.

There are various words that are translated as “man.” In this verse, it uses the word *ishah*, or woman, but instead of using *ish*, or man, it uses *gever*. That comes from *gavar*, meaning strong or mighty. Thus, the distinction is being made more pronounced.

This certainly includes the thought of battle implements, such as armor. The implements of a man are those things that identify a man even when he is not wearing them. There is an understood division between what a woman may have upon her, and that which she was to not have upon her. Likewise...

^{5 (con't)} nor shall a man put on a woman's garment,

v'lo yilbash gever simlat ishah – “and no shall put on male garment woman.” The idea here is being effeminate. That which makes a woman stand out as a woman, even when it is not on her, is that which is not to be worn by a man.

The interchangeable nature of many garments, or parts of garments, isn't what is being referred to here. It is referring to those things that clearly are set apart for men or for women and which would then blur the sexes.

Paul speaks of these things in 1 Corinthians 11, saying –

“Does not even nature itself teach you that if a man has long hair, it is a dishonor to him? ¹⁵ But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.” 1 Corinthian 11:14, 15

When Paul says, “Does not even nature itself teach,” he is indicating the state of things that are understood in all societies, because it is evident from nature itself. Thus, when Paul says, “if a man has long hair,” it is not the length of hair that is actually being referred to – a fallacy known as the beard fallacy. In other words, when does “long” become “long.”

He is referring to being effeminate. Q: “Who, or what, is to define ‘long hair’ on a man?” Is it more than a marine-style jarhead haircut? Is it more than one inch? Is hair on the collar a dishonor? What if hair goes even past the neck? What if... what if (perish the thought!) the hair is found to touch the shoulders? Just what is the definition of “long hair?”

It must be understood that the Bible never contradicts itself. However, people like Samson and John the Baptist were set apart to the Lord from birth and would never have cut their hair. Absalom had very long hair.

Amos 2:12 refers to Nazirites in Israel, and even Paul took such a vow in Acts 18:18. During the time of their consecration, they never cut their hair. Thus, having long hair, in and of itself, cannot be a shame or dishonor to a man because men of God were known to have had long hair.

Therefore, Paul's words would be contradictory. Understanding this, it must be the *appearance* of the long hair which is a dishonor. If a man looks like a woman, then he has passed from manliness to femininity. This, in and of itself, then, would be dishonoring to him.

Men are men and women are women. God intends for men to look like men, and He intends for women to look like women. Further, the actions of the man are to be manly actions and the actions of a woman are to be feminine.

If a man has a beard, no matter how long his hair is, he will certainly not be mistaken for a woman, unless maybe he is in a circus sideshow. However, if the long hair on a man becomes the primary point of identifying him as a female, then he has brought shame upon himself. This is the idea behind Moses' words, behind Paul's words, and that which nature itself speaks of. This is because...

⁵ (con't) **for all who do so are an abomination to the LORD your God.**

The sexes that were created by God, and which are purposed to demonstrate headship within humanity. When they are blurred, the intent is ruined, and thus God is dishonored through the situation. Therefore, it is an abomination to Him.

⁶ **"If a bird's nest happens to be before you along the way, in any tree or on the ground, with young ones or eggs, with the mother sitting on the young or on the eggs,**

In this, two new words are introduced. The first is *ephroakh*, or "young ones." That comes from *parakh*, meaning to bud or burst forth. Thus, they are young birds, having recently burst from the shell.

The other is *betsah*, or egg. That comes from an unused root meaning to bleach, and thus to be white.

⁶ (con't) **you shall not take the mother with the young;**

There is a natural order to things that the Lord has instilled in creation. We have ducks, even since the world was created, because ducks produce a certain number of babies each year. Some get eaten by snakes, some get eaten by hawks, and so on. After all, snakes and hawks have also been around since the world was created.

Each thing in nature finds its place and, at times, a mother bird will lose her young. Despite this, she can have more to replace them. Generally, the only part of the equation that will upset the natural order of things is man. If you don't believe that, see what Mao did to the swallow population in China, and which then brought the society to a point of famine.

And so, God has instilled in man both a conscience, and the ability to positively affect the world around him if he is willing to do so. In this case of the law, it is mandated for him to do so. The precept is to guard the conscience, and the conscience is to make right decisions about the world in which he lives.

It is the man that the Lord is actually caring for when Moses, under inspiration, gives these words. This is certainly the case, as is understood from the next verse...

⁷ you shall surely let the mother go, and take the young for yourself,

Shaleakh teshalakh eth ha'em – “letting go, you shall let go the mother.” To take the mother and not the young would leave the young for dead. But to take the young would leave the mother alive. The young could be raised and eaten, raised and sold, or whatever. The species is able to continue, man is benefitted materially, and man is benefitted in his conscience, as is next seen...

^{7 (con't)} that it may be well with you and *that* you may prolong *your* days.

l'maan yitav lakh – “for end purpose it may be well with you.” There is an intended purpose for the command. The implication is that if it is not followed, things will not go well. The reason isn't the Lord actively running such a person down.

Rather, it is that such a person will, by the reason of seared conscience, become more and more depraved. Compassion is something that can be nurtured in a person, and it is something that can be obliterated in a person – all based on his own conduct. The law is given to nurture it.

The words of this clause are seen elsewhere in the fifth commandment –

“Honor your father and your mother, as the Lord your God has commanded you, that your days may be long, and that it may be well with you in the land which the Lord your God is giving you.” Deuteronomy 5:16

These are general statements that one will prosper through adhering to the commands. In many cases, the world of man is governed by general laws of God, not by laws that are universal. This promised blessing is one that is therefore generally to be expected, but not necessarily universally received. The intent is for the well-being of the person so that it will more assuredly come to pass.

⁸ “When you build a new house, then you shall make a parapet for your roof,

Here is a word found only once in Scripture, *maaqeh*, or “parapet.” It is from an unused root meaning to repress. The idea is that a small wall or battlement is to be erected on the roof so...

^{8 (con't)} that you may not bring guilt of bloodshed on your household if anyone falls from it.

The guilt of bloodshed will be imputed to anyone who fails to do as is stated here. In that, one would fall under the laws of the avenger of blood because of his negligence. As it says: *ki yippol ha'nophel* – “When falling the faller.”

The idea here is the preservation of life. In this, an obvious connection to the work of the Lord is seen. The New Testament says God is building a house out of his people. It is a new house in contrast to the earthly temple, or house, of the law. This house is referred to numerous times in the epistles. Thus, what is said here is what Paul refers to in Romans 14:4 –

“Who are you to judge another’s servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.”

Thus, this is a picture of eternal security. The house God is building is a house that is designed to keep any from falling. The earthly precept anticipates the divine edifice.

⁹“You shall not sow your vineyard with different kinds of seed, lest the yield of the seed which you have sown and the fruit of your vineyard be defiled.

This, along with the next two verses, closely follow after Leviticus 19:19. For this verse, it matches the clause which says, “You shall not sow your field with mixed seed.” The words here speak of *purity of source*. To sow with different kinds of seed will stress the soil, and it would also stress the crops – one type fighting against another.

Thus, this was forbidden. To do otherwise will defile all that the land produces. The expectation is that which is the best, which is undefiled, and which will bring about the most profit from the effort. None of this is possible when a mixing of varieties occurs.

¹⁰“You shall not plow with an ox and a donkey together.

Like the previous verse where soil will be stressed by mixing seeds, the same thought is true here. The words, however, diverge from Leviticus 19:19. There it says, “You shall not let your livestock breed with another kind.”

There, it is referring to *purity of type*. By mixing various animals, an impure strain will result. In this case, it is speaking of *purity of effort*. The ox is a larger, more powerful animal. The donkey is smaller and incapable of bearing up under the same load as an ox. Thus, the donkey will be stressed and possibly even die.

It would be unprofitable to both owner and animal, it would defile the work if the donkey succumbed, and the result would be less than the best concerning the plowing effort. Next, Moses continues with another unauthorized aspect of mixing things...

¹¹ **“You shall not wear a garment of different sorts,**

In these words, is the second and final use of the word *shaatnez*. The first was in Leviticus 19:19. It signifies “mixed stuff.” The words follow after, and more fully explain, Leviticus 19:19 which says, “nor wear a garment of two kinds of material mixed together” (NASB). Here, two examples are added to make sure the precepts are properly understood...

^{11 (con’t)} ***such as wool and linen mixed together.***

No garment was to be made of both wool and linen. This precept speaks of *purity of result*. To wear a garment of two or more materials would cause the garment to wear out unevenly. Only garments of single materials were thus to be worn.

Each of these three verses speaks of purity involved in the matter at hand. The Lord wanted the best for His people, and therefore, these precepts were given to them.

However, these things are only typical of greater spiritual truths found in the New Testament. Each of the laws carries a moral meaning which can be summed up in New Testament verses concerning purity in the lives of believers, such as –

“You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the Lord’s table and of the table of demons.” 1 Corinthians 10:21

“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? ¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God.” 2 Corinthians 6:14-16

These verses in both Leviticus and Deuteronomy are given to point us to the spiritual truth that we are not to mix the holy with the profane. One will always stress, and often wear out, the other. The best result will not be obtained, the matters at hand will be defiled, and that which is profitable will be tainted, even to the point where it no longer profits at all.

^{*12 (fin)} **“You shall make tassels on the four corners of the clothing with which you cover yourself.**

Moses introduces a rare word to Scripture here, *gedil*. It signifies a tassel, but it is completely different than that used in Numbers 15 when referring to the same thing, *tsitsith*. This word *gedil* is only found elsewhere in 1 Kings 7:17 where it is translated as wreaths.

The word signifies “twisted threads,” coming from the word *gadal* meaning to advance, bring up, and so on. Threads are twisted together to form tassels.

The tassels are to be placed on the *kanaph*, or corners of the people’s covering. That word literally means wing, or an extremity. The traditional garment would be a four-cornered cloth with a hole in the middle. Thus, two corners would be on the front and two on the back. On each of these corners, or wings, a tassel was to be attached.

What Moses mandates here is much more fully explained in Numbers 35 –

“Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. ³⁹And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, ⁴⁰and that you may remember and do all My commandments, and be holy for your God. ⁴¹I am the LORD your God, who brought you out of the land of Egypt, to be your God: I am the LORD your God.” Numbers 15:38-41

The blue thread signifies the law, thus, the tassels served as an identifier of the individual with the covenant, and the blue within it was to serve as an identifier with the law. However, and unfortunately, despite being given to serve as a reminder to do the commandments of the Lord, they actually became a source of personal idolatry. Jesus rebuked the leaders of Israel for this in Matthew 23:1-5 –

“Then Jesus spoke to the multitudes and to His disciples, ²saying: ‘The scribes and the Pharisees sit in Moses’ seat. ³Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. ⁴For they bind heavy burdens, hard to bear, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers. ⁵But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments.’”

The enlarging of the borders of their garments is speaking of this practice. It was a way of pretending to be more pious than others, by showing off their desire to follow and do the Lord’s commands, more than anyone else – whether that was actually true or not.

As we saw in our text verse today, the final petition of the Old Testament, found in Malachi 4 was to “remember the Law of Moses.” As that was the purpose of these tassels, and as the Law of Moses was given to anticipate the coming of Messiah, then these tassels are actually given to ask the people to remember... Messiah.

They are to remember that He is coming, and that they must hear Him when He speaks. Therefore, the tassels are given as a picture of the coming Christ, just as everything else is.

The blue cord contained within them is a reminder not of their fulfillment of the law, but of His. He is the fulfillment of this beautiful blue cord in the tassel. Hints of this are actually seen in His ministry. This is what it says in Matthew –

“And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. ²¹ For she said to herself, ‘If only I may touch His garment, I shall be made well.’ ²² But Jesus turned around, and when He saw her He said, ‘Be of good cheer, daughter; your faith has made you well.’ And the woman was made well from that hour.” Matthew 9: 20-22

“When they had crossed over, they came to the land of Gennesaret. ³⁵ And when the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick, ³⁶ and begged Him that they might only touch the hem of His garment. And as many as touched it were made perfectly well.” Matthew 14:34-36

It says they reached for the spot of the tassel. They understood that He was to be the fulfillment of the law which they were reminded of with the wearing of their own tassels. One was to come who would heal the people, but not just physically.

Christ’s mission was to heal the people spiritually as well. It is He who came and walked among humanity in order to redeem us from the curse of the law. The law can only bring a curse, but as we saw at the end of the last chapter, and as we noted today, Christ *became* a curse for us through being hanged on a tree.

But more, He also fulfilled all of the typology of the verses we have looked at today. Each one gives us moral hints of what God is like and how we are to emulate Him. When we fail to do so, we must either face the penalty of our transgression apart for the Lord, or we can receive full and forever forgiveness for it by calling out to the Lord.

In Christ, the curse is removed. In Christ, the lost are rescued. In Christ, the burdens are lifted, and in Christ full, final, and forever restoration with God is obtained.

He is our Healer – both physically and spiritually. In Him is the fulfillment of the law, and so when we look to Him in faith we can gladly proclaim, “Thank God! Curse removed!” Let us trust in Christ, rest in Christ, and honor our heavenly Father through the Lord Jesus Christ all of our days. Yes, may it be so.

Closing Verse: *"...who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. ²⁵ For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls."* 1 Peter 2:24, 25

Next Week: Deuteronomy 22:13-21 *For this crime, there will be a'purg'n...* (I Found That She Was Not a Virgin) (65th Deuteronomy Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. But He also has expectations of you as He prepares you for entrance into His Land of Promise. So, follow Him and trust Him and He will do marvelous things for you and through you.

That You May Prolong Your Days

"You shall not see
Your brother's ox or his sheep going astray,
as if passing it on
-----to another
And hide yourself from them
You shall certainly bring them back to your
brother

And if your brother is not near you
Or if you do not know him, as to you I
submit
Then you shall bring it to your own house
And it shall remain with you until your
brother seeks it

Then you shall restore it to him
You shall do the same with his donkey
And so shall you do with his garment
This is how it is to be...

With any lost thing of your brother's
Which he has lost and you have found
You shall do likewise
You must not hide yourself, as if no one else
is around

"You shall not see your brother's donkey
Or his ox fall down along the road, like
wicked men
And hide yourself from them
You shall surely help him lift them up again

"A woman shall not wear anything that
pertains to a man
Nor shall a man put on a woman's garment,
that is wicked and odd
For all who do so are an abomination
To the LORD your God

"If a bird's nest happens to be before you
along the way
In any tree or on the ground, with young
ones or eggs
With the mother sitting on the young or on
the eggs
You shall not take the mother with the
young
-----You would be society's dregs

You shall surely let the mother go
And take the young for yourself; being kind
always pays
That it may be well with you
And that you may prolong your days

“When you build a new house
Then you shall make a parapet for your roof,
to this
-----you shall commit
That you may not bring guilt of bloodshed
On your household if anyone falls from it

“You shall not sow your vineyard
With different kinds of seed, such would be
bizarre and wild
Lest the yield of the seed which you have
sown
And the fruit of your vineyard be defiled

“You shall not plow with an ox and a donkey
together
Neither on a sunny day or in stormy
weather

“You shall not wear a garment of different
sorts
Such as wool and linen mixed together; you
can put that idea
-----back on the shelf
“You shall make tassels on the four corners
of the clothing
With which you cover yourself

Lord God, turn our hearts to be obedient to
Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have
heard
Yes, Lord God may our hearts be faithful
and true

And we shall be content and satisfied in You
alone
We will follow You as we sing our songs of
praise
Hallelujah to You; to us Your path You have

shown
Hallelujah we shall sing to You for all of our
days

Hallelujah and Amen...