

# Messianic Dilemma

## **This is a follow up booklet to: The Modern Messianic Movement**

In the earlier booklet **THE MODERN MESSIANIC MOVEMENT**, it discusses how in varying degrees, most of the Modern Messianic Movement of today came predominately from various off shoots of Gentile Christianity, with the addition of a veneer or sugar-coating of Jewish Culture. This can be seen in that many (but not all) of the individuals that are involved in the Modern Messianic Movement, have a tendency to acquire even more types of Judaica than even most Orthodox individuals in the main stream Jewish Community. Sadly, more often than not, these objects are just being used for the development of a type or form, of sugar-coating or veneer; in order to express a form of Jewish-Culture. Most of these individuals are not even conscious of what they are actually doing, or why. Now there is certainly nothing wrong with enjoying and having different types of Judaica around the house or place of worship. But in the case of many of these individuals who are involved in the Modern Messianic Movement, this ends up being a part of a sugar-coated form of camouflage, so to speak; even though as has already been stated, in most cases the ones who are flaunting these items do not consciously understand the deception. In most cases they truly think that this is what makes them Jewish. Many of these Judaic items do have their origin in scripture, while others do not.

So what are some of the items of Judaica that are to be found in scripture and were they required or optional for the obedient ones who are serving God. The Shofar is an object of Judaica found and needed for some things but not required for everyone. The Lulav though much more temporary by its nature, is required annually. How then can one determine whether or not an item is being acquired or kept for proper reason or just for looks?

A **MESSIANIC DILEMMA** arises for those Messianic Congregations, which wish to be obedient to God and use all of the various items that God expects them to be using. Without flippantly using them or perverting there use, as far too many in the Modern Messianic Movement tended to do in the past.

Perhaps the more important question is: What things does God require of those who seek to serve and obey Him as a part of Messianic Worship and Life, on an everyday basis?

The first three that come to mind, that the Almighty required of the Children of Israel, were to be use throughout all their generations. There is also a fourth one that comes to mind, which is implied. So, perhaps we should take a quick look at each of them one by one.

Starting with the fourth one, which even though it is not directly given as a requirement it is certainly implied. One of the places that this one, which is implied, can be seen today is when a person first enters a Synagogue. One of the first things they encounter upon entering a Synagogue is the availability and use of Head Coverings. So let's take a look at all four of them, starting with this one.

### The first one - Head Coverings

The first of these, which we are going to address, is the Head Covering.

Even though, as was stated earlier, there is no direct Biblical reference requiring the average person to wear a Head Covering. However there is a requirement in the Torah for the High Priest to wear a turban. And for the descendents of Aaron to wear caps. In both cases this is to be while they were engaged in their Temple service. These Head Coverings were part of their sacred vestments and they are a Biblical requirement.

#### **Exodus 28:2,4 (NASB)**

(2) And you shall make holy garments for Aaron your brother, for glory and for beauty.

(4) And these are the garments which they shall make: a breastpiece and an ephod and a robe and a tunic of checkered work, a **turban** and a sash, and they shall make holy garments for Aaron your brother and his sons, that he may minister as priest to Me.

#### **Exodus 28:40 (NASB)**

(40) "And for Aaron's sons you shall make tunics; you shall also make sashes for them and for you shall make **caps** for them, for glory and for beauty."

#### **Exodus 28:36-39 (NASB)**

(36) "You shall also make a plate of pure gold and shall engrave on it, like the engravings of a seal, 'Holy to the LORD.'"

(37) "And you shall fasten it on a blue cord, and it shall be on the **turban**; it shall be at the front of the **turban**."

(38) "And it shall be on Aaron's forehead, and Aaron shall take away the iniquity of the holy things which the sons of Israel consecrate, with regard to all their holy gifts; And it shall always be on his forehead, that they may be accepted before the LORD."

(39) "And you shall weave the tunic of checkered work of fine linen, and shall make a **turban** of fine linen, and you shall make a sash, the work of a weaver."

#### **Exodus 39:28 (NASB)**

(28) and the **turban** of fine linen, and the decorated **caps** of fine linen, and the linen breeches of fine twisted linen,

**Leviticus 8:13** (NASB)

(13) Next Moses had Aaron's sons come near and clothed them with tunics, and girded them with sashes, and bound **caps** on them, just as the LORD had commanded Moses.

**Ezekiel 44:18** (NASB)

(18) "linen **turbans** shall be on their heads, and linen undergarments shall be on their loins;...

The priests were not to go before the LORD with their heads uncovered especially in the Tabernacle or Temple. It appears that it was also important during other times, when they were praying, worshiping or prophesying.

**Leviticus 10:6** (NASB)

(6) Then Moses said to Aaron and to his sons Eleazar and Ithamar, "**Do not uncover your heads** nor tear your clothes, so that you may not die, and that He may not become wrathful against all the congregation....

**Leviticus 21:10** (NASB)

(10) 'And the priest who is the highest among his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the garments, shall **not uncover his head**, nor tear his clothes;

An obvious question is would any of these ordinances be applicable to anyone other than the High Priest and his descendents, or Levites?

According to scripture...the entire nation of Israel was to be a Kingdom of Priests.

**Exodus 19:5-6** (NASB)

(5) "Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;  
(6) and you shall be to Me **a kingdom of priests** and a holy nation. 'These are the words that you shall speak to the sons of Israel.' "

**Isaiah 61:6** (NASB)

(6) But **you will be called the priests** of the LORD,  
You will be spoken of as ministers of our GOD...

Now we must determine if this 'priesthood' concept for the whole congregation could be carried through as a 'New Testament' principle as well, or should it be relegated only to times and places connected with 'Temple' ordinances and worship?

**Revelation 5:10** (NASB)

(10) "And Thou hast made them to be **a kingdom of priests** to our GOD; and they will reign upon the earth."

**1 Peter 2:5** (NASB)

(5) you also, as living stones, are being built up as a spiritual house for **a holy priesthood**, to offer up spiritual sacrifices acceptable to GOD through Jesus Christ.

**Revelation 1:6** (NASB)

(6) and He has made us to be a kingdom, **priests** to His GOD and Father; to Him be the glory and the dominion forever and ever Amen.

**1 Peter 2:9** (NASB)

(9) But you are A CHOSEN RACE, **A ROYAL PRIESTHOOD**, A HOLY NATION, A PEOPLE FOR GOD'S OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

**Revelation 20:6** (NASB)

(6) Blessed and holy is the one who has part in the first resurrection; over those the second death has no power, but they will be **priests** of God and of Christ and will reign with Him for a thousand years.

At this point, if not before, some of the readers will say; "the Apostle Paul said other wise," when it comes to the use of Head Coverings. That this practice or custom had changed. The people in the Church's congregation were not to have their Heads Covered? Paul said so!

There is only one place where it appears, at first glance, that Paul is taking the opposite position. This is examined in much more depth in a separate Booklet on Head Coverings.

Part of the confusion seems to be concerning a certain Jewish custom. This Jewish custom had been in existence for many centuries before then and continued during Paul's time. The custom was for a woman to wear a Head Covering if she was married. Even today this custom can be seen in some Orthodox Jewish Congregations. This appears to be part of what Paul is trying to explain in First Corinthians chapter eleven.

This can be easily determined by looking at verse 16 where the word translated as **Churches** is the Greek word also used for **Synagogues**. It literally means Congregations.

**1 Corinthians 11:16** (NASB)

(16) But if one is inclined to be contentious, we have no other practice, nor have the **Churches** of God.

If you use an equally proper and more original meaning for this word (which means Congregation), then the translation would read as you see below in the following:

(16) But if one is inclined to be contentious, we have no other practice, nor have the **Synagogues** of God.

We can see this word was referring to the Congregation of Israelites of the Jewish Faith when we look at how it is used in the New Testament, Book of Acts.

**Act 7:37-38 (KJV)**

(37) This is that Moses, which said unto the children of Israel, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear.

(38) This is he, that was in **the church** (ἐκκλησία ἑκκλῆσία or *Ecclesia*) in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

Observant Congregations, up until this point in time, had also been known as Synagogues of God. Throughout history, they had always held to the use of Head Coverings. They were expected to be used by all of those who are engaging in worship and prayer in the Synagogue, the building that the Congregation used for prayer and worship. They also expected anyone else who chose to be in the building to use some sort of Head Covering as well. Observant individuals would also use a Head Covering during any personal prayer and worship even when they are not in a Synagogue. This was out of respect and reverence to the Almighty.

Historically, the Observant Messianic Congregations throughout history have also considered it to be inappropriate for their Congregates to have their heads uncovered during prayer and worship in their House of Worship. And most of them also chose to use them during their personal prayer and worship, whether at home or elsewhere.

**The Second One – The Mezuzah**

The second of these, which we are going to address, is what's called a Mezuzah (doorpost). We see the Mezuzah is mentioned in the scripture where God is telling them how they were to use the words that He had spoken to them.

**Deuteronomy 11:19-20 (NASB)**

(19) You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up.

(20) You shall write them on the doorposts of your house and on your gates,

We see that this was to be a physical act or deed which they or some member of their family was to do, to make His words part of where they dwelled. And whenever they left or entered they would be doing so by passing through the door way or gate way which contained the WORDS OF GOD. It was a reminder of His presence. This passage was a repeat of the one from a little earlier in the same book of Deuteronomy.

**Deuteronomy 6:9 (NASB)**

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

Some Christians having read this have decided to post some scripture verses on the wall of their house. Thinking that they have met this requirement of posting His words on part of the

home's structure; and there is certainly nothing wrong with doing this! But have they, by doing so, met their required biblical obligation?

Observant Jewish and Messianic individuals will place a small container on their doorpost with a small parchment scroll placed in it. This small container is also referred to as a Mezuzah because it is to be used on the doorpost.

What is it that is written on the parchment that is placed inside the protective container that is attached to the doorpost? The following is what is written, in Hebrew, on that small scroll (without the headings of Deuteronomy 6:4, 5-9 and Deuteronomy 11:13-21, also without the verse numbers).

#### Deuteronomy 6:4, 5-9 (NASB)

- (4) "Hear, O Israel! The LORD is our God, the LORD is one!"
- (5) "And you shall love the LORD your God with all your heart and with all your soul and with all your might."
- (6) "And these words, which I am commanding you today, shall be on your heart;
- (7) and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.
- (8) "And you shall bind them as a sign on your hand and they shall be as frontals on your forehead."
- (9) "And you shall write them on the doorposts of your house and on your gates."

#### Deuteronomy 11:13-21 (NASB)

- (13) "And it shall come about, if you listen obediently to my commandments which I am commanding you today, to love the LORD your God and to serve Him with all your heart and all your soul,
- (14) that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new wine and your oil."
- (15) "And He will give grass in your fields for your cattle, and you shall eat and be satisfied."
- (16) "Beware, lest your hearts be deceived and you turn away and serve other gods and worship them."
- (17) "Or the anger of the LORD will be kindled against you, and He will shut up the heavens so that there will be no rain and the ground will not yield its fruit; and you will perish quickly from the good land which the LORD is giving you."
- (18) "You shall therefore impress these words of mine on your heart and on your soul; and you shall bind them as a sign on your hand, and they shall be as frontals on your forehead."
- (19) "And you shall teach them to your sons, talking of them when you sit in your house and walk along the road and when you lie down and when you rise up."

- (20) “And you shall write them on the doorposts of your house and on your gates,  
 (21) so that your days and the days of your sons may be multiplied on the land which the LORD swore to your fathers to give them, as long as the heavens remain above the earth.”

When Jesus was asked.

What is THE GREATEST COMMANDMENT?

How did Jesus answer?

**Matthew 22:34-40** (NASB)

- (34) But when the Pharisees heard that He had put the Sadducees to silence, they gathered themselves together.  
 (35) And one of them, a lawyer, asked Him a question, testing Him,  
 (36) “Teacher, which is the great commandment in the Law?”  
 (37) And He said to him, ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ ”  
 (38) “This is the great and foremost commandment.”  
 (39) “The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ ”  
 (40) “On these two commandments depend the whole Law and the Prophets.”

Remember that one of the places in which this declaration (of THE GREATEST COMMANDMENT) is being placed, is in the Mezuzah on the doorpost of observant individuals who seek to obey God. The small parchment in the Mezuzah as we saw earlier starts with:

**Deuteronomy 6:4, 5-9** (NASB)

- (4) “Hear, O Israel! The LORD is our God, the LORD is one!”  
 (5) “And you shall love the LORD your God with all your heart and with all your soul and with all your might.”  
 (6) “And these words, which I am commanding you today, shall be on your heart;  
 (7) and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up.  
 (8) “And you shall bind them as a sign on your hand and they shall be as frontals on your forehead.”  
 (9) “And you shall write them on the doorposts of your house and on your gates.”

So, we see that Jesus is reaffirming the importance for a person to be in adherence to the requirements found in this portion of Scripture (Deuteronomy 6:4, 5-9). A similar account is also found in the book of Mark.

**Mark 12:28-34 (NASB)**

(28) And one of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, “What commandment is the foremost of all?”

(29) Jesus answered, “**THE FOREMOST IS, ‘HEAR, O ISRAEL! THE LORD OUR GOD IS ONE LORD;**

**(30) AND YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.**”

(31) “The second is this, ‘**YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.**’ There is no other commandment greater than these.”

(32) And the scribe said to Him, “Right, Teacher, You have truly stated the **HE IS ONE; AND THERE IS NO ONE ELSE BESIDES HIM;**

(33) **AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE’S NEIGHBOR AS HIMSELF, is much more than **all** burnt offerings and sacrifices.**”

(34) And when Jesus saw that he had answered intelligently, He said to him. “**You are not far from the kingdom of God.**” And after that, no one would venture to ask Him any more questions.

What could be the reason that God would have told the observant individuals to put **THE GREATEST COMMANDMENT** on the doorpost of their house? And to even put them on the doorpost of the gates, of their walls and/or their fences?

When the Children of Israel were still in Egypt they were told to put the blood from the sacrificial Lamb on the doorpost of the homes of the Israelites on the first Passover. This was so that the Death Angel would see it and Passover their home. Not long after that, God requires the use of the Mezuzah. What, if any, correlation is there between the two. Could it be that the Mezuzah has some sort of a spiritual connection to the **Blood of The Sacrifice Lamb?**

The blood of The Sacrifice Lamb, which God required to be placed on doorpost and lintels of their homes, was for the purpose of being a sigh post for the Death Angel. In other words it altered the actions of a Heavenly Being. So that its actions would be in favor of those who were staying inside the dwelling place upon which it was placed.

Is it also possible that the Mezuzah will in turn alter the actions of Heavenly Beings? In a favorable manner toward those who have a Mezuzah, (with **THE GREATEST COMMANDMENT** - that is better than **all** burnt offerings and sacrifices) on the doorpost of their homes and on their gates?



### The Third One – Tzitzit or Tassels

This one has a somewhat varied and interesting aspect when it comes to some Christian Denominations and most Modern Messianic groups. Some Protestant Christian ministers in some denominations of Christianity use something that looks almost like a long scarf with a Tassel or Tassels (sometimes one but in other cases two) at each end. This item is put around their necks on top of their robes or other apparel. Also, Catholic Priest will use a ribbon like item with a Tassel at each end, which they put around their necks when they perform certain rights, rituals or prayers.

When it comes to most of the Modern Messianic groups they tend to have a much better understanding of the scriptural origins of these items, and their relationship to the term (or item) in Old Testament referred to as a Mantel. The term Mantel is referring to an outer garment or robe. In later Rabbinic Hebrew this outer garment is referred to as a טלית, which can be transliterated in to English as Talith, Talist or Tallit. Just as the Hebrew word for Sabbath can also be transliterated as Sabbath, Shabast or Shabbat. The significance of the Mantel or Tallit is that they have Tassels on their corners. There are two places in the Tanach (Old Testament) where the requirement to have these Tzitzit or Tassels on their garments is stated.

#### **Deuteronomy 22:12** (NASB)

(12) You shall make yourself tassels on the four corners of your garment with which you cover yourself.

#### **Numbers 15:37-41** (NASB)

(37) The LORD also spoke to Moses, saying,

(38) "Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue.

(39) "It shall be a tassel for you to look at and remember all the commandments of the LORD, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot,

(40) so that you may remember to do all My Commandments and be holy to your God."

(41) "I am the LORD your God who brought you out from the land of Egypt to be your God; I am the LORD your God."

Notice that this requirement is for the sons. It may well be because it appears that many males do not seem to have the same Spiritual Sensitivity as most females? And perhaps therefore the males may need this, and other things, to help raise their Spiritual Awareness and Sensitivity?

There are two different words used in the Hebrew of the Tanach (Old Testament) for an outer garment, outer covering or Mantel, which has Tzitzit or Tassels on them. Several times in the Tanach, references are made to these Mantels. Some of them are:

**1 Kings 19:13** (NASB)

(13) And it came about when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entrance of the cave. And behold, a voice came to him and said, “What are you doing here, Elijah?”

**1 Kings 19:19** (NASB)

(19) So he departed from there and found Elisha the son of Shaphat, while he was plowing with twelve pairs of oxen before him, and he with the twelfth. And Elijah passed over to him and threw his mantle on him.

**2 Kings 2:8** (NASB)

(8) And Elijah took his mantle and folded it together and struck the waters, and they were divided here and there, so the two of them crossed over on dry ground.

**2 Kings 2:13-14** (NASB)

(13) He also took up the mantle of Elijah that fell from him, and returned and stood by the bank of the Jordan.

(14) And he took the mantle of Elijah that fell from him, and struck the waters and said, “Where is the Lord, the God of Elijah?” And he also had struck the waters, they were divided here and there; and Elisha crossed over.

As was mentioned earlier; Rabbinical Hebrew during the Second Temple era began to use a third Hebrew word to refer to these outer garments with Tzitzit or Tassels on each of the four corners. That word is transliterated into English as Tallit, Talist or Talith.

Some have tried to discount this and say that the modern term Tallit (Talist or Talith) is somehow not valid. They say that the Old Testament Mantel can not be the tallit of today. Because it was never called a Tallit (Talist or Talith) in the Old Testament! However they forget that Hebrew was and is a living language and so ebbs and flows as all living languages do. It has been documented (though many theologians try to ignore it) that at the time of the Second Temple that there were two places where Hebrew was used as the every day language. One was in the region of the upper Galilee and the other was in Jerusalem and its surrounding towns and villages. So it is no surprise that in Mark 5:41 when Jesus heals a young girl thought to be dead that He uses Hebrew.

Jesus tells them that she is not dead but is asleep (or in a coma). At that time when someone died, it was their custom to cover the body with a Tallit (Talist or Talith). This was done before and after preparing the dead for burial. Since they thought that she was dead, they had covered the body with a Tallit (Talist or Talith) as was the custom. So in referring to the girl in (or under) the Tallit or Talith, Jesus would need to use the feminine case for the word Tallit or Talith. To do this Jesus would need to add an (a) to the end of the word, which he does, when Jesus uses the word Talitha. Then uses the Hebrew word to rise (or arise) which is קום Kum. You can check out the word Kum under the numbers of 6965 and 6966 in the Hebrew and Chaldee Dictionary in the back of Strong's Exhaustive Concordance Of The Bible.

**Mark 5:41** (NASB)

(41) And taking the child by the hand, He said to her, **“Talitha Kum!”** (which translated means, **“little girl, I say to you, arise!”**)

The statement “Talitha Kum!” would be more accurately translated as; female (or young girl) under the Talith arise!

We see in the book of Mark, here in the New Testament, that Jesus is using the Hebrew word, which transliterates into English as Tallit, Talist or Talith.

We also see that Jesus condemned the manipulation of the Tzitzit or Tassels for the purpose of making ones self appear more pious.

**Matthew 23:5** (NASB)

(5) **But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments.**

They should be of normal size, not excessively large (or excessively small as some have done, to show to everyone that they are humble and pious). Making them excessively small is just as wrong as making them excessively large. They should be within the bounds of what is considered normal: Not excessively large and not excessively small.

There are numerous accounts of a garment with Tassels or Tzitzit being worn by Jesus in the New Testament. This has helped to validate (or in some cases to stimulate the reintroduction of) the use of the Tallit in the services of the Modern Messianic Movement, in varying degrees.

**Matthew 9:20-22** (NASB)

(20) And behold, a woman who had been suffering from a hemorrhage for twelve years, came up behind Him **and touched the fringe (or Tassel) of His cloak;**  
 (21) for she was saying to herself, "If I only touch His garment, I will get well."

(22) But Jesus turning and seeing her said, "**Daughter, take courage; your faith has made you well.**" And at once the woman was made well.

This account, or a similar one, is also recounted in the book of Mark in the fifth chapter and the twenty-fifth through thirty-fourth verses.

**Mark 5:25-34** (NASB)

(25) And a woman who had had a hemorrhage for twelve years,  
(26) and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse,  
(27) after hearing about Jesus, came up in the crowd behind Him, and touched His cloak.  
(28) For she thought, "If I just touch His garment, I shall get well."  
(29) And immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction.  
(30) And immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "**Who touched My garment?**"  
(31) And His disciples said to Him, "You see the multitude pressing in on You, and You say, 'Who touched Me?'"  
(32) And He looked around to see the woman who had done this.  
(33) But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him, and told Him the whole truth.  
(34) And He said to her, "**Daughter, your faith has made you well; go in peace, and be healed of your affliction.**"

This one woman was not the only account of someone wanting to touch the Tassel or fringe of the garment (Tallit) which Jesus was wearing.

**Matthew 14:35-36** (NASB)

(35) And when the men of the place recognized Him, they sent into all that surrounding district and brought to Him all who were sick?  
(36) and they began to entreat Him that they might **just touch the fringe** (or Tassel) **of His cloak**; and as many as touched it were cured.

This account, or a similar one, is also recounted in the book of Mark in the sixth chapter and the fifty-sixth verse.

**Mark 6:56** (NASB)

(56) And wherever He entered villages, or cities, or country side, they were laying the sick in the market place, and entreating Him that they might **just touch the fringe (or Tassel) of His cloak**; and as many as touched it were being cured.

So, even most of the Gentile Church will agree, (even if it is reluctantly in some cases) that Jesus did adhere to the Biblical injunction to wear a garment with Tassels or Tzitzit on its four corners.

And they can, to some degree, understand why Observant Messianic Individuals choose to use and wear a four cornered garment with Tzitzit (or Tassels) on each corner during their services. As well as using them for their personal worship and prayer.

**The Fourth One – Tefillin or Phylacteries**

This one is the one that most of the Christians have the greatest problems with. They, more often than not, claim that this just goes to show how those under the Law are in bondage. And that Jesus came and set us free from that, and they keep saying; “He set us free, free, free, yes, free indeed!” Many of them find the very thought of them even considering, that something like this might still apply to any New Testament believer, as being truly repugnant! And will almost come unglued if someone even implies otherwise.

However when we look at the biblical text, one sees that the requirement or obligation for a Mezuzah is found twice in the Torah. And the requirement to put Tzitzit or Tassels on the corners of your garment is also only mentioned twice. But the required obligation for the using of Tefillin is to be found four times in Torah. This alone would seem to imply that it might well be twice as important as either of the other two? And when it comes to The Ten Commandments, each of them are only directly mentioned twice by God. One can also see that Jesus condemned the perversion of the Tefillin which are also known as Phylacteries.

**Matthew 23:5** (NASB)

(5) **But they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments**

For those who are not familiar with Tefillin or Phylacteries we should explain that they are two leather boxes with a flat border at the bottom to which a leather strap is attached. When being used, one box is placed on the head with its leather strap going around the head to a knot in the back. The rest of each end of the strap hangs down and one goes on each side of the neck and hangs down in the front. The second box is placed on the bicep of the arm and the strap is

wrapped around the bicep and the forearm down to and including the hand and fingers. (It should also be noted that there is more than one style of wrapping **Tefillin**.)

One might wonder at this point, if not before, what is in those two little boxes that are being strapped to their head and arm? The answer is: parchments with four passages of Scripture written on them.

### **Exodus 13:1-10**

### **Exodus 13:11-16**

### **Deuteronomy 6:4-9**

### **and Deuteronomy 11:13-21.**

So let's take a look at the portions of these Scriptures, which require the use of **Tefillin**. In doing so we might possibly find a hint as to why THE ALMIGHTY may have required them.

#### **Exodus 13:8-9 (NASB)**

(8) "You shall tell your son on that day, saying, 'It is because of what the Lord did for me when I came out of Egypt.'

(9) "And **it shall serve as a sign to you on your hand, and as a reminder on your forehead**, that the law of the Lord may be in your mouth; for with a powerful hand the Lord brought you out of Egypt.

Just as the Tzitzit or **Tassels**, as we saw earlier, were to be an outward sign and a reminder, in a similar manner the **Phylacteries** or **Tefillin** are also to be an outward sign. It is not just a figurative statement, when it says that they are to be on your hand and forehead, but a physical one also; something which you can see, feel and touch.

#### **Exodus 13:15-16 (NASB)**

(15) 'It came about, when Pharaoh was stubborn about letting us go, that the Lord killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to the Lord the males, the first offspring of every womb, but every firstborn of my sons I redeem.'

(16) "**So it shall serve as a sign on your hand and as phylacteries on your forehead**, for with a powerful hand the Lord brought us out of Egypt."

Again we see that it is to be a physical sign. One can see that these **Phylacteries** are to be a visible reminder to those who are using them as well as to others. Just as Jesus referred to them in Matthew 23:5 the **Phylacteries** were an outward and visible object. And Jesus condemned the perversion of them. Could it be because of what is in them? Do you remember what was it that Jesus said was **THE GREATEST COMMANDMENT?** Keep that in mind as you read the next passages of Scripture which are found in them.

**Deuteronomy 6:4, 5-9** (NASB)

- (4) "Hear, O Israel! The Lord is our God, the Lord is one!"
- (5) "**You shall love the Lord your God with all your heart and with all your soul and with all your might.**"
- (6) "These words, which I am commanding you today, shall be on your heart."
- (7) "You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up."
- (8) "**You shall bind them as a sign on your hand and they shall be as frontals on your forehead.**"
- (9) "You shall write them on the doorposts of your house and on your gates."

**Deuteronomy 11:18-20** (NASB)

- (18) "You shall therefore impress these words of mine on your heart and on your soul; and **you shall bind them as a sign on your hand, and they shall be as frontals on your forehead.**
- (19) "You shall teach them to your sons, talking of them when you sit in your house and when you walk along the road and when you lie down and when you rise up.
- (20) "You shall write them on the doorposts of your house and on your gates,

So, not only were they to teach them to their sons and to impress them on their minds, hearts and souls. But they are also to physically tie or bind them to their hand and forehead. Perhaps it is because most males (in this case - sons) do not seem to have the same level of sensitivity to things such as intuition, as well as most other spiritual things, as most women (or daughters) do. So we see that it is being required of the sons.

As we pointed out earlier, the requirement for a Mezuzah is mentioned twice in the Torah. We also have seen that the requirement for the Tzitzit or Tassels is mentioned twice in the Torah. But the Tefillin are mentioned directly four times along with additional indirect references also being made in the Tanach (Old Testament).

The **Tefillin** which is put on the arm starts on or above the biceps and is wrapped all the way down the arm to the hand and continues on to the fingers

Proverbs 7:3 (NASB)

(3) **Bind them on your fingers**; Write them on the tablet of your heart.

Is it possible, that the binding of the hand or arm with **Tefillin**, all the way down to the fingers is what helps to enable one to fully, and in depth, write them on the tablets of the male hearts?

At this point (and probably even much earlier) there are many Christians who are desperately trying to find a way to justify their rejection of the use of **Tefillin**. One excuse is; they declare that Jesus did all of it for us, so it does not apply to us today! But what did Jesus say?

**Matthew 5:17-** (NASB)

- (17) “Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.”
- (18) “For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished.”
- (19) “Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the Kingdom of Heaven; but whoever keeps and teaches them, he shall be called great in the Kingdom of Heaven.”

According to the New Testament and Christian theology, there are more prophecies about the second coming of Jesus than there are of His first coming; so even according to Christian theology, ALL HAS NOT YET BEEN ACCOMPLISHED! And therefore all of the Law would have to still be in effect. Otherwise Jesus would have lied about this and therefore He would have sinned. And if Jesus sinned then He would not be a **perfect sacrifice for sin** on the Cross at His Crucifixion.

This presents a rather unpleasant problem for many who are appalled at the thought that any New Testament Christian, whether they were a Messianic Jewish Believer or not would be expected by God to engage in such a ritual.

Some Christians may ask; “What about the Ten Commandments, aren’t you overlooking them?” Didn’t God make them more important than wrapping some leather strap with a box on it around your arm?

So perhaps it would be a good time to take a look at how the Ten Commandments interact with, both historic and modern, aspects of Judaism and Observant Messianic worship.



## THE TEN COMMANDMENTS

THE TEN COMMANDMENTS were written with God's own Hand, on THE TWO TABLETS OF STONE. (And they are the foundation upon which all the other Laws, Precepts and Statutes of God are based.)

THE ARK OF THE COVENANT was built to hold THE TWO TABLETS OF STONE upon which THE TEN COMMANDMENTS were written. The very reason for making THE ARK OF THE COVENANT was to hold THE COMMANDMENTS OF GOD. (They are the foundation for all of the other Laws, Statutes and Ordinances of God.)

THE HOLY OF HOLIES was to surround THE ARK OF THE COVENANT and the purpose of THE ARK OF THE COVENANT was to hold THE TWO TABLETS OF STONE upon which God, with His Own Hand had written THE TEN COMMANDMENTS. (Remember, they are the foundation upon which all the other Laws, Precepts and Statutes of God are based.)

THE TABERNACLE was the focus of Israel's worship. And THE TABERNACLE'S purpose was to encompass or surround that which was at its core; which was THE HOLY OF HOLIES, which was built to surround THE ARK OF THE COVENANT. And what was the purpose of THE ARK OF THE COVENANT? It had been built to hold THE TWO TABLETS OF STONE. Upon which God, with His Own Hand, had written THE TEN COMMANDMENTS. (Upon which all the other Laws, Ordinances and Precepts of God are based.)

Later when the Temple was built it was the focus of Israel's worship. At its core was THE HOLY OF HOLIES, where THE ARK OF THE COVENANT was placed. In THE ARK OF THE COVENANT was where THE TWO TABLETS OF STONE, upon which God's Own Hand had written THE TEN COMMANDMENTS, were placed. (They were still the foundation upon which all the other Laws, Precepts and Statutes of God are based.)

When The Children of Abraham, Isaac, and Jacob prayed, they would turn toward the Tabernacle or Temple as the case may have been. And in doing so they were turning toward THE HOLY OF HOLIES, with THE ARK OF THE COVENANT as its focus. And the primary occupant of THE ARK OF THE COVENANT was THE TEN COMMANDMENTS. For which it was built to house. The Children of Abraham, Isaac, and Jacob; thereby, had their entire attention turned toward THE TEN COMMANDMENTS. (Why? Because they were given by THE ALMIGHTY Himself and they are the foundation upon which all the other Laws, Precepts and Statutes of God are based.)

Even today, the Faithful Jewish Individuals of the world still turn and face the last known place of THE TWO TABLETS OF STONE, upon which THE TEN COMMANDMENTS were written by God's Own Hand. (THE TEN COMMANDMENTS are still the foundation upon which all the other Laws, Precepts and Statutes of God are based.)

In the scriptures THE TEN COMMANDMENTS are referred to as עֲשֶׂרֶת הַדְּבָרִים which means: Ten (or Set of Ten) עֲשֶׂרֶת The Words הַדְּבָרִים, THE TEN WORDS or THE SET OF TEN WORDS.

**Exodus 34:28** (NIV)

(28) Moses was there with the **LORD** forty days and forty nights without eating bread or drinking water. And **HE** wrote on the tablets the words of the covenant – the Ten **עשרת הדברים** Commandments **הדברים** (עשרת הדברים)

**Deuteronomy 4:12-13** (NIV)

(12) Then the **LORD** spoke to you out of the fire. You heard the sound of words but saw no form; there was only a voice.

(13) **HE** declared to you **His** covenant, the Ten **עשרת הדברים** Commandments **הדברים** (עשרת הדברים), which he commanded you to follow and then wrote them on two stone tablets.

**Deuteronomy 10:4-5** (NIV)

(4) The **LORD** wrote on these tablets what **HE** had written before, the Ten **עשרת הדברים** Commandments **הדברים** (עשרת הדברים) **HE** had proclaimed to you on the mountain, out of the fire, on the day of the assembly. And the **LORD** gave them to me.

(5) Then I came back down the mountain and put the tablets in the ark I had made, as the **LORD** commanded me, and they are there now.

As in most of the Scriptures in the Bible, there is first an obvious meaning and then there are frequently additional deeper meanings as well. And when it comes to the Shema and its associated passages of Scripture, it appears to be the same.

**Deuteronomy 6:4, 5-9** (NASB)

(4) “Hear, O Israel! The **LORD** is our God, the **LORD** is one!”

(5) “And you shall love the **LORD** your God with all your heart and with all your soul and with all your might.”

(6) “And these words **הדברים**, which I am commanding (מצוך) you today, shall be on your heart;

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

(8) “And you shall bind them as a sign on your hand and they shall be as frontals on your forehead.”

(9) “And you shall write them on the doorposts of your house and on your gates.”

The obvious question is: Does the word **הדברים** (translated as “words” in the first paragraph of the reading of the Shema) only refer to the words of the preceding verses (4 and 5) or does it also refer

to the עשרת הדברים (Ten Commandments)? It is possible that the intent of the word הדברים (translated as “words”) may well be for it to also have an additional or second meaning; that additional or second meaning being **The Commandments**. Even if one takes the position that the Hebrew word הדברים was not intended to mean **The Commandments**; they still have to deal with an additional argument. Which is; that many have pointed out, that Deuteronomy chapter 5 precedes the first paragraph of the Shema, and it contains the **Ten Commandments**. So that when it says “these words הדברים” in verse 6, it may well also be indirectly referring to the **Ten Commandments** by referring to the larger portion of scripture that had been preceding it. If so, “these words הדברים” would not only be referring to **THE GREATEST COMMANDMENT** (Love the Lord with all your heart, mind and soul) but also to the **Ten Commandments** as well!

This seems to be confirmed by evidence that originally the **Ten Commandments** from the book of Deuteronomy in chapter five were recited along with the reading of the Shema when it was recited in the Temple service.

So then, it should come as no surprise to you, that a number of early **Tefillin** from before the destruction of the Second Temple, have been found to contain the **Ten Commandments** (from Deuteronomy), as well as the traditional passages of Scripture, which are used in today’s **Tefillin**. By having this additional quote in their **Tefillin**, their worship would encompass both accounts of the **Ten Commandments** found in the Torah. The first occurrence being the one written on the two Tablets of Stone, toward which they would turn as they faced the Temple Mount when they prayed. Because within the Temple is The Holy of Holies, which contains the last known place of the Ark of The Covenant, with its primary contents being The Two Stone Tablets, upon which **The Ten Commandments**, are written, which God wrote with His own hand. The second occurrence would be **The Ten Commandments** from Deuteronomy, written on parchment within the **Tefillin** that they were wearing. By having them also in their **Tefillin** (or **Phylacteries**) they were putting both **THE GREATEST COMMANDMENT** and **The Ten Commandments** as physically close as possible to their Hearts, Minds and Souls, by having them both in their **Tefillin**, which they were wearing. This would have apparently been their physical expression, of their deep and earnest desire to have them also spiritually written on their Hearts, their Minds and their Souls.

Perhaps it was their desire to both physically and spiritually participate in that which God had prophesied, in Jeremiah 31:31, 33 **“The New Covenant”**

#### **Jeremiah 31:31, 33 (NASB)**

(31) “The time is coming,” declares the LORD,  
“when I will make a **New Covenant** with the  
house of Israel and with the house of Judah”

(33) “This is the covenant I will make with  
the house of Israel after that time,” declares the LORD,  
“I will put **MY LAW** in their **minds** and write it on their **hearts**.  
I will be their God, and they will be my people.”

When the Almighty gave the injunction in the first paragraph in the reading of the Shema and He is used the word **הִדְבַּר** (words) He knew that it was possible for it to be taken in more than one way. Could it be, that He did so, because He wanted to see how various individuals would choose to deal with the dilemma that it would present to them.

So, what about the Modern Messianic Believers of today? How should they address this? What should they think about it?

**Hebrews 10:16** (NASB)

(16) “This is the Covenant that I will make with them after those days,” Says the Lord: “I will put **My LAWS** upon their **Heart**, And upon their **Mind** I will write them.”

If the Modern Messianic Believers truly desire for their worship to be both physically and spiritually complete, in order to become as close to God as is humanly possible. Then at the very least, would they not seek to use Tefillin with the Passages of Scripture that are still in use today? Since this does certainly meet the basic Scriptural requirements, their use would certainly fulfill a person’s Scriptural Obligation, even though the Tefillin of today do not have **The Ten Commandments** in them. One should always remember that a set of today’s Tefillin would always have **THE GREATEST COMMANDMENT** (upon which **The Ten Commandments** are based) within them.

After a person has met their basic Scriptural requirements in this area; by acquiring Modern Tefillin and using them on a daily basis, a person may begin to seek to deepen their devotion and observance toward God. They may begin to desire the acquisition of Tefillin, which once again contains the Ten Commandments. However, it is very unlikely that they would be able to find someone today, who is willing to make Tefillin in this manner.

So they should not have any hesitation in the daily use of the Modern Tefillin of today, which will meet and fulfill their basic Physical and Spiritual requirements that are found in Scripture. Even though it does not have some additional parts that one might desire.

## Conclusion

The question is: “Is there any biblical evidence that Jesus (Yeshua) used any form of Tefillin or Phylacteries during His earthly Ministry? We do see that He wore a Tallit or Mantel with Tassels or Tzitzit on the Four Corners of the garment as required in Scripture. Did Jesus also use some form of Tefillin or Phylacteries during His life and ministry? The answer is **“Yes”** He did! How do we know this? It is simple, because to have been a perfect Sacrifice for our SINS on the Cross He needed to have never SINNED, which means that Jesus had to fulfill all of His biblical obligations! This includes the obligation to bind the required objects to His body as a sign on His hand, and to put them as frontals on His forehead. Because if He did not, He would have SINNED! And therefore He would not have been a perfect Sacrifice for SIN! So when the New Testament says that Jesus never SINNED, out of necessity it is declaring that Jesus meant all His biblical obligations, including the obligation to use Tefillin or Phylacteries! Jesus

taught all of His followers both during His earthly ministry as well as to those to whom He appeared after HIS RESURRECTION to obey Almighty God, His Heavenly Father; and instructed them on how to continue on in life, and grow in the Faith.

**Acts 21:20** (NASB)

(20) ... “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for THE LAW; ...”

For many years after the Crucifixion of JESUS, those who had been taught by JESUS, in person, for years during JESUS’s ministry, were still keeping the LAWS OF GOD that applied to them! Also, *don’t forget*, the New Testament shows that JESUS had appeared to many, if not most, of these people in Acts 21:20 after His Resurrection; teaching and instructing them on how to proceed in the Faith.

**1 Peter 2:21-22** (NASB)

(21) For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,  
(22) who committed no sin, nor was any deceit found in His mouth;

So, where does this leave those who are in the Modern Messianic Movement? That would probably depend on whether or not they are willing to be observant to the best of their God given ability, or not. Are they willing to put out the effort to become as much like the Original Messianic Movement as humanly possible? If so they will end up transforming the Modern Messianic Movement or at least themselves and perhaps even their local Congregation into a ‘Devout and Observant’ expression of the Original Messianic Judaism practiced by the New Testament Believers in the book of Acts.

In doing so they will not only choose to adhere to the implied requirement to wear a Head Covering at the appropriate times and places. But even more importantly they will place a Mezuzah on their doorpost. Plus, wear garments with Tassels or Tzitzit on each of its four corners at the appropriate times and places. And put Tefillin on their Head and on their Hand and Arm, also at the appropriate times and places.

In some cases they will have to either transform their Hellenized Modern Messianic Congregation into an Observant Messianic Congregation. Or they may need to leave the Hellenized Congregation and find an Observant Messianic Congregation elsewhere. Since there is not a biblical requirement to attend a synagogue or other congregation, some may find it better for a time to only engage in their prayers and worship at home. Until other appropriate and likeminded individuals can be located in order to establish an Observant prayer group or Minyan.

**James 4:17** (NASB)

(17) Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.