

TORAH: A GARMENT FOR THE SOUL

By Rabbi Edward Levi Nydle-Revised 8-14-03

“...For He is your life and the length of your days...” Devarim 30:20

According to Ephesians Chapter six the armor of YHWH is really the TORAH. The Torah is the blueprint for all creation and the armor was given in type to Mosheh as reflected in Yahweh’s instructions for the garments of the *Kohen HaGadol*, the other priests, and Levites. Recently, the *Ruach Hakodesh* has given me understanding concerning these great TRUTHS from the Torah.

Torah is Yahweh’s Will and Wisdom Revealed to Yisrael

The Torah is Yahweh’s eternal instructions to ALL Yisrael, and is a guideline to keep us from sin. The *Brit Chadasha* reveals to us that sin is breaking the Torah (1 Yochanan 3:4).

- ⁴Everyone practicing *chet* also does *averah*, and *chet* is *averah*.
- ⁴Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

Torah keeps us within the proper boundaries that Yahweh has decreed as instruction and also helps us to exhibit self-control over our fleshly desires and lusts (Galatians 5:18-25):

- ¹⁸But if ye be led of the Spirit, ye are not under the law. ¹⁹Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ²⁰Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, ²¹Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of יהוה.

We must permit the *Ruach* to lead and guide us into ALL TRUTH (Yochanan 17:17; Tehillim 119:142).

- ¹⁷Sanctify them through thy truth: thy word is truth
- ¹⁴²Thy righteousness is an everlasting righteousness, and thy law is the truth.

However, the *mitzvot* are purposed by Yahweh for deeper reason. It is true that obedience and total surrender of our will to Yahweh’s will (the Torah) are fundamental and foundational aspects of the Torah and the primary conditions for any TRUE worshipper of Yahweh. The *mitzvot* are also intended to elevate the Messianic Yisraelite worshipper to a higher spiritual plane or level, through the act of worship of the doing of the *mitzvot*. The commandments (the Torah) are one way that Yahweh has established to make contact and have a relationship with His people. We need to understand that between people, any personal contact or relationship of unequal status or stature creates a sense of elevation in the meaning of the life of the person of the lower rank; therefore how much more we can benefit and gain knowledge of our true purpose and meaning of our life from our relationship with Yahweh by Torah observance.

The word *mitzvah* in Hebrew means commandment-but it can also mean companionship or even UNION (from the Aramaic word *tzavta*-companionship). Therefore, one who does a *mitzvah* becomes united in UNION or companionship with the essence of Yahweh, Who has ordained this principle in His Torah.

- Yirmeyahu 7:23 “Obey My voice, and I shall be your Elohim, and you (Yisrael) shall be My people...”

This concept is repeated by the sages:

- Ethics of the Fathers 4:2 “The reward of a *mitzvah* is the *mitzvah*”.

What greater reward for obedience can one have than UNION with Elohim that can come through obedience to the Torah, which is His will?

It is a truth that when one of a lower rank is asked to do an act by one that is higher (as a King to His servant); it immediately gives that person (the servant) an existence in his own eyes and in the eyes of the one that has commanded him to do that particular act. It does not matter how minor that request is, for what is important is that the request is fulfilled and done as he was instructed. By doing the Torah it gives a higher existence to the person and also places the Commander and the commanded in a mutual relationship. It allows them to have communion or fellowship with one another:

- **1 Yochanan 1:6-7:** “If we say we have fellowship with Him, and walk in darkness (disobedience), we lie and are not doing the truth (the Torah). But if we walk in the light (Torah) as He is in the light, we have fellowship with one another, and the blood of His Son cleanses us from all sin.”

The Torah is Yahweh’s will revealed to us as Yisrael. The Torah is also the wisdom of Yahweh. The Essence of Yahweh and His will and wisdom form a single ONENESS-He is ONE with His Word:

- **Yochanan 1:1**”In the beginning was the Word (Torah), and the Word was with Elohim, and the Word was Elohim.”

The Holy One, blessed be He, put all His wisdom and will in the 613 commandments of the Torah and it became flesh and dwelt among men (Yochanan 1:14):

- ¹⁴ . “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

Our Rebbe Yahshua HaMoshiach was the Incarnation of the Torah (the Divine Will and Wisdom of Yahweh) Therefore when we do the commands of the Torah we become ONE with His will and wisdom which are equal to His essence. A wise man once said, “The goal of man is to become the incarnation of the Torah; for the Torah to be in man, in his soul and in his deeds.”

- “In the beginning was the Word-*Bereshith hayah haDavar* (LOGOS-plan or blueprint of Yahweh-the Torah), and the Word (the plan-blueprint) was with Elohim-*veHaDavar hayah et-HaElohim*, and the Word (the Torah, plan-blueprint) was Elohim- *VeHu’ HaDavar hayah Elohim*. He was in the beginning with Elohim.” **Yochanan 1:1-2**
- **Yochanan 14:23-** “Yahshua answered him, “If anyone loves Me, he shall guard My Word (the Torah). And My Father shall love him, and WE shall come to him, and make Our stay with him.”
- “So that they all might be ONE, as You, Father, are in Me, and I in You, so that they too might be ONE in Us, so that the world might believe that You have sent Me.” **Yochanan 17:21**

Food for the Soul

The Divine Will and Wisdom of Yahweh can be clothed in material things, that is, through the use of material objects such as *tzitzit*- wool, in *tefillin* –the leather, *mezuzah*-wood (**Acts 19:12¹**)- objects that seem so far removed from His Being, we can be joined to Him and experience His presence. The UNION with Yahweh is not affected by their materiality, because it is like the embracing of the KING. You see, it does not matter how many garments or clothes the KING is wearing, as long as HIS being or essence is inside of them. When one embraces and is embraced by the KING, it does not matter that He is clothed in material garments. You are still embracing the KING by coming in contact with the garments He is wearing! As it is written, “And His right arm embraces me.” **Shir Hashirim 8:3**

How does this UNION take place through the *mitzvot* and the study of Torah? You have to understand that the relationship of Yahweh and Yisrael -the THREE are joined as ONE (*ECHAD*)-Yisrael, the Torah, and Yahweh. All are on different planes or levels of spirituality. They cannot be separated from one another. One higher than the other, partly hidden and partly exposed.

¹ ¹¹And ¹²wrought special miracles by the hands of Paul: ¹²So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

They are linked like three rings of a chain-the upper part of the bottom ring is held by the lower part of the middle ring, and the upper part of the middle ring is held by the lower part of the upper ring. All three “worlds” are touching each other in the lower realms of those worlds. In each ring is a part that is hidden from view and an exposed or revealed part. Similarly there are disclosed qualities and hidden qualities of Yisrael, the Torah, and Yahweh. The manner of their UNION is two-fold:

- The revealed qualities of the nation of Yisrael (of which we are a part) unite with the revealed attributes of Yahweh by means of the revealed parts of the Torah; and the hidden qualities of Yisrael unite with the hidden attributes of Yahweh by the means of the hidden parts of the Torah.
- The hidden qualities of Yisrael are connected to the hidden qualities of Yisrael, and the hidden qualities of Yisrael are in turn united to the revealed parts of the Torah; the revealed parts of the Torah unite with the hidden parts of the Torah, and this in turn unites with the revealed attributes of Yahweh. The final UNION is the revealed attributes of Yahweh are united with His hidden attributes and so the ONENESS or UNION is completed.

It then follows that this UNION with Yahweh actually exists in the soul of every person of Yisrael, man or woman whether they know the Torah or are totally ignorant of it because they know the Moshiach Yahshua. Yet at the very same time, there are various factors, which influence the feeling of this UNION with Yahweh, either strengthening it or weakening it.

Those who call themselves “Messianic” yet try to separate the people of Yisrael from the Torah (all 613 commands) and the True Name of the Creator-Yahweh- are attempting to break the eternal chain that holds the UNION of Yisrael to Yahweh and the Torah. They are attempting to divide the ONENESS or TWO FOLD UNITY of Yisrael-the Torah-and Yahweh! This chain cannot be broken or weakened for UNION with Yahweh by Yisrael to be a reality. We as Messianic Yisrael must work to strengthen the connection –Yisrael-the Torah-Yahweh- for this UNION to be experienced by each individual Yisraelite. We can do this by study and the observance of Torah and the *mitzvot*. Also, by acknowledging the TRUE NAME of Yahweh this eternal connection is made even stronger.

One can say that the Torah is the “garment of the soul” or even the “food of the soul.” We can say that because just as physical food and clothing are necessary for the welfare of the person, so are the spiritual food and clothing necessary for the welfare of the soul.

- “ to make you know that man does not live by bread alone, but by every word that comes from the mouth of Yahweh “ **Devarim 8:3b**
- “You gave them bread (*lechem*) –food-from the heavens for their hunger, and brought them water out of the rock for their thirst, and said to them to go in and possess the land that You had sworn to give them.” **Nehemiah 9:15**
- “I have food to eat of which you do not know” **Yochanan 4:32** Rebbe Melek Yahshua HaMoshiach
- “My food is to do the desire of Him who sent Me, and to accomplish His work.” **Yochanan 4:34** Rebbe Yahshua HaMoshiach

Our Rebbe Yahshua taught that we are to ask daily for our bread from Father (**Matt.6: 11**). This is not only speaking of material food for the flesh but of the Torah to feed our soul. Just as material bread is digested and nourishes the body, so in our inner self-the soul digests and absorbs the Torah and it becomes a part of us. We become united with it as it is assimilated into our inner being. This becomes the nourishment for the soul, and its inner life from the One Who brings forth bread from the earth-the Giver of LIFE!

Because of this understanding of “food”, one should then begin to gain understanding of the purpose of the commands of *kashrut*, *matzah*, and the lessons Yahweh is teaching us by the observance of those *mitzvot*. We also gain understanding why Yahweh was angry when the Yisraelites rejected the *manna* He provided DAILY, and wanted flesh to eat to satisfy their desires of hunger for flesh instead of the bread of LIFE! This is a picture of those who reject the Torah of Yahweh and would rather partake of the teachings of the flesh food from men.

Therefore the study of the Torah of Yahweh, although it is an “outer garment” like any other commandment, is at the very same time “food” for the soul of man. You see, when our intellect “digests” a certain portion of the Torah or a particular *mitzvah*, it encompasses the Divine Wisdom, which then becomes the soul’s very “flesh and blood” like food digested by the body. The person and the Torah become ONE as it is absorbed into his soul. It imparts LIFE to him. Rebbe Yahshua, Who was the Living Torah, the incarnation of the Wisdom and Will of Yahweh (**Colossians 1:9; 2:2-3**), was the total completeness of the Torah.

- Yahshua therefore said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Adam and drink his blood, you possess no life in yourselves. He who eats My flesh and drinks My blood possesses everlasting LIFE, and I shall raise him up in the last day. For My flesh is truly FOOD, and My blood is truly DRINK He who eats of My flesh (the Torah) and drinks of My blood (My life) stays in Me, and I in him...THIS is the BREAD which came down out from the heaven.” **Yochanan 6:53-58** Rebbe Yahshua HaMoshiach

Rebbe Yahshua was not speaking about “Xtian communion” with bread and wine as taught by the Christian churches, but He was speaking of the Torah. Since He WAS the Torah in the flesh-then His flesh and blood (THE TORAH) was the very life for the souls of the people of Yisrael! Our sages tell us that the Torah scroll may be destroyed but its spirit is immortal and cannot be destroyed. This is exactly what the Ruach HaKodesh will quicken at the resurrection to bring the righteous dead alive from the grave-the spirit of the Torah within them!

- “And your Torah is within my heart (inner most being)” **Tehillim 40:8**
- “For this is not a worthless Word for you, because IT IS YOUR LIFE.” **Devarim 32:47**

Garments for the Soul

The soul of a man has three forms of expression: thought, speech, and deed. These are the garments through which the soul is expressed or clothed. When we observe the *mitzvot* in DEED, and we study, discuss, and teach the Torah through SPEECH, and we grasp all the deep things of the Torah that our mind or intellect can grasp by THOUGHT, then the soul of man becomes fully clothed in the garment of Torah, and therefore is in total UNITY with Yahweh. The soul is raised beyond its natural status. It is being clothed in Royal robes or garments. One’s garments in the natural may grant him prestige beyond his nature; in like manner the observance of the Torah clothes us spiritually in garments that raise our status spiritually. Therefore, what seems to be mundane and inconsequential is often the most sacred and crucial to our soul or being.

Just as garments in the natural can be shed or changed because of defilement; in like manner the Torah may change the garments of speech, and deed (which are under the control of the intellect) for different thoughts through the renewal of the mind.

- **Romans 13:12**, “So let us PUT OFF the WORKS of darkness, and let us PUT ON the armor of LIGHT (the Torah).”
- “That you PUT OFF-with regard to the former WAY of LIFE-the old man, being corrupted according to the desires of the deceit and to be RENEWED in the spirit of your mind and that you PUT ON the RENEWED man which was created according to Elohim, in righteousness, set-apartness of the truth (the Torah).” **Ephesians 4:22-24**
- “But now PUT OFF these...And have PUT ON the new one who is RENEWED in knowledge according to the likeness of Him who created him...” **Colossians 3:8-10**

Remember the picture of the chain- Yisrael-the Torah – Yahweh. This chain-like connection allows the garments of those higher worlds of the Torah and Yahweh to come down and clothe the soul of the Yisraelite. The Divine Soul descends downward and clothes the lower animal soul of the man with spiritual garments of the Torah. We are being clothed from on High; “Let your priests put on righteousness (Torah).” **Tehillim 132:9**. The righteous and capable wife has “Strength and splendour are her garments.” **Mishle 31:25**.

- “For as many as have been immersed in Moshiach have PUT ON Moshiach.” **Galatians 3:27**
- “Covering Yourself [Yahweh]with LIGHT (the Torah) as with a garment” **Tehillim 104:2**
- “The garment of praise for the spirit of heaviness...” **Yeshayahu 61:3**
- “Even hating the garments defiled by the flesh.” **Yehudah 23**
- “Nevertheless, I have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white.” **Revelation 3:4**
- “For, through all the commandments involving speech or action, the Holy One, blessed be He, clothes the soul and envelops it from head to foot with Divine Light. However, with the regard to the knowledge of the Torah, apart from the fact that the intellect is clothed in Divine Wisdom, this Divine wisdom is also contained in it... Since, in

the case of knowledge of the Torah, the Torah is clothed in the soul and intellect of a person, and it is absorbed in them, it is called “bread” and “food” of the soul.” **Tanya chapter 5**

The Scriptures and tradition are in perfect harmony and therefore teach us that our righteous or unrighteous deeds and words can “clothe” us with clean or defiled garments. This is not talking literal garments but of the spiritual garments of the soul.

Covering for Yahweh’s Priests

This resurrected priesthood will wear clean white garments of the soul, which is pictured by linen, the actual material of the priesthood garments in the *Mishkan*!

- “They shall have linen turbans on their heads and linen trousers on their bodies, and they shall not gird themselves with sweat.” **Yechezqel 44:18**
- “And to her it was given to be dressed in fine linen, clean and bright, for the fine linen is the righteousnesses (righteous deeds) of the set-apart ones.” **Revelation 19:8**

This is probably represented today by the *kittel* or linen gown or garment worn on Shabbat (a type of the Millennium), Yom Kippur, Passover, the wedding day, and on *Shemini Atzeret* (the 8th day of Sukkot which is symbolic of eternity).

It is an interesting sidenote that Adam (the first priest) was originally clothed with garments of light as Yahweh is clothed. The Psalmist speaking of man said this:

- “And have crowned him with esteem-GLORY-*kavod* and splendour.” **Tehillim 8:5**

This is the supernal LIGHT or GLORY, which illuminated the *Gan Eden* at creation.

Since Adam was about to enter the Garden for the first time, Yahweh dressed him in garments of light. Had he not been wearing a garment, he could not have entered in Yahweh’s presence and GLORY.

The Hebrew word for naked in **Bereshith 2:25** is #6174 –*arom* which means to be partially clothed. After the fall the word is # 5903 *erom* – to be totally naked. Since he was driven out, he required another set of garments. In **Bereshith 3:21** it says, “Yahweh Elohim made for Adam and his wife garments of skin, and He clothed them.” The word skin is *ayin-vav-resh*. The word for LIGHT is *alef-vav-resh*. In Hebrew, following the rules of *temurot* (exchange of letters)-the *alef*-being replaced by an *ayin* representing a spiritual descent. The ALEF is symbolic of Elohim Himself (the numerical value of 1), and the AYIN alludes to *sin-ayin-vav-nun-AVON*.

We can now gain more understanding of the priestly garments as we read in **Shemot 28:2**:

- “And you shall make set-apart GARMENTS for Aharon your brother for esteem-GLORY, and comeliness.”

Now, all the garments the priest wore had to be placed on the body OVER the head showing that they came from above or from Yahweh. They covered his heart and vital organs. This is where the Torah was placed (see **Yirmeyahu 31:31**). The breeches or pants had to be first lowered to earth (a type of *Yahshua*) and then pulled up to cover his nakedness (a type of sin). The priesthood garments were to provide Yisrael with a picture of the blueprint in the heaven (the Torah) and the picture of the *Kohen HaGadol* being clothed with the Torah AND the Living Torah - *Yahshua*. Even today the Torah scroll is “clothed” with mantle, sash, breastplate, and crown to represent the High Priest’s garments. As we reach out to touch or kiss the scroll during the Torah procession, we as Yisrael have the knowledge that it is a representative of our *Kohen HaGadol* – *Yahshua HaMoshiach* (the Living Torah).

Today, the *kippah* and *tallit* serve the same purpose. The *tzitzit* symbolize the 613 *mitzvot* as we clothe ourselves in the Torah and Yahweh’s Name (see the article: “Yahweh’s Tallit” on our web site www.bnaiavraham.net for a greater understanding of the *tallit* and its meaning to Yisrael). As we put on the *tallit* we recite the blessing from **Tehillim 104:2** from the *Siddur* knowing that the four cornered garment with the *tzit-tzit* represents the Torah or light:

- “Your word (Torah) is a lamp to my feet and a LIGHT to my path” **Tehillim 119:105**

Conclusion and Summary

This connection or UNION with Yahweh through the Torah and *mitzvot* means for the Messianic Yisraelite's soul what different vitamins, calories, and nutrients, and clothing mean for his physical natural body. These physical things sustain the body of the Yisraelite, BUT this connection to Yahweh through the spiritual "food", the Torah, is the very essence of the Yisraelite's soul and being! It is the true manna from heaven (since Yahshua and the Torah are ONE). We cannot be like Ephraim of old and eat "unclean food in Ahshur" **Hoshea 9:3** which is the deceitful "dainties" of the ruler of this world system –**Mishle 23:3**. This unclean "food" will not feed the soul with the manna from heaven. Yahweh wants to feed Ephraim us as a lamb in a broad place (**Hoshea 2:16**) with His Torah.

The garments for the soul, the performance of the *mitzvot*, therefore enable one's soul to apprehend Elohim. By donning the garments of Torah and the Living Torah-Yahshua-one becomes united with Him. Thus, man's behavior can actually bring his soul to a higher level that it can never achieve on its own or without the Torah! Only when one apprehends the Torah of Yahweh and the *mitzvot* does one grasp and clothe himself with Elohim Himself. This is how when we receive Rebbe Melek Yahshua HaMoshiach, we PUT HIM ON AS A GARMENT- He is the Living Torah! He is the embodiment of all the Torah and we can clothe ourselves in Him. Our GARMENTS have become washed in His blood cleansing us from all our Torah breaking. It is our duty then to keep them undefiled by the washing of the water of the Torah (**Ephesians 4:26-27**). We then are fulfilling our purpose for creation- to be a set-apart people for Yahweh, Yisrael, and the Bride of Moshiach. The TRUE BRIDE can only be a Torah observant people, who love the Name of Yahweh clothed in the garments of Torah.

"And when the sovereign came to view the guests, he saw a man who had not put on a wedding garment, and he said to him, "Friend, how did you come in here not having a wedding garment?" And he was speechless. **Mattithyahu 22:11-12**

¹²And the Melech says to him, 'Chaver, how did you get in here, not having attire proper for the *chassuna*?' But the man had nothing to say...

Will that be YOU?

