

PART ONE

THE SECRET AND POWER OF THE TALLIT



THE SECRET AND POWER OF THE TALLIT. I want to start with a Scripture from Shir HaShirim (Song of Songs) 2:4: *"He brought me to the banqueting bayit (house), and His banner over me was Ahava (Love)."* The word banner in Hebrew is *vediglo*, which is related to the word Tallit. **What is a Tallit?** A tallit is a prayer shawl you put over your head when you pray in today's understanding. They are colorful and beautifully embroidered. However, in the days of Moses, the tallit did not look like the modern tallits of today. It was actually part of the daily garments you wore. You went everywhere with it and put it over your head when you prayed. The word Tallit means little tent. In effect, a portable tabernacle you take everywhere with you. An Israelite person's garment was the tallit; therefore, they worked under it, slept under it, fought their battles with it, and died under it! Today, the tallit is mainly associated with a prayer covering. There are two types of Tallit: Tallit gadol – Big tallit (worn on the outside). Tallit katan – Small tallit (worn on the inside). The most important part of the Tallit is the *Tzitzit* or *kanof*. This word in English means knotted ritual fringes. In the Greek Septuagint, it is the *Krasperdon*, meaning the hem of the garment, tassels, or border. This word is linked to the Hebrew word for the crown of the High Priest. The central aspect of a crown is that it glistened (glowed). Yeshua is called the radiance of Eloah (God) in the book of Hebrews (Ivrim (Hebrew) 1:3). The Tallit is a type of the glory of Yeshua over us. Thus, the Scripture quoted earlier, *"His banner over me is Ahava (Love)"* Shir HaShirim (Song of Songs) 2:4. There is something special about corners in the Scriptures. Corners are conduits of blessings. YHWH told the Israelites that they should leave the corners of their crops for the poor when they harvest their field because it is their blessing. The tassels at the corners of the Tallit are conduits of blessings, and I will show you why later. Every tallit has a special collar. The collar of the Tallit is called the *Atarah*, which means crown. It is inscribed with the traditional blessing: *Barukh Atah YHWH, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu lit'atayf batzitzit*. Blessed are you, Adonai, our Elohim, who has sanctified us with His commandments and commanded us to wrap ourselves in Tzitzit. Other traditions embroil on the Atarah Yeshayahu (Isaiah) 2:3*for out of Zion shall go forth the Torah and the word of YHWH from Yahrushalayim*. It's an end-time prophecy; this is connected to another end-time Scripture in Zechariah (Zechariah) 8:23 that speaks about how, in the end days, people from all nations will seek out those who wear Tzitzit because they know YHWH is with them. *"This says YHWH tzeva'oth (YHWH of Hosts); In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the tzitzit of him that is a Yahudi, saying, We will go with you: for we have heard that Elohim is with you."* To go to a deeper understanding of our subject, we must look at the science of Gematria. **The Gematria of the Tallit.** Gematria is an alphanumeric code assigning a numerical value to a name, word, or phrase based on its letters. Every Hebrew word has a numerical value or equivalent. The numerical value of a Tzitzit is 600 (90+10+90+10+400). Ayin Yod Ayin Yod Tav. This is related to Yeshua, who is, in the Beginning, the Light and the Word. The Tzitzit has eight strands, which is the number for new beginnings. It points to the covenant that YHWH made with Abraham (on the eight-day every Hebrew child was initiated into the covenant by circumcision). There are 4 Tzitzit strings in a tallit. Thus, their numeric value is $4 * 8 = 32$ in total, and this value is referred to in Judaism as the heartstrings. This is why. The numeric value of the word heart (lev) in Hebrew is 32. The last letter in the Torah in Devarim (Deuteronomy) 34:12 is the Lamet, which appears at the end of the word Yisra'el. The very first letter in the Torah is the Bet (Beresheeth in Genesis 1:1). When you combine these two letters together, you get *lev* (heart). The rabbis say the entire Torah is wrapped up in the word heart. Thus, YHWH's heart is the Torah! Here is something extraordinary. **The Letter Shin.** Of all the letters in the Hebrew alphabet, the letter Shin is used to represent YHWH's name, which is short for Shaddai (El Shaddai – Adonai Almighty). This letter is the crown of all Hebrew letters. The High

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Priest with hands formed a Shin and would recite the Priestly Blessing in Bamidbar (Numbers) 6:24-26. Did you know that the human heart is created or patterned after the letter Shin? The heart has two compartments and is shaped according to the letter Shin. In addition, every human being has the letter Shin stamped on the palm of their hand. The Scripture states that YHWH has engraved us on the palm of His hand (Yeshayahu (Isaiah) 40:16). The Word also says that He has put His name on us (Gilyahna (Revelation) 22:4). It is truly extraordinary that on every human being's hand and heart is YHWH's name! We should appreciate this because we also do this with everything we create. Every car, bike, computer, and product we use or eat has the brand/symbol of its manufacturer. You have the brand of YHWH's name stamped onto your hand and inside your heart; no one can ever change or remove His brand! **Back to the Gematria of the Tallit.** The Tzitzit has five knots, which is the number for grace. There are five books in the Torah, and we have five senses. Now, when we add these values together, 600 plus 8 plus 5 = 613! The exact number of commandments in the Torah. Tassels (tzitzit) are visual and symbolic reminders of all of the commandments in the Torah. Interestingly, the word *Et haOr* Let there be light! in Beresheeth (Genesis), 1:3 has a numerical value 613 (200+6+1+5). Thus, the word *Or* (Light) in Jewish literature is closely associated with the Torah. **The Secret of the Tallit.** The tzitzit strings are woven according to an extraordinary pattern. There are two traditions of weaving the tzitzit strings - Ashkenazi and Sephardic. Ashkenazi are the European Jews, and the Sephardic are the Spanish Jews. **The Ashkenazi tradition.** Between the five knots, the loops are wrapped around in numeric order. The pattern of the coils is 7 8 11 13 between the five knots, making a total of 39. The 39 loops represent the Scripture or phrase YHWH (26) ECHAH (13) (Adonai is One), which is part of the Shema prayer in Devarim (Deuteronomy) 6:4-9. Interestingly, there are 39 books in the TaNaK (Hebrew Scriptures). **The Sephardic tradition.** The Sephardic only has 26 (5 6 5 10) windings, which is the numeric equivalent of the name of YHWH: Yod Hey Va Hey (YHWH). The main point to note here is that the name of YHWH is vested in the fringes of the Tallit. His Name is literally woven into the fabric of the Tzitzit. It was done during the time of Moses and the time of Yeshua and continued to this day in the traditions of Yisra'el. Why is the Name important? The Scripture tells us that in His Name, there is power, healing, deliverance, salvation, etc. The Scripture proclaims that those who revere the Name: 1. Will be saved (Yoel (Joel) 2:32), 2. Will have a firm foundation (Schmuel Bet (Second Samuel) 22:47), 3. Will be blessed (Tehillim (Psalms) 5:11), 4. Will be protected (Tehillim (Psalms) 9:10, 20:1), 5. Will be victorious (Tehillim (Psalms) 44:5), 6. Will be delivered (Tehillim (Psalms) 91:14), 7. Will be guaranteed an inheritance (Tehillim (Psalms) 61:5), 8. Will be allowed to enter the Promised Land (Tehillim (Psalms) 69:35), 9. Will experience His faithfulness and mercy (Tehillim (Psalms) 89:24), 10. Will be given favor (Tehillim (Psalms) 119:132), 11. Will be a refuge to them (Mishel (Proverbs) 18:10), and 12. Will be exalted (Tehillim (Psalms) 89:16-17). **The power of the Tallit in action.** Let's look at the Tallit and Tzitzit in action in the Gospels. We begin with Mattityahu (Mathew) 14:34-36 (note the part I have highlighted for emphasis). *"34 And when they had gone over, they came into the land of Gennesar. 35 And when the men of that place had knowledge of His arrival, they sent out into all that country all around, and brought to Him all that were diseased; 36 And begged Him that they might only touch the Tzitzit of His garment: and as many as touched were completely healed."* What can we learn from this? **Thousands of people were being healed from touching the hem (the Tzitzit) of Yeshua's garment!** Was this an accident? And how on earth did these people know what and where to touch? These stories are replete with Torah commandments when you bother to look beneath the surface. This story begins six months earlier with a special woman! **The woman with the issue of blood.** Briefly, this woman was very sick and had spent all her money on finding cures, and nothing worked for her. I believe her problem was a menstrual issue (a

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woman's sickness). The condition is abnormal menstruation - a form of anemia that is described as painful and discomforting. Today this condition can be effectively treated medically with drugs and/or surgically. But in those days, it was a life sentence of isolation. This woman is ritually unclean. According to the Torah, she must shout out that I am unclean wherever she goes. If you touch her, you will be unclean for seven days and not be allowed to participate in the Temple or a Synagogue service. It won't matter if you are a Priest, the High Priest, or a commoner; you are rendered unclean if you touch or even sit where such a person sat. That is how serious her condition was and shows how desperate and brave this woman was. This woman has a lifetime social stigma - A curse, a terrible thing! She could not be around anyone or have a family. If she goes into any public place, she breaks legal and social taboos, and she could be stoned to death, and she knew it! Let's look at what happens. We take up her story from Mattityahu (Mathew) 9:20-22 (note the part I have highlighted for emphasis): 20 And, see, a woman, who was diseased with an issue of dahm (blood) for twelve years, came behind Him and touched the Tzitzit of His garment: 21 For she said within herself, **If I may just touch His Tzitzit**, I shall be whole. 22 But Yeshua turned around, and when he saw her, he said, *Daughter, be of tov (good) comfort; your emunah (faith) has made you whole.* And the woman was made whole from that hour. Let's go to Luka (Luke) 8:42-43 for another angle of the story. "41 And, see, there came a man named Yair, and he was a shamesh (elder) of the synagogue: and he fell down at Yeshua's feet, and asked Him to come into his bayit (home): 42 For he had one only daughter, about twelve years of age, and she lay dying. But as he went, the people thronged Him. 43 And a woman having an issue of dahm (blood) twelve years, who had spent all her living upon physicians, neither could be healed by any, 44 **Came behind Him, and touched the Tzitzit of His garment: and immediately, her issue of dahm (blood) stopped.** 45 And Yeshua said, Who touched Me? When all denied it, Kepha and they that were with Him said, Master, the multitudes throng You and press You, and yet You ask, Who touched Me? 46 And Yeshua said **Somebody has touched Me: for I perceive that power has gone out of Me.** 47 And when the woman saw that she was not hidden, she came trembling, and falling down before Him, she declared to Him before all the people the reason she had touched Him and how she was healed immediately. 48 And he said to her, *Daughter, be of tov (good) comfort: your emunah (faith) has made you whole; go in shalom.*" The woman with the issue of blood touched his Tzitzit and was immediately healed! Notice that she knew exactly what and where to touch! Everyone else was touching Him from all sides, pressing into his garments, but no one activated, i.e., released the power! She had been sick with this disease for 12 years. Interestingly, twelve is the number of governmental authority. This woman knew the governmental authority of Yeshua. Yeshayahu (Isaiah) 9:6: "And the Government shall be upon his shoulders." This woman understood what so many of us take for granted; she knew his office and his anointing. She knew where the conduit was for his power. She grabbed his authority and drew out his power! More on this soon. Here is something interesting: Yeshua was on his way to heal Jarius's daughter, who is 12 years old (these numbers are not coincident). As the story goes, after the woman was healed, Yeshua proceeded to Jarius's house. Notice what Yeshua did with his Tallit when he came to the dead girl. He put it over her and said, "Talitha cumi," which means, "Little girl, I say to you, arise." (Literally little girl under the Tallit arise)! As soon as it touched her, she was made alive! Where did that power come from? From the Tzitzit! The conduit of blessing! Have you thought of this? Why would the Son of YHWH use a Tallit to heal people and raise the dead if it was not the conduit of his anointing? You will recall another prophet, Eliyahu (Elijah), who did the same with the widow and her dead son. The Scripture says he stretched himself over the dead child with his Tallit, and the life came back into him! (Melechim Alef (First Kings) 17). When Eliyahu was taken to Heaven, his Tallit was passed onto Elisha who caught it.

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Why the Tallit? – The conduit of the anointing and ministry was and still is the Tallit! Why is this important today? Yeshayahu (Isaiah) 40:31 tells us that those who understand this secret (the power of the Tallit) will renew their strength and shall mount up as wings as eagles! The word wings in this Scripture is symbolic of the Tallit. *"But they that wait upon YHWH shall renew their strength; they **shall mount up with wings as eagles**; they shall run, and not be weary, and they shall walk, and not faint."* The word wings *êber* the Rabbis teach it, is about the Tallit. More on this when we come to (Malachi) Malachi 4:2. **The Commandment to put on the Tallit.** The commandment to put on a Tallit is found in Bamidbar (Number) 15:37-41. The Hebrew people were commanded to make the Tallit and, on the corners, to attach Tzitzit (note the part I have highlighted for emphasis). *"37 And YHWH spoke to Moshe, saying, 38 Speak to the children of Yisrael, and tell them that **they are to make tzitziyot in the wings of their garments throughout their generations, and that they put upon the Tzitzit of the wings a cord of techelet**: 39 And it shall be to you for a tzitzit, that you may look upon it, and remember all the mitzvot (commandments) of YHWH, and do them; and that you seek not after your own lev and your own eyes, which you used to go whoring: 40 That you may remember, and do all My mitzvot, and be kadosh to your Elohim. 41 I am YHWH your Elohim, who brought you out of the land of Mitzrayim, to be your Elohim: I am YHWH your Elohim."* Notice the purpose of the Tzitzit is to remind us daily about the Torah, the very books the Church has shunned, and teach others not to obey, but here, YHWH commands his people not to forget and do them. But look again at the Scripture and how Tzitzit is connected to the Messiah. Every tzitziyot was to have a blue strand woven into it! It is apparent in the King James translation; *"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations and that they put upon the fringe of the borders a **ribband of blue (techelet)**."* The ribbon of blue is not a decoration or a thing of beauty. This blue strand is called *Techelet* – the blue dye comes from a particular snail found in the Mediterranean Sea, a very costly pigment, and only the rich people in those days could afford it. When the Temple was destroyed in 70 A.D, the blue strand was discontinued by a rabbinic decree. Today, most Tallit sold in Israel does not have the blue strand. But despair not; some internet sites sell Tzitzit with the blue strand in it. But why blue? Blue is a symbol of Heaven; it is a symbol of the tribe of the Messiah (Yahudah - Judah). Every tribe has its own colors. The Levite was red, and Benjamin was jasper, etc. When all the tribes came together, they were magnificent to look at! Hence this Scripture Bamidbar (Number) 24:5, Moses saw it and exclaimed, *"How tov (good) are your tents, O Yaakov, and your tabernacles, O Yisrael!"* But more so, blue is the color of the Melchizedek Priesthood. The priesthood of Adam, Noah, Abraham, and Jacob. Our Priesthood! The flag of Israel is patterned after the Tallit, and it is blue. The blue thread has a messianic connection; it is also called the *shamash* thread or the servant thread. It points to Yeshua. The whole purpose of the Tallit and Tzitzit is that they are daily Scripture reminders. When YHWH people are about their work, they will be reminded of the commandments of YHWH. The Tzitzit shows they are set apart, sanctified, and purified. They are kadosh (set apart). What daily reminders are you wearing that connect or remind you directly of the Word of YHWH? The answer today for most Christians is generally nothing. **What tzitzit represent.** The tassels or Tzitzit represented for Yisralites: 1. **Their identity.** Family connection. Each tribe had a way of tying the Tzitzit, and everyone knew from the way they tied their Tzitzit which tribe and family they came from. Remember the story of Judah and Tamar and how Tamar knew about Judah's signets and specifically asked for them (Beresheeth (Genesis) 38:18). The tzitziyot was also a signet. It was a person's ID card! 2. **Their status.** In the tribe or community. The higher your social status, the longer and more elaborate your tassels might be. The better the blue looks. The status of the Pharisees was conspicuous because of the elaborate Tallit and tassel they wore. That is why Yeshua scorned them.

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In Mattityahu (Matthew) 23:27-28 notice how he calls their appearance beautiful on the outside. 3. **Their authority.** Why did David cut the edge of King Saul's garment? He took his Tzitzit because it was his authority (Schmuel Alef (First Samuel) 24:5). Also, when Eliyahu was taken to Heaven, his Tallit fell down to Elisha (Melechim Bet (Second Kings) 2:13-14). A direct transfer of authority. 4. **Their Priestly purity or power.** Personal set-apartness. It shows the person is set apart because they obey the commandments (Wayiqra (Leviticus) 11:44-45, "...you shall be kadosh; for I am Kadosh." Malachi (Malachi) 4:2 has this beautiful promise and is a signpost of recognizing the true Messiah. *"But to you that fear My Name, shall the Sun of Tzedakah (Righteousness) arise with healing in His four-cornered tzitzit (wings); and you shall go forth, and grow up as calves of the stall."* The word for wings is *konof* - the word for Tzitzit. It means wings, folds, or garments. If you look at the modern-day Tallit, you will see that the edge of the Tallit looks like a bird's wing. The woman with the issue of blood knew the Scripture that the Messiah would have healing in his wings. Halleluia! Everyone was pressing into Yeshua that day, but only one person in the crowd of many thousands that day knew who he was. THE WOMAN WITH THE ISSUE OF BLOOD! Remember, Peter and the Apostles did not know Yeshua was the Messiah until near the end of his ministry. This woman knew his identity and status. She touched his authority and priestly line because she was educated in the Torah. She understood the secret and power of the Tallit, which so many of us today do not know. My premonition is that she was the daughter of a Priest or Rabbi due to her deep understanding of the Torah. I pray that believers everywhere will wake up to this truth and obtain a tallit. What is the conclusion of this message? COME BACK TO YOUR AUTHORITY AND POWER! GET A TALLIT OR MAKE YOURSELF A TALLIT TZITZIT! IT IS A COMMANDMENT OF THE SCRIPTURE! Finally, something should be said about the profession of the Apostle Shaul (Paul). He was a tallit maker (Maaseh Shlichim (Acts) 18:13). The disciples Aquila and Percila had the same profession (Maaseh Shlichim (Acts) 18:2-3). How do we know this? The tallit was a prominent part of the Holy men's attire well before Yeshua's time. We see David cut off the "wing" of King Saul's tallit in Melechim Alef (First Kings) 24:4, cutting off the power and the promises of YHWH from Saul. Melechim Alef (First Kings) 19:19 spoke of the calling of Elisha as the Prophet of Eloah when Eliyahu gave him his tallit (mantle). Melechim Bet (Second Kings) 2:14 *"he took the mantle of Elijah that had fallen of him, struck the waters and said, "Where is Adonai, the Elohim of Eliyahu?" As he indeed struck the waters, they parted here then there. Then Elisha crossed over."* Tehillim (Psalms) 61:4 *"Let me dwell in your tent forever! Let me take refuge under the shelter of your wings!"* ESV. A tent does not have wings. Many more Psalms talk about the protection of Eloah's wings, referring to his tallit (Psalm 17:8; 36:7; 57:1; 63:8). See also Zechariah 8:23. I understand many of us do not have access to a tallit or afford to buy a readymade one. My recommendation is to sew your own tallit. These websites teach you how to make a tallit: <https://www.wikihow.com/Make-a-Tallit> <https://sewjewish.com/2013/08/04/how-to-sew-a-tallit-tallis-prayer-shawl/> Also if you are a seamstress, please consider the ministry of tallit making to extend the Kingdom of Elohim. Let me show you some ways to utilize a tallit other than for prayer. Consider spreading your tallit over the back of your office chair, over the headboard of your bed, over the pulpit of your meeting place, over your car seat, and some believers I have seen pin the tallit on the wall of their home. Many others spread it over their loved ones when they are ill or have passed. Make the tallit a part of your daily life, and you will fulfill this vital commandment of the Torah. Remember, before you put the tallit over your head, pray. *Barukh Atah YHWH, Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav v'tzivanu lit'atayf batzitzit.* Blessed are you, Adonai, our Elohim, who has sanctified us with His commandments and commanded us to wrap ourselves in Tzitzit. Anoint yourself with oil first, and then all four corners of the tallit with a letter of the Divine Name YHWH, then say the prayer. Watch the presence come!