

TZITZIT what are those strings anyway - Part B

Slide A 1



Introduction:


In Part A of our teaching on the Tallit we discovered a wonderful truth. The Tallit and the Tzitziot the tassels was in fact a reminder today of YHWH's righteous & Holy commandments that teaches us the ways he desires man to live but even more, this garment reminds the wearer of the cloud of glory that Adam possessed before he sinned and subsequently lost, but through faith in Yahshua we can now have the covering of his righteousness and the promise at the last trumpet of being transformed into his likeness and once again to have that glory returned when we enter his glorious Kingdom.

There is however another aspect to the Tallit (the Prayer shawl) that has revealed itself throughout Scripture, so we will now seek to unravel that.

The Legend of the Skins:

Since we know that YHWH made skins as a covering for Adam & Chavah (Eve) a unique legend developed which further expanded into a belief surrounding the Tallit. We read in:

Netzarim Antoecie
NAZARENES OF AUSTRALIA



The Book of Jasher:

7:27 Ham stole the skins of Adam & Chavah from Noach his Father and gave them to Cush his son and when Cush had begotten Nimrod he gave him those skins which Elohim gave Adam.

7:30 And Nimrod became strong when he put on the Skins and Elohim gave him might and strength and he was a mighty hunter in the Earth.


The Book of Jasher: 7:27 That Ham stole the skins of Adam & Chavah from Noach his Father and gave them to Cush his son and when Cush had begotten Nimrod he gave him those skins which Elohim gave Adam.

7:30 And Nimrod became strong when he put on the Skins and Elohim gave him might and strength and he was a mighty hunter in the Earth.

This belief of supernatural powers concerned with this covering extended to the prophets as well since we read concerning the Mantle or cloak of Eliyah (Elijah) the anointed Prophet (Navi):

Netzarim Antoecie

NAZARENES OF AUSTRALIA



THE MANTLE OF ELIYAH
Melekim Beyth (2 Kings) 2: 8 Now Eliyah (Elijah) took his Mantle, rolled it up and struck the water and it was divided this way and that so the two of them crossed over on dry land.

Melekim Beyth (2 Kings) 2:13 Then Elisha took the Mantle of EliYah that had fallen from him and struck the water and said, "where is YHWH Elohim of EliYah?" And when he also had struck the water, it was divided this way and that and Elisha crossed over.

Melekim Beyth (2 Kings) 2: 8 Now Eliyah (Elijah) took his Mantle, rolled it up and struck the water and it was divided this way and that so the two of them crossed over on dry land.

To further emphasis the virtue of this cloak or Mantle as having unique anointing or power we read when EliYah had gone up by a whirlwind into the Shamayim (the Heavens) the following:

Melekim Beyth (2 Kings) 2:13 Then Elisha took the Mantle of EliYah that had fallen from him and struck the water and said, "where is YHWH Elohim of EliYah?" And when he also had struck the water, it was divided this way and that and Elisha crossed over.

The corresponding belief and custom in Yisrael that developed was therefore to take hold of the Tzitzit of the Tallit of a Rabbi but more than that there was a belief that taking hold of the Tzitzit of the Machiach's (The Messiah's) Tallit would bring healing and so this would be definite proof that that one was indeed the Messiah (Machiach).

This truth was primarily established through a verse written by the Prophet Malachi in the following:

Slide D 4

Netzarim Antoecie

NAZARENES OF AUSTRALIA



**Malachi 4:2 But to you who
fear My name the Sun of
Righteousness shall arise
with healing in His wings;**

Malachi 4:2 But to you who fear My name the Sun of Righteousness shall arise with healing in His wings;

The Woman with the Revelation:

To demonstrate this widespread truth, we have a unique story in three of the Shilichiym (Apostles) accounts of the ministry of Yahshua as written in:



MattithYAHU (Matthew) 9:18-22, Mark 5:22-34, Luke 8:41-48.

To gain the significance of the story let me paraphrase it and add some context:

Outside a small village in Galilee a mother with her relatives Children may have walked a well-worn path to the edge of a ravine. The Children would arrange bread & vegetables on a flat rock and stepped back as their adopted mother called Emma, Emma (mother, mother). A woman in drab clothing with a head covering, emerged out of a cave in the Valley below. The Children smiled as she called out the names of her children as she pretended to hug them from afar. All their lives she had never been able to hold them in her arms. Each day for twelve years the Children brought food to their widowed mother who had been stricken with an issue of blood. She sold her house & all her Earthly possessions to pay for medical care but when the money was gone the treatment stopped and she was no better. Yisrael had been instructed through Mosheh that if they kept YHWH's commandments none of the diseases of the Mitsrites (Egyptians) would come upon you (Shemoth(Exodus) 15:26). However, many Yisraelites had become slack & contracted a Gentile (Goyim) diseases that they were promised they would not have. Somehow, she had contracted such a disease. According to the Torah she could not come back into the community until she was cleansed from this infectious disease. Her quarantine kept her isolated from the community but also from life. After 12 years there was no hope at all. She gathered the bread in her apron while her

friend recounted the story that Jairus' daughter had been stricken with a fever. It appeared that she may not recover but Jairus, one of the elders of the Synagogue was going to see a Rabbi from Natzaret (Nazareth) who it was said performed miracles of healing. He would be coming to town before Shabbat to pray for the girl & then teach in the Synagogue. There was talk among some that he may be the Messiah (Machiach). The woman gathered her food, bid her family good bye & then walked back to the cave in despair. Even if he were the Machiach (the Messiah) she would never get the chance to see him for she was dead to the World. The next morning, she heard the din from the Village gates as a multitude lined the streets to welcome Yahshua. Jairus and some elders had come to him to bring him on his way. The woman considered the words the Lepers spoke as they sat at the gates of Samaria in the days of Elisha when the Sovereign of Aram besieged Samaria (Shomeron) found in:

Slide F 6



2 Kings 7:3 "why sit we here until we die."

Why sit I here until I die? She said. She then arose covered her face with her shawl & approached the crowd from behind as Yahshua approached the village. All eyes were on him as she got down on her hands & knees on the street, that led to the house of Jairus. As Yahshua passed by she took hold of the blue thread of the Tzitzit on his seamless four cornered garment. As the Tzitzit slipped from her hand he stopped & turned. **"Who touched me"** he said. The Disciples said, **"well Adonai (Master) the whole throng is touching you.!"**

Yahshua said, **“no but I felt power going out from me.”** He turned and looked her in the eye. Everyone cleared away when they recognized her. She had deliberately not only contaminated every person in the crowd, but she had reached out & taken hold of the garment of a Kosher Rabbi. Therefore, she could be stoned on the spot because she was as a dead woman to all & she knows it, Yahshua knows it & the people of the village know it. She now looks in his eyes and knows her life is in the balance, but she cannot deny that she had deliberately grabbed his Tzitzit for she knows the Prophet’s Word, that **“the Sun of Righteousness shall arise with healing in His wings;”** She knows that if Yahshua is the Machiach (the Messiah) then she is healed. If not, then she is dead! She responds while trembling, **“I did Master.”** The next minute there is an exceedingly long silence as the crowd waits for this renowned Rabbi to announce sentence over her. Finally, comes the verdict, **“your faith has made you whole.”**

As we continue in this wonderful story we read how when the servants of Jairus came to tell him that his daughter had died and not to bother the teacher any longer another Torah truth emerges. Have you ever thought why they said this or just thought it was simply their lack of faith?

There is however much more depth than that. since the servants of Jairus thought Yahshua was going to teach in the Synagogue and no-one touching a dead body could come into the Synagogue since they would be defiled they said this. However, Yahshua knew he was already defiled by the woman and so he could now go to the daughter of Jairus and would not teach in the synagogue in perfect obedience to Torah Law. A unique but hidden truth can however be uncovered when Yahshua comes to the house of Jairus as we read in:

Slide G 7



Mark 5:41 And he took the child by the hand, and said unto her, Talitha cumi; which is, translated, little girl, I say unto you, arise.

Though the words “Talitha Cumi” are translated as little girl arise assuming the Master spoke in Aramaic the similarity to the word Talitha meaning my Tallit is remarkable remembering that the woman with the issue of blood was healed by touching the Tassels of the Machiach’s (Messiah’s) Tallit it would be reasonable to believe that Yahshua placed his Tallit on the Girl and said “little girl wrapped in my Tallit arise” showing the profound significance in Hebrew culture of the Tallit carrying the special anointing of the owner .

Many people today do not see Yahshua as Yahudi (Jewish) and have dressed him up as a gentile. Today we have the opportunity of spiritually taking hold of Machiach’s (Messiah’s) Tzitzit often translated as Hem again, through faith & expect healing as we begin to understand the wonderful truth of the Torah (instruction) of YHWH found at the source of our faith.

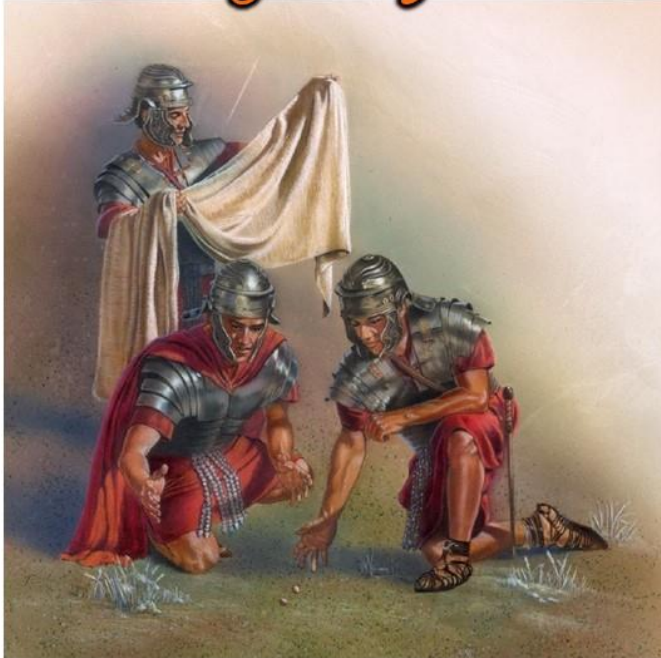
The unveiled Truth of the Tallit of Yahshua:

A most significant understanding of the Tallit comes from the Master himself. When we read in scripture the following we need this explained:

Netzarin Antoecie

NAZARENES OF AUSTRALIA

Casting Lots for the seamless Garment



YAHUchanan (John) 19:23 Then the soldiers, when they had crucified Yahshua, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. ²⁴ They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

YAHUchanan (John) 19:23 Then the soldiers, when they had crucified Yahshua, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. ²⁴ They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

To fully grasp the meaning behind these words we must understand that the Master Yahshua was fully Yahudi (Jewish) & in keeping with Torah he would always wear his Tallit the prescribed garment that reminded all Yahudim (Jews) of the Torah and the Mitzvot (Commandments) of YHWH. The Greek translators had no concept of the significance of this garment, so they simply rendered it as a cloak rather than being a most Qadosh (Holy) vestment that every Yahudim wore to bring esteem to YHWH and to imply that he honoured the Commandments that this garment reminded them of. The Roman soldiers however were not that ignorant because they understood the Yahudim (Jewish) custom that a Yahudi (Jew) must at all costs be buried in his Tallit so to win this prize through casting lots would guarantee a handsome reward. It is an absolute surety that Miriam (Mary) the mother of Yahshua would have paid a tidy sum to buy back his Tallit to bury him in.

Quote from Chadad.org a Hebrew Site:

Unlike other religions and practices, a Jewish person is not buried in his or her usual clothing. Similarly, jewelry or other adornments are not worn.

one's soul and its spiritual rectification is far more important following death than any honor he could possibly get from his association with earthly possessions. Thus, the Jewish funeral emphasizes the spiritual and sublime over the physical and material.

Slide 19

Netzarim Antoecie

NAZARENES OF AUSTRALIA

Quote from Hebrew Website Chabad.org

According to Jewish tradition, a deceased body is dressed in plain white *Tachrichim* (traditional shrouds). These garments are hand-made from linen or muslin (handwoven of uncommonly delicate handspun yarn) and are considered fitting for someone who is about to stand before Elohim (G-d) in judgment.

In addition to *Tachrichim*, a man is also buried in his *Tallit* (prayer shawl). The *Tallit* should be given to the *Chevra Kaddisha* (group responsible for correct burial procedures) before they prepare the body for burial.

According to Jewish tradition, a deceased body is dressed in plain white *Tachrichim* (traditional shrouds). These garments are hand-made from linen or muslin (handwoven of uncommonly delicate handspun yarn) and are considered fitting for someone who is about to stand before Elohim (G-d) in judgment.

In addition to *Tachrichim*, a man is also buried in his *Tallit* (prayer shawl). The *Tallit* should be given to the *Chevra Kaddisha* (group responsible for correct burial procedures) before they prepare the body for burial.

One notable addition however is that the "Tzitzits" are cut off the *Tallit* as the wearer has no more need of remembrance of YHWH's Mitzvot (Commandments) as these pertain to his earthly life.

From Hebrew sources we can be sure that Yahshua was buried according to the prescribed ways of the Yahudim (Jews) noting how vitally important the Tallit was and is. Lest we think this was only a Yahudi (Jewish) tradition we must remember it was a commandment that was given by YHWH the Elohim of all creation as another sign for his people to show how Qadosh (Holy) they thought he was & how vital his loving instructions were to them and how the wearing of the Tallit was an act of Worship to a Qadosh Elohim (Holy God) something that Yahshua never turned back from, leaving us a great example to follow.

Conclusion

It is with a better understanding of the Tallit that I hope we can gain a much greater appreciation of this glorious garment that is so much more than just a Jewish tradition but rather a most profound insight into the heart of YHWH. I have hopefully given us a grand picture of its significance firstly as pointing to the redemptive message that points to Yahshua and also to its historical significance revealing the belief that the covering or Mantle mentioned at times was pointing to the Tallit of a Righteous anointed man of Elohim which infused the garment with power and in the case of Yahshua perfectly revealed his Messiahship.

The Tallit therefore is a very beautiful and highly esteemed garment that a believer should consider adorning during prayer as it makes one feel the joy of belonging to a faith that has a long history. As we honour this garment we are reminded of the pain it brought YAHWEH when rebellion struck the heart of a man who rejected his command to set apart the Shabbat as kadosh (Holy) subjecting him to the punishment of the Torah. As we place the Tallit on we are reminded that in Yahshua we are covered to preserve our life from destruction and the unique word "Tzitzit" revealed in the way the Tassels are tied plus the Word Tallit itself in Hebrew numerology adds up to 613 the total Commandments given to us to remind us that in delighting in his Fatherly instructions or Mitzvot not only are we demonstrating our love for him but we are also believing in the great promises that flow from keeping his word.

However, the greatest spiritual significance that we can render is surely that which was concluded in the first session. The truth that the Tallit with its Tzitzit, points towards Holiness which Adam & Chavah had before reflected through the cloud of glory that covered them but sin removed it, so the pursuit of Holiness must be of greatest concern for without Holiness we will not see YHWH, but the promise is that we who rest our faith in Yahshua and seek his righteousness have the promise that we will be as he is. Through him we gain the cloak of righteousness with the hope of obtaining the cloud of Glory at His appearing. Then we all will be transformed for that is our great hope, as was Quoted last week but that cannot be emphasised enough as it is the great promise that we all share in, as written in:

Netzarim Antoecie

NAZARENES OF AUSTRALIA

Our Greatest Promise & Hope

1 Corinthians 15:52 In a moment, in a twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised incorruptible and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1 Corinthians 15:52 In a moment, in a twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised incorruptible and we shall be changed. **53** For this corruptible must put on incorruption, and this mortal must put on immortality.