

(Matthew 5:4).

"Let no one in the field go back to get his cloak" (Matthew 24:18).

Yeshua (Jesus) the Messiah wore a tallit.

"And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem (literally "tassel" from "kрасpedon" in Greek) of his garment: for she said within herself, If I may but touch his garment, I shall be whole" (Matthew 9:20-21).

"And they besought him that they might only touch the hem (tassel) of his garment: and as many as touched were made perfectly whole" (Matthew 14:36).

Peter the Apostle wore a tallit.

"Then the angel said to him, "Put on your clothes and sandals." And Peter did so. "Wrap your cloak around you and follow me," the angel told him" (Acts 12:8).

Paul the Apostle wore a tallit.

"When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments" (II Timothy 4:13).

REMINDER OF THE COVENANT BLESSINGS AND PROMISES

According to the biblical (Hebrew) wedding ceremony, the bride and bridegroom make a covenant with each other (exchange marriage vows) under the "chupa" - a covering consisting of a tallit and supports that uphold the tallit. The symbolism of the biblical

wedding ceremony points to the covenant relationship between God and His people. The person that is in covenant relationship with God is literally married to Him. By this one can see that the tallit reflects the covenant that the believer has with the Most High.

The Rabbis taught that the Most High wears a tallit; the people of God are represented by the tassels which remind the Most High of His covenant with His people. In the same manner, the wearing of the tallit not only reminds the believer to keep the commands of God, but it also reminds the believer of the blessings and promises of the covenant as result of demonstrating loving faithfulness to the Most High. This was most likely the reason why the woman with "the issue of blood" (hemorrhaging problem) believed that she could be healed if she would be able to touch the "tassel" (hem) of Yeshua's (Jesus') tallit (garment). One of the covenant blessings resulting from loving faithfulness to God states,

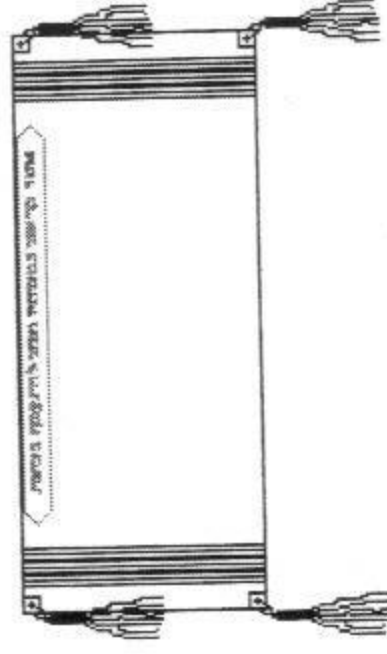
"And the LORD will take away from thee all sickness..." (Deuteronomy 7:15).

Presently, the New Covenant that has been made through Yeshua (Jesus) provides the people of God with even better promises.

Therefore when the believer wears the tallit it signifies being wrapped in the covenant of the Most High, and is a continual reminder of the intimate relationship that one has with Him.

By Dave R. Mode, Jr.

TALLIT:



The Significance of the Prayer Shawl

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Many believers are unfamiliar with all of what is written in the scriptures relating to their lifestyle in Messiah. It appears that the use of the tallit is one of those things that many believers in Yeshua (Jesus) find of no relevance to them. The term "tallit" is Hebrew meaning "to cover" or "a covering", and is referred to as a "prayer shawl". Many consider it to be in connection only with those who are Jewish. However, a look at the background and purpose of the tallit will prove that its use holds great significance to the believer.

Before dealing with the origin of the tallit, it is necessary that a brief description of it be given. The tallit is a rectangular garment with tassels which are called "tzitzit" that are attached to its four corners. With each tassel having a blue cord attached to it (In some cases all of the cords of the tassels are blue). The word "tzitzit" is the Hebrew term meaning "tassel".

The origin of the tallit developed with the use of the tassels. God commanded that tassels with the blue cord be attached to four corners of the outer garment that was part of the regular clothing during the time of Moses. To verify this, look at Deuteronomy 22:12.

"Make tassels on the four corners of the cloak you wear" (Deut. 22:12 NIV).

Now the purpose for the use of the tassels attached to the outer garment served as a reminder for God's covenant people to obey the commands of the LORD. It was a means of helping the congregation of the LORD to keep the covenant through a visible reminder to obey the God's commands. The LORD made

this clear to Moses in Numbers 15:37-39.

"The LORD said to Moses, "Speak to the Israelites and say to them: 'Throughout the generations to come you are to make tassels on the corners of your garments, with a blue cord on each tassel. You will have these tassels to look at and so you will remember all the commands of the LORD, that you may obey them and not prostitute yourselves by going after the lusts of your own hearts and eyes'" (Num 15:37-39 NIV).

The terms used in the Scriptures that properly refer to the tallit are "garment", "mantle" and "cloak." When the above terms are used in the Scriptures to describe the outer garment that someone wore, they are specifically depicting individuals wearing a tallit. This is clearly seen by looking at a number of places in the Scriptures where God's people and Yeshua (Jesus) observed the command of wearing the tallit (Deut. 22:12).

Samuel the Prophet wore a tallit.

"And as Samuel turned about to go away, he laid hold upon the skirt (corner) of his mantle, and rent it" (I Samuel 15:27)

"And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself" (I Samuel 28:14).

Elijah the Prophet wore a tallit.

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said,

What doest thou here, Elijah?" (I Kings 19:13)

"So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him" (I Kings 19:19).

"And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground" (II Kings 2:8).

Elisha the Prophet wore a tallit.

"He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over" (II Kings 2:13-14).

Ezra wore a tallit.

"And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished" (Ezra 9:3).

The LORD wears a tallit of light.

"Praise the LORD, O my soul. O LORD my God, you are very great; you are clothed with splendor and majesty. He wraps himself in light as with a garment" (Psalm 104:1-2).

Yeshua (Jesus) indirectly implies that it was common to wear a tallit.

"And if someone wants to sue you and take your tunic, let him have your cloak as well"