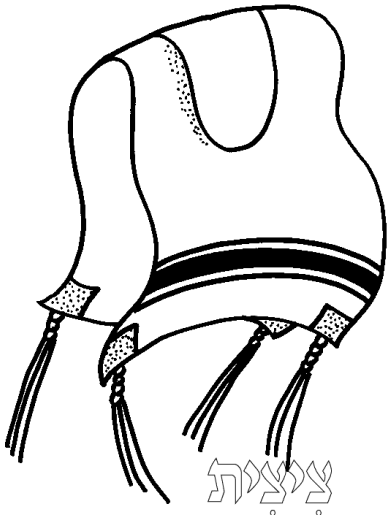


TZITZIT/TALLIT/PRAYER SHAWL

THE PRAYER SHAWL



The prayer shawl is a rectangular blue and white striped garment you will often see thrown over the shoulders of Orthodox Jewish men, when worshipping Yahveh.

The shawl may symbolically represent the Tabernacle in the Wilderness, or the Temple of old. In the desert Moses had a tent tabernacle, 15 ft. by 45 ft. There were from 2-6 million people at the time of the Exodus and very few could fit in the Tent of Meeting, so the shawl became the personal tabernacle for each man. Often men covered themselves with a tallit when they prayed.

Yahveh Himself designed the white prayer shawl and explained what it represents. In fact Yeshua probably wore a prayer shawl from age 13 till He died.

The bands of blue in the tallit stand for the kingdom of heaven. In the corners of the shawl hang tassels or tzit-zits containing fifteen knots each. The knots that represent the 613 commandments of the torah.

We see in the following verse that Yeshua was referring to the prayer shawl as the “closet”, “inner room” of secrecy with Yah. **Matt. 6:6** “*But you, when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret, and your Father who sees in secret will repay you.*”

Traditions

The benediction spoken before Orthodox Jews put on the tallit is: “*Blessed art thou, Oh Adonai, King of the Universe, who has sanctified us by thy commandment and has commanded us to wrap ourselves in tzitzit*”

It is traditional to give the “Aaronic blessing” to someone while under the tallit. It is traditional after the Shabbat meal for Jewish fathers to bless their children with the words of Yahveh recorded in Gen. 48:20, Num. 6:24-26, and Isa. 11:2. while under the tallit. A blessing is a covering, an enshrouding of the blessed in the providence of Yah.

Gen. 48:20 “*And he blessed them that day, saying, By you Israel shall pronounce blessing, saying, May Yahveh make you like Ephraim and Manasseh!*” Thus he put Ephraim before Manasseh.” This blessing is known as the most powerful blessing any father can speak upon his children.

Num. 6:24-26 “*Adonai bless you, and keep you; Adonai make His face shine on you, And be gracious to you; Adonai lift up His countenance on you, And give you peace.*”

Isa. 11:2 “*And the Spirit of Adonai will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of Adonai.*” Performing these blessings under the tallit reinforces for children the theme that Yah protects His people through the commandments of the Torah and through His provisions to bless the descendants of Israel.

All of the powerful imagery of a mother hen taking her chicks in under her wings when danger is present come vividly to mind when they wrapped themselves in their mantles with tzitzit in the corners. They knew that Adonai’s Torah, symbolized by the tzitzit, was their guardian, His divine provision for their protection. They all knew that they were Yahveh’s children and that like the chicks of a mother hen, they were sheltered under the protecting wings of the Almighty. He shall cover thee with His feathers, and under His wings shalt thou trust. This is exactly what Yeshua was trying to tell the people when He spoke to them in **Matt. 23:37** “*O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.*”

In modern times, many Orthodox Jews wear tallit each day during the morning prayers (Shacharit), except on the Ninth of Av, when it is worn at the afternoon service, and on Yom Kippur, when it is worn all day.

When they put the tallit on, the head is first covered, and the four corners are thrown over the left shoulder, a movement called “atifat Yishme’elim” (after the manner of the Israelites or Arab’s). After a short pause, the four corners are then allowed to fall back into their original position, two suspended on both sides of the worshipper.

During a traditional Orthodox wedding the groom has his tie untied until he is under the huppah with his betrothed wife. At that point he can tie a knot in his tie because they are bound together (knotted together) in the re-union of two souls under the wings of Yah. Tzit zit show that we are knotted to the Holy One Of Israel, and during the ceremony we are knotted to our betrothed wife, in unity, echad, till death do us part. The root word of Tzit zit means “to look upon”. It is traditional for the bride to give her husband a tallit for their wedding so that each time that he looks at it, he will be reminded of her. What kind of imagery do the fringes on the garments convey? What lessons do these fringes teach about YHVH and His special covenant relationship



with His people? The place where the fringes were located were on the "borders" (KJV) or "corners" (NIV) of the garment. The Hebrew word for "borders" is *kanaph* (pronounced kaw-nawf). This is the same word used for "skirt" and "wings". *Kanaph* is number 3671 in Strong's Concordance. Gesenius' Hebrew- Chaldee Lexicon to the Old Testament defines this word as, "a wing, so called from its covering...often also used metaphorically of care and protection...of garments, the skirt of a man who is a Jew." The place where the fringes were located were just as symbolic and important as the fringes themselves.

Dyed garments were only for the rich in ancient times. In those days only royalty could afford dyed tassels on their garments, especially those made with royal blue dye. When Yah said He wanted His people to wear *tzit zit* it was because He considered them royalty. They had the right to wear what the royalty wore because He is the King and they were His royal servants.

The word "tzitzit" itself means; "to blossom", or "to bloom". The *tzitzit* reminds us of the fruit we are to produce as children of Yah. Yeshua is the vine and we are the branches. Branches are where blossoms appear, and from blossoms appear fruit. **Prov. 11:30** "The fruit of the righteous is a tree of life, And he who is wise wins souls." The tree of life is also a name given to the Torah.

Let us take a closer look at the places where these words are used in the Bible and what they teach us about YHVH. In **Ruth 3:9** Ruth found herself at the feet of Boaz, and as he awakened, he was moved with her vulnerability. Women were not to do things of this nature in those days, but in complete honesty and openness she said to him, "spread the corner of **your garment over me** for thou art my kinsman redeemer" In NKJ it says, "Take your maidservant under your wing, for you are a close relative." Ruth said, "Take me under your WING." Cover me, is a term of intimacy. Boaz was an honorable man and did the honorable thing. They were married, and she became his bride. Here she was, a Moabite woman from a foreign country, grafted into the nation of Israel, like us. She had the right to be covered by her Jewish spouse's Tallit. This is a symbolic expression of marriage. (In Mid East culture they cast a garment over one being claimed for marriage.) In Ezek. 16:8 Adonai speaks to Jerusalem and likewise says, "so I spread my wing over you and covered your nakedness," and in **Ps. 91:1** we are able to "abide under the shadow of the Almighty" and "under His wings." *Kanaph* (wing, corner) is used in the book of Ruth. **Ruth 2:12** reads, "May Adonai repay you for what you have done. May you be richly rewarded by Adonai, the Elohim of Israel, **under whose wings (kanaph) you have come to take refuge.**" Boaz recognized that Ruth had taken refuge under the wings (*kanaph*) of YHVH. Ruth placed herself in the "corners" of YHVH's garment and found a place of refuge.

What is the significance of this?

Located on the corners of Boaz's garments would have been the fringes (*tzitzit*). When Ruth requested his corners she was asking Boaz if she could take refuge in him; just as Ruth took refuge in the wings of YHVH she is now seeking refuge in the wings of Boaz. Ruth proposed marriage to Boaz by calling him her "kinsman-redeemer" and Boaz recognized her request. What a beautiful picture of YHVH protective and providential hand to those who have taken shelter in the corners of His garments.

The book of Psalms also uses this imagery of seeking shelter in YHVH's wings (*kanaph*). **Ps. 17:8** "Keep me as the apple of your eye; hide me in the shadow of your wings."

Ps. 36:7 "both high and low among men find refuge in the shadow of your wings." **Ps. 57:1** "Have mercy



on me, O Yahveh, have mercy on me, for in you my soul takes refuge. **I will take refuge in the shadow of your wings until the disaster has passed.**" **Ps. 61:4** "I long to dwell in your tent forever and **take refuge in the shelter of your wings.**" **Ps. 63:7** "Because you are my help, **I sing in the shadow of your wings.**" **Ps. 91:4** "He will cover you with his feathers and **under his wings you will find refuge; his faithfulness will be your shield and rampart.**" In the wings of YHVH one finds shelter, protection and refuge. We must place ourselves in the corners of our Father, and abide in His shalom. When a person comes under YHVH's kanaph they are placing themselves under His authority and His commands. In a Jewish wedding the groom and bride are married under a huppah. The huppah is a decorative structure made by the groom and the roof of the huppah is the man's prayer shawl. Do you see the symbolism as the bride comes under the prayer shawl to be married to the groom? The bride is coming under her husband's wing and authority. It was in her husband's corners (kanaph) she could find refuge and support.

Zech. 8:23 reads, "This is what Adonai Yahveh says: 'In those days ten men from all languages and nations **will take firm hold of one Jew by the hem (kanaph) of his robe and say, 'Let us go with you, because we have heard that YHWH is with you.'**" Zechariah predicted a time in the future when Gentiles would grab the hem of a Jew's robe. Why will they grab the hem? The "hem" or "corner" of a Jew's robe is the same place where the fringes are located. When the Gentile takes firm hold of the "corner" of the robe, he will seek refuge in YHVH's wings. The Gentile will recognize that YHVH is still with the Jewish people, and the Gentile's desire will be to seek after Him and His Torah. The Gentile will be placing himself under YHVH's authority.

Matt. 9:20-22 says, "Just then a woman who had been subject to bleeding for twelve years came up behind Yeshua **and touched the edge of his cloak.** She said to herself, 'If I only touch His cloak, I will be healed.' Yeshua turned and saw her. 'Take heart, daughter, your faith has healed you.' And the woman was healed from that moment."

Why did this woman touch the edge of Yeshua's cloak? This woman recognized the importance of the edge of Messiah's cloak. Why? Because it was on these edges where the fringes would have been located. The woman's faith was not in the material cloak itself, but in what it represented, the commands of YHVH.

What Old Covenant Scripture did this woman put her trust in? **Mal. 4:2** says, "But for you who revere my name, the servant (sun) of righteousness will rise **with healing in its wings.** And you will go out and leap like calves released from the stall." Here we see a translation error. Those who used the Masoretic text for this verse added vowel points where they should not be. The word used here is "shamesh" which is referring to the center lamp of the menorah that we are all familiar with. This servant lamp is the Messiah, the Son of righteousness. It should read: "servant of righteousness". Malachi is referring to what is also written in: **Isa. 53:5** But He was **pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed.** Yeshua is the suffering servant (Yeshua ben Yoseph) being spoken of in Isaiah 52 on into 53. Isaiah 53 by the way is something you will never hear read in a Orthodox synagogue.

Where will this healing be found in the son (servant) of righteousness? The healing will be found in the wings (kanaph). Another word for "wings" is "corners" and located on these "corners" were the fringes. Healing is found in the corners of the son of righteousness. 2 Pet. 3:8 says that a thousand years is like one day and one day is like a thousand years. The sun was created on the fourth day of creation, and the SON of righteousness was born in the fourth millennium. The woman understood this and reached out for the corners (tzitzit) of Messiah's cloak. Her faith wasn't in the edge of Yeshua's cloak, her faith was in the Word of Yahveh (Yeshua is the Word of Yahveh made flesh.) Messiah recognized her faith and healed her. **Matt. 14:35-36** says, "...People brought all their sick to him and begged him to **let the sick just touch the edge of His cloak, and all who touched Him were healed.**"

Ps. 103:2-3 "Bless Adonai, O my soul, And forget none of His benefits; Who pardons all your iniquities; **Who heals all your diseases;**" By touching the tzitzit, the woman was claiming her rights because of her belief in Yeshua.

In Luke 8:43 the woman with the issue of blood for twelve years, came and touched THE BORDER OF HIS GARMENT (His tzitzit), and was healed. That word BORDER comes from the Hebrew word tzit tzit meaning twisted coils, fringe, or tassel. (Remember the commandment of Adonai from Deut. 22:12 to wear the twisted coils?) **What did she touch?** The twisted coils on the border of the garment (His Prayer Shawl) that Yeshua being Jewish, would have been wearing!!

How do we know Messiah wore the fringes? We know Messiah followed the Torah and was obedient to

it. Messiah was the spotless unblemished Lamb of Yahveh. If Yeshua would have broken just one of YHVH's commands then He would have no longer been a perfect sinless sacrifice, therefore, Yeshua must have worn the fringes in obedience to His Father's commands.

Messiah warns against enlarged fringes in **Matt. 23:5** *"Everything they (Pharisees) do is done for men to see: **They make their phylacteries wide and the fringes on their garments long.**"* The Pharisees wore long fringes to show men how spiritual they were; it's kind of like the believer who carries around the biggest Bible. When Messiah condemned the Pharisees for wearing their fringes too long, He was by no means condemning the practice of wearing fringes as some might think (otherwise He would have condemned Himself). They were wolves in shepherds clothing (Matt. 7:15-20). Messiah was restoring the correct way of following His Father's command in Numbers 15.

In Numbers 15:37-41 and Deut. 22:12, the Israelites were commanded to wear fringe, tassels, or twisted coils on the corner of their garments to remind them of the commandments of Adonai and to do them. There were 39 windings in each, which equals the numerical value of the Hebrew words "Adonai is One." How awesome to realize that Yeshua suffered the same number of stripes for our healing. (Is. 53:5; 1 Pet. 2:24)

Even today the Jewish people say that the Tallit (Prayer Shawl) is a religious symbol, a garment, shroud, canopy, cloak which envelops the Jew both physically and spiritually, in prayer and celebration, in joy and sorrow. It is used at all major Jewish occasions: circumcisions, bar mitzvahs, weddings and burials. It protects the scrolls of the Torah when they are moved. The dead are wrapped in it when they are buried. The bride and bridegroom are covered with the canopy of the prayer shawl. (Some wrap them in it, while others have the whole wedding party stand under it.) It inspired the Jewish flag.

In biblical times the Jewish men wore this garment called a TALITH, TALIS, TALIT or PRAYER SHAWL all the time, not just at prayer. TALITH contains two Hebrew words; TAL meaning tent and ITH meaning little. Thus, you have LITTLE TENT. Each man had his own little tent. Many believe that he made Prayer Shawls, not tents to live in.) Six million Jews could not fit into the tent of meeting that was set up in the Old Testament. Therefore, what was given to them was their own private sanctuary where they could meet with Yahveh. Each man had one! His Prayer Shawl or Talis. They would pull it up over their head, forming a tent, where they would begin to chant and sing their Hebrew songs, and call upon Elohim, Yahveh, Adonai. It was an intimate, private, set apart from anyone else time, totally focused upon Yahveh. This was their prayer closet!

The small tallit that many Orthodox Jews wear under their garments, that has the tzitzit hanging outside, is called the "tallit katan", as in little tallit.

The Hebrew writing on the ATARAH or CROWN of the tallit is the BLESSING: *"Blessed art thou. Yahveh our Elohim, King of the universe, who has sanctified us with His commandments and commanded us to wrap ourselves in the tzit tzit."* As the tallit was placed over the head, it formed his own tent. WINGS of the garment were formed when the arms were held out.

As you study the Hebrew, this covering with the garment is expressed as "the HOVERING or BROODING of the Spirit of Yahveh over the face of the waters" in

Gen. 1:2 and *"the hovering over and spreading out of the wings of the eagle"* in

Deut. 32:11 and *"the overshadowing of the Most High"* When Yeshua was conceived by the Holy Spirit in Luke 1:35, the "overshadowing" that came upon Peter, John and James as they went with Yeshua to the Mt. of Transfiguration to pray in Luke 9:28. It was also Peter's shadow that became the overshadowing as people were healed when his shadow (filled with the overshadowing presence of Adonai) fell upon them in Acts 5:14.

The Prophet Elijah passed his mantle on to Elisha in II Kings 2. Many believe that this mantle was actually his Tallit and was symbolic of the power of prayer that Elijah had saturated that mantle with. This mantle that Elijah left behind as he was taken up by a whirlwind into heaven, was what Elisha struck and parted the waters with.

We have all heard of the custom of tying a string around your finger to remember something. This originates from the wearing of tzit tzit. Men would often play with their tzit tzit by twirling them around their fingers.

The traditional blue and white tallit is specifically a man's garment, women are not to wear them.

1Cor. 11:4-7 ***Every man who has something on his head while praying or prophesying disgraces his head. 5 But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. 6 For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.***" This is referring to the torah command for men and women to not look alike. It is a reiteration of the fact that men should look like men and women should look like women. The dominant feature of a woman is the length of her hair, or she has an effeminate head covering on that clearly identifies her as a woman. No one should ever be in a position of being identified as the opposite sex.

The Prayer Shawl is symbolic of something that Yahveh is doing on the earth. We have a Jewish heritage through Yeshua. Yahveh is not offended by Jewish culture and tradition as long as it is not used to look religious.

Wearing a tallit (prayer shawl) with the proper motive (heart) and attitude (mind), in private, may enhance your prayer life, but a prayer shawl must not be worn for the sake of just looking spiritual; that's what the Pharisees did. Wearing a prayer shawl will not add anything to your salvation. The person who wears a prayer shawl must have a proper understanding of what it symbolizes. The danger associated with wearing a prayer shawl is that it can become just a religious icon. If a Gentile chooses to wear a tallit, he does not magically transform into a Believer. If Messiah could wear His tzitzit without becoming legalistic, then it is quite possible His followers can do likewise.

TZITZIT

Tzitzit are the tassels that hung on the four corners of the tallit, (rectangular or square garments) they used to wear many years ago. They were also called phylacteries. One can wear them on other clothing, but the original command was for four cornered garments.



Num. 15:37-41 states, *"the Adonai said to Moshe, 'Speak to the Children of Israel and say to them that they shall make themselves tzitzit (fringes or tassels) on the corners of their garments, throughout their generations. And they shall place upon the tzitzit of each corner a thread of turquoise wool. It shall constitute tzitzis for you, that you may see it and remember all the commands of the Adonai and perform them; and not explore after your heart and after your eyes after which you stray. So that you may remember and perform all My commands and be holy to the Adonai. I am the Adonai, your Yahveh, Who has removed you from the land of Egypt to be a God unto you; I am the Adonai your Yahveh"* You will find some translations that say "People",

and some that say "Children" but In the original Masoretic text it says "Sons" of Israel. It is referring to men.

This was the command Yahveh (Adonai) gave the Israelites concerning the tzitzit (fringes or tassels). Yah wanted His people to wear these tassels/fringes (tzitzit) on the corners of their garments as a visible reminder of the His commands. When an Israelite looked at his fringes it was a reminder all of Yah's commands.

Although there is obvious scripture to explain the importance of tzitzit at one time, Yah didn't tell us much about it other than it was to include a thread of blue. He never said how many other threads were to be used (if any), how long they are to be, how they are to be tied, etc., all those things are simply tradition. We must always make sure that these traditions don't overshadow the original concept of tzitzit.

Many Orthodox Jews explain the tzitzit as the point on a garment where the flesh meets the outside world, so it is a constant reminder of the Torah that separates them from the things of the world.

Gematria of tzitzit

Barney Kasdan in his book "Yahveh's Appointed Customs" has this to say concerning the construction of these fringes: "The construction of the fringes has a special tradition and significance. Each corner of the outer garment was to have one long thread that was dyed a special shade of blue, a reminder of the sky and Israel's heavenly focus. This long thread was connected to three shorter threads, making a total of four threads. These fringes were tied in such a manner so as to double them, so that they would total eight strands. These strands were tied in a series of five double knots to symbolically represent the number thirteen. Interesting, by adding this number (13) to the numerical value (in Hebrew) of the word tzitzit (600), one arrives at a total of 613. This is the number of commandments contained in the Torah." The blue thread symbolized heaven and reminded them of YHVH. The numerical (gematria) value of 613 (600 [tzitzit = 600] + 13 [5 knots plus 8 threads = 13] = 613) was so orchestrated that it would remind the people of all Yah's commands in the Torah.

According to the Code of Jewish Law the construction of the fringes began by taking four stands of thread and weaving them into a string. "If one does not take four separate strings, but takes one long string, folds it into four, puts it through the aperture (hole), makes a knot, and thereafter cuts the string, it is invalid. "Four strands must be put through the aperture thus doubling them to make eight. It was not permitted to take a single strand and cut it into four pieces and then put those four through the aperture creating the eight strands. Once the four strands are put through the aperture, two knots are made. Then the longest strand, called the shamash, or helper strand, is used to make the wrappings. Again, according to Rabbinical Law, ". . .the strands of the tzitzit are to be twisted, and if any strand becomes untwisted, it is considered as cut off and nonexistent." The Orthodox teach that there are exemptions for wearing tzitzit: you don't have to wear tzitzit while swimming, at work, or in the shower.

Women and tallit's

Men wore tallits, prayer shawls. The reason women did not wear tzitzit or tallit is because they were supposed to dress like women and be distinct from men. One had to be able to tell from a distance, for many reasons, whether the person he or she is approaching is male or female. A person's attire (apparel) is important, it helps identify them. That's what Paul was pointing at when he was talking about head coverings of men and women. It would have been embarrassing for a man to approach someone who looks like a man and then find out it was a woman, and vice versa.

ROYAL BLUE COLOR ON TZITZIT

There are many opinions as to the origin of the blue color on the tzitzit, I believe that one reason blue was chosen was because blue is symbolically the color of the holy Spirit. We also see sapphire (blue) as the color of the stone upon which the Ark of the Covenant rested in the Holy of Holies in the Temple. In the cave underneath the Holy Of Holies was an elevator, two sand dampers, and a 68 ft. reverse lever system. The elevators top was the huge blue stone that was in the center of the Holy Of Holies. This stone had 4 key ways in its corners. These keystones locked the stone into position in the ground.

There is another very significant reference to sapphire that I think may also verify the original blue color of the tzitzit; it can be found in regards to Moses at Mt. Sinai.

Exod. 24:9 *"Moshe, Aharon, Nadav, Avihu and seventy of the leaders went up; 10 and they saw the God of Isra'el. Under his feet was something like a sapphire stone pavement as clear as the sky itself."*(CJB)

This color is also used in Ezekiel's vision found in Ezek. 1:3:11, referring to Yah's throne on high.



Ezek. 1:26-28 *"Above the dome that was over their heads was something like a throne that looked like a sapphire. On it, above it, was what appeared to be a person. 27 I saw what looked like gleaming, amber-colored fire radiating from what appeared to be his waist upward. Downward from what appeared to be his waist, I saw what looked like fire, giving a brilliant light all around him. 28 This brilliance around him looked like a rainbow in a cloud on a rainy day. This was how the appearance of the glory of ADONAI looked. When I saw it, I fell on my face, and I heard the voice of someone speaking."* (CJB) I'm sure if one looks into this sapphire color he would probably come up with more references, but these two stand out to me.

The royal blue thread on the corner of the prayer shawl is called "tekhelet". The white on the tallit stands for forgiveness and atonement (Isa. 1:18, Ps. 104:2, Dan. 7:9). It is to be a constant reminder of Yah's greatness. This same blue used to appear on the garments of the High Priest. Today we see it on the flag of Israel.

Purple originated about 3500 years ago with the Phoenicians. In fact the word Phoenician means "the purple people". The Jewish people discovered the blue dye by accident, but it soon became a huge industry in the Middle East. There was little color for fabric in ancient times so blue and royal purple dye for clothing was

only for the wealthy. Red came from ground beetles, yellow from cow's urine, brown from onions, and both blue and royal purple (in ancient Hebrew called argaman) came from snails. The dye was originally made from the Hillazon snail (murex trunculus). The blue dye was worth 20 times its weight in gold at one time. The Roman's took control of all manufacturing in regards to the blue and royal purple dye. They passed an edict so that it was in fact illegal for anyone other than those authorized by Rome, to made the dye, or even wear the blue or royal purple cloth. It was designated for the wealthy only, that is why it is to this day called Royal Blue. Then the Arabs conquered Israel in the seventh century and the secret of producing the dye was lost for many centuries. Then in the 1880's a Rabbi from Radzn Poland figured out how the dye was made. He did so because he wanted it available for the new Temple he thought had to be built to usher in the return of the Messiah.

Many Orthodox Jews believe the blue color comes from the cuttlefish (sepia officinolis). There has been a disagreement between the two sources of the color for hundreds of years now.

THE METHOD

The method used to obtain the blue and royal purple dye was a very strange chemical reaction. The chemical reaction took place when the blood of the Hillazon snail (taken out while it was alive), was exposed to either clouds or ultra violet light (sunlight). When exposed to direct sunlight the snails blood turned blue. When exposed in a darkened room or outside when it was cloudy, the same blood would turn royal purple. What actually happens is that as the snails die they vomit out a substance. This extract comes out clear, then turns yellow, then green, then to blue, then to purple.

The middle ages saw the introduction of the tallit (prayer shawl). These prayer shawls were missing the traditional blue thread. Why? The Hillazon snails that provided the special blue dye disappeared from the shores of Israel and so did the blue tassel.

The modern method of making the blue dye consists of the blood being boiled and then dehydrated into a powder. The powder is then added to water. Caustic soda is added to the water and and it is boiled. Then sodium dithianite is added in a vessel containing the tzitzit threads. The contents are then exposed to sunshine (ultra violet rays) for about 15 minutes. They are then removed and the threads turn from clear or white, to blue. It is compared to a cup of sea water or a container of air which have no color in and of themselves, but when looked at as a whole look beautiful blue. One can look at the moment the threads are first exposed and see nothing, or wait on Yah and see His royal blue, it all depends on your perspective.

This concept is further developed in **Isa. 40:31** *"Yet those who wait for Adonai Will gain new strength; They will mount up {with} wings like eagles, They will run and not get tired, They will walk and not become weary."* The word translated "wait" in this verse is the Hebrew word "qavah" and it means to "twist and bind, like a rope; to be strong and robust from the idea of binding fast." Again, the concept is that strength is produced as we twist and bind our lives together with Adonai. This twisting, this binding makes us closer.

The tallit was, in effect, a uniform that identified Israelites as Yahveh's army, a force for peace and injustice in the earth.

Some have suggested that the knots were originally designed to indicate the binding of evil spirits as a theme (leitmotif) of tying and loosing knots was seen to parallel binding and loosing demons. I believe the five knots actually represent the five Books of the Torah and the five senses of mankind. Even our five senses need to be constantly reminded that the one we serve is Spiritual, not flesh.

The blue thread that is supposed to be weaved in each corner of the tzitzit is called the "tekhelet" thread, which represents Yah Himself. The blue resembles the sea, the sea resembles the sky, and the sky resembles the Throne of Glory. Yah's throne is described in the Bible "like sapphire stone and as the sky itself for clearness".

The wedding ring is a man made tradition, a cultural thing. Not all people wear wedding rings on their finger to show they are married. When a man wears a ring on his finger it shows women wherever he goes that he is married. It shows that he loves his wife and that they should leave him alone. When a man wore tzitzit it was telling everyone who sees them that he believes in the God of Abraham, Isaac and Jacob. That anyone worshipping other gods better beware.

Since a blue thread stands for the Torah or the Word of El Gibor, is it perhaps more than coincidence that the blue color has long been associated with truth. We often hear people say the phrase: "true blue", as a statement of someone correct and faithful. We also hear of "blue ribbons" of honor for award winning people.

1Sam. 15:27 *"And as Samuel turned to go, {Saul} seized the edge of his robe, and it tore."* The tzitzit was on the edge/corners of all Jewish mens garments. Samuels mantle/tallit was made invalid when Saul tore the tzitzit from its corner, because the mantle represented the Word of the Torah, it meant that Saul no longer followed the Torah. When David later cut off the tzitzit from Saul's robe in the cave, it was symbolic of Saul being made invalid because he wasn't following Torah (1Sam. 24:4 &11). Saul had rejected the Word of Adonai.

A divorce is considered the rending of the covering garment of blessing upon a sanctified union in marriage. It may be well seen as a severing of the tzitzit of the chupah's tallit, removing the blessing of

Adonai's Torah upon the marriage and rendering it pasul, or invalid. Just as ripping a tzitzit from ones tallit in biblical days represented a severing of authority, so a marriage is voided, its blessing severed through divorce. It is therefore obvious we should see the value of protecting and maintaining the covering of blessing, the enshrouding of Yahveh's provision for health and well being in marriage.

Archeology and history reveal to us that many pagan cultures had tzitzit type fringes (usually three) on their garments also.

ARE TZIT-ZIT REQUIRED IN THIS AGE?

Some torah people say that according to Deut. 22:12 & Num. 15:38 if your are not wearing tzitzit you are sinning.

Deut. 22:12 *"You are to make for yourself **twisted cords on the four corners of the garment you wrap around yourself.**"*

Num. 15:38 *"Speak to the people of Isra'el, instructing them to make, **through all their generations, tzitziyot on the corners of their garments, and to put with the tzitzit on each corner a blue thread.**"*

In ancient times the tzitzit were a physical reminder of the Ten Commandments (torah), that were to be on the minds of all human beings throughout all generations. When one first starts to learn the torah he sometimes needs a simple reminder of exactly how important it is.

When one matures in the word, the tzitzit go from being physically symbolic, to being on our heart, as explained in Jer. 31:31. You might say they were a stepping stone, a temporary reminder for those just learning the truth. We must keep in mind that back then there were very few people who could possibly afford to have a scroll of the torah, so most torah instructions were shared orally or in home fellowships and synagogues.

Mankind has had the torah scrolls, and the entire bible as far as that goes, available now for hundreds of years. Anyone that is truly obedient should not need symbols to remind them of the torah because it should be engraved on their heart.

Jer. 31:31-32 *"For this is the covenant I will make with the house of Isra'el after those days," says ADONAI: **"I will put my Torah within them and write it on their hearts; I will be their Elohim, and they will be my people"**. It says His law would be on the heart, inner person, rather than on tassels, stones, scrolls, etc. This is referring to the last days.*

In a true sense the renewed testament came into effect when Yeshua died on the stake at Calvary.

Ezek. 36:26-28 *"Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. 27 **"I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances"***

The tzitzit were part of the blood covenant (first) prior to Yeshua becoming the sacrifice at Calvary. During that first covenant period they had to sacrifice animals, wear tzitzit, get physically circumcised, physically attend the Feasts three times a year, etc. etc. Yeshua had not died for our redemption yet, and the Ruach had not yet appeared to the common man. To paraphrase: *"The written commandments will not convict you of sin, I will convict you of sin because My instructions will be on your heart"*. The tzitzit were symbolic of the Rauch. They were a foreshadow of things to come.

So the tzitzit were there prior to the renewed covenant as a constant reminder of His law/instructions. The tzitzit were symbolic of the Ruach prior to it being released at Shavuot to the "Assembly of the People". The moment we are truly born again we receive that ruach, we study and read the Word easily available to everyone, so we no longer need the tzitzit to remind us of the instructions.

They did wear tzitzit in the renewed testament times. Yeshua wore tzit-zit also. But soon after that the ruach replaced the rituals and sacrifices of the old blood covenant. Yeshua became the final sacrifice under the original blood covenant and the old traditions such as tzitzit were no longer required. The ruach came to Believers personally at Shavuot as part of their hearts being changed from stone to flesh.

Ezek. 11:19-20 *"And I will give them one heart, and put a new spirit within them. **And I will take the heart of stone out of their flesh and give them a heart of flesh, 20 that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their Elohim. 21 the heart of stone will be changed to a heart of flesh with the ruach guiding us"**.*

The ritualistic things like wearing tzitzit in public in these last days, may in fact make it look to outsiders, like Believers are going back under the Temple laws, in the same manner as if they were to make animal sacrifices. If you wear tzitzit in public, you may in fact be giving people the impression that the sacrifice of Yeshua was not enough.

The Temple is long gone and the sacrifices associated with it are no longer. The law was our schoolmaster prior to having it on our heart. Now the ruach should be our teacher, directly from the words written, and, or, our heart.

The tzitzit on the garments, the Ten Commandments on stone, did not do the job. The commandments on our heart do the job of redemption because of Yeshua's final sacrifice. It is the conviction of the ruach in our heart that keeps us on the straight and narrow. We are to be lead by the spirit, not by the letter, as Paul said.

In conclusion, the remnant of Israel know what living on the edge is all about. That edge is the very

edge the tzitzit stands for. Doing what's right regardless of what goes on around you in this sick and perverse world. Living on the edge is tzitzit living.

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (May/22)
Excerpt from BN Book.