

TEACHING LETTER

**NMZ**

ISSUE

03

# ISSUE THREE

## THE SECRET AND POWER OF THE TALLIT

Shalom Aleichem (Peace be unto you),

I greet you, and I welcome you in the Name of YHWH!

The commandment to wear *tzitzit* is one of the most often misunderstood instructions in Scripture—yet it carries deep spiritual significance and profound blessings for those who obey.

"Speak to the children of Yisrael, and bid them to make fringes (*tzitzit*) in the corners (*kanaph*) of their garments... and it shall be to you for a fringe, that you may look upon it, and remember all the commandments of YHWH, and do them..." — *Bemidbar* (Numbers) 15:37–41

### PART ONE

I want to begin with a powerful verse 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**." More on this soon.



#### What is a Tallit?



A **tallit** is a prayer shawl traditionally worn during prayer. Today, it is often beautifully embroidered and colorful. However, in the days of Moshe (Moses), the Tallit was not like the modern version. It was part of the daily garments of an Israelite. They wore it everywhere, and when it was time to pray, they would pull it over their heads.

The word **Tallit** literally means "little tent," signifying a portable tabernacle—something you carry with you everywhere. The garment of an Israelite was his Tallit. He worked under it, slept under it, fought battles under it, and even died under it. Today, the Tallit is primarily seen as a prayer covering.

There are two types of Tallit:

- **Tallit Gadol** – the large Tallit worn over the clothing.
- **Tallit Katan** – the smaller Tallit worn under the clothing.



## The Tzitzit

The most important part of the Tallit is the **tzitzit** or **kanof**, which are knotted ritual fringes. In Greek, as translated in the Septuagint, this is called **kraspedon**, meaning the hem of the garment, tassels, or border.



This word is also linked to the Hebrew word for the High Priest's **crown**.

A crown's central attribute is that it glistens—glows.

Yeshua is described as the **radiance** of Eloah (God) in *Ivrim* (Hebrews) 1:3. The Tallit represents this glory—the light and presence of Yeshua over us. This brings us back to the verse from *Shir HaShirim* (Song of Songs) 2:4:

"His banner over me is Ahava (Love)."



There is deep significance to **corners** in Scripture. Corners are often symbolic conduits of blessings. YHWH instructed Yisra'el to leave the corners of their fields for the poor, because blessing is found in the corners.

So, it is with the Tallit—the **tassels on its corners** are conduits of blessing, as we will soon explore.

## The Atarah – The Collar of the Tallit

Every Tallit includes a special collar called the **Atarah**, meaning **crown**. It often has an inscription of 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.*

Some Atarot (plural of Atarah) also include *Yeshayahu* (Isaiah) 2:3:

"...for out of Tzion shall go forth the Torah and the word of YHWH from Yahrushalayim."

This is an end-time prophecy, connected to another found in *Zecharyah* (Zechariah) 8:23:

"Thus says YHWH Tzevaoth (YHWH of Hosts): In those days it shall come to pass that ten men from all languages of the nations 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.'"

### Gematria – The Numerical Mystery of the Tallit

To understand deeper spiritual meanings, we turn to **Gematria**, the Hebrew alphanumeric system where each letter has a numerical value.

The word **tzitzit** has a value of 600:

- 90 = צ
  - 10 = י
  - 90 = צ
  - 10 = י
  - 400 = ת
- Total = 600**

A tallit has **8 strands** on each corner, symbolizing new beginnings, just like the 8th day when Hebrew male infants enter the covenant through circumcision.



There are **5 knots** on each tzitzit, symbolizing grace, and corresponding to the **five books of the Torah** and the **five human senses**.

So, 600 (word value) + 8 (strands) + 5 (knots) = **613** — the exact number of commandments in the Torah!

Even in *Beresheeth* (Genesis) 1:3: "**Et haOr – Let there be light!**"

The phrase "Et haOr" has a Gematria value of **613**. Thus, **light (Or)** in Jewish thought is closely linked with the Torah.

### The Pattern of the Tzitzit

The tzitzit strings are woven in specific patterns according to two traditions:

- **Ashkenazi (European Jews):**

The wrap sequence between knots is 7, 8, 11, and 13 = 39 wraps. These numbers correspond to the phrase **YHWH (26) Echad (13)** – "YHWH is One" from the Shema in *Devarim* (Deuteronomy) 6:4-9.

There are also 39 books in the TaNaK.

- **Sephardic (Spanish Jews):**

The wrap sequence is 5, 6, 5, and 10 = 26 total, the numerical value of **YHWH** (Yod–Hey–Vav–Hey).

In both cases, the **Name of YHWH** is woven into the tzitzit. This was true in the time of Moshe, Yeshua, and remains so today.

## PART TWO

Let's continue by exploring a deeper mystery—the connection between the **Tallit**, the **human body**, and the **Name of YHWH**.

### The Letter Shin and the Human Body

Of all the Hebrew letters, the **letter Shin (ש)** is especially significant. It represents **Shaddai**—a Name of Elohim meaning "Almighty." This letter is considered the **crown** of all the Hebrew letters and is often embroidered into the designs of many *tallitot*.



Now consider this remarkable fact: **The human heart is formed in the shape of the letter Shin**. The two chambers of the heart reflect the two arms of the Shin. It's as if our very physical heart is a representation of the Name of YHWH.



Additionally, the **letter Shin is imprinted on the palm of every human hand**. This aligns perfectly with *Yeshayahu* (Isaiah) 49:16:

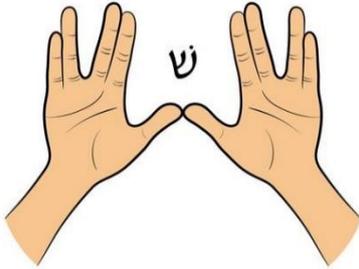
"Behold, I have engraved you on the palms of My hands."

Further confirmation comes from *Gilyahna* (Revelation) 22:4:

"They shall see His face, and His Name shall be on their foreheads."



This is profound: **YHWH has stamped His identity on every human hand and heart!** Just as a manufacturer marks every product with a brand or symbol, YHWH has branded every person with His own name. No one can remove His imprint from your being.



### Birkhot Aharonic

The letter *Shin* was also used as a symbol of blessing. The Priestly Blessing, or *Birkat Kohanim*, is one of the oldest recorded prayers in Scripture and was an integral part of the Temple service until its destruction in 70 C.E.

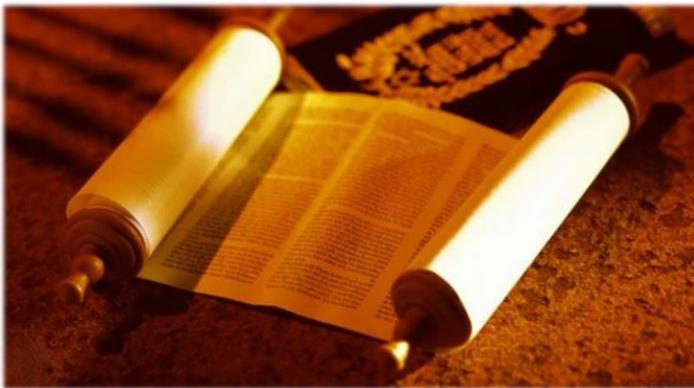
During the recitation of the Priestly Blessing from Bamidbar (Numbers) 6:24-26, the priest would form the Hebrew letter 'Shin' with his hand as part of the ritual to bless the people.

### More on Gematria and the Tallit

Returning to the **Gematria of the Tzitzit**, we recall:

- Tzitzit = 600
  - Strands = 8
  - Knots = 5
- Total = 613 commandments of the Torah**

The tzitzit are not merely decorative; they are **visual and spiritual reminders** of all the mitzvot (commandments) in the Torah.



Now consider *Beresheeth* (Genesis) 1:3 again:

"Let there be light – Et haOr"

The phrase "Et haOr" also has a **numerical value of 613**, tying the Torah, light, and the tzitzit together in divine unity. In Jewish thought, **Or (Light)** is consistently linked to the Torah.

### Tzitzit Weaving Patterns – Ashkenazi and Sephardic Traditions

There are two main traditions of weaving tzitzit:

#### 1. Ashkenazi Tradition:

- Wrapping pattern: **7–8–11–13**

- These numbers total **39**, representing the phrase **YHWH (26) ECHAD (13)** — "YHWH is One" (from the Shema).
- Also, 39 books in the Tanakh reinforce this symbolism.

## 2. Sephardic Tradition:

- Wrapping pattern: **5-6-5-10**
- These values equal **26**, the numerical equivalent of YHWH (Yod-Hey-Vav-Hey).

Whether Ashkenazi or Sephardic, the **Name of YHWH is literally woven into the tzitzit**. This tradition existed in the days of Moses, during the life of Yeshua, and continues among the children of Israel today.



### Why is the Name Important?

The Scriptures make it abundantly clear that **the Name of YHWH carries power**. Consider what the Word declares about those who revere His Name:

1. **Will be saved** – *Yoel* (Joel) 2:32
2. **Will have a firm foundation** – *Schmuel Bet* (2 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 receive an inheritance** – *Tehillim* (Psalms) 61:5
8. **Will enter the Promised Land** – *Tehillim* (Psalms) 69:35
9. **Will experience His mercy** – *Tehillim* (Psalms) 89:24
10. **Will be favored** – *Tehillim* (Psalms) 119:132
11. **Will find refuge** – *Mishlei* (Proverbs) 18:10
12. **Will be exalted** – *Tehillim* (Psalms) 89:16-17

These promises are for those who know, call on, and honor His **Name**—and His Name is woven into the **Tzitzit!**

## PART THREE

Let us now look at the **power of the Tallit and Tzitzit in action**—in the life and ministry of Yeshua.

### The Tallit in the Gospels

We begin with *Mattityahu* (Matthew) 14:34-36:

**"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 round about 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."



This is remarkable! Crowds of people were being **healed by touching the hem—the tzitzit—of Yeshua's garment.**

Was this random or coincidental? No.

These people **knew exactly what to touch.** This is Torah fulfillment in action, for those who had eyes to see and hearts to perceive. And this story connects directly to a specific woman, one who had deep knowledge of the Scriptures.

### The Woman with the Issue of Blood

This woman's story is one of deep pain, courage, and revelation.

According to Torah, a woman with an issue of blood is considered **ritually unclean**. This condition, likely abnormal menstruation (a form of anemia), made her a **social outcast**. She had suffered for **twelve years**, spent all her money on doctors, and was still sick. In those days, this condition meant **permanent exclusion**—from Temple life, family, and community. She was legally required to cry out "unclean" wherever she went. Anyone who touched her would become unclean.

Yet she **dared to break through the crowds**, risking her life, because she understood a secret. She **knew exactly what to touch—the tzitzit** of Yeshua's Tallit.

Let's read her story in *Mattityahu* (Matthew) 9:20-22:

**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.

Another angle of the story is found in *Luka* (Luke) 8:41-48:

**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 (house): **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 dam stopped. **45** And Yeshua said, *Who touched Me?* When all denied it, Kepha and those with Him said, *Master, the multitudes throng You and press You, and 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 comfort: your emunah has made you whole; go in shalom.*



What is astonishing is that **many people were touching Yeshua**, but **only one woman drew out His power**. Why? Because she had **emunah** (faith) that was informed by **Torah knowledge**. She knew the **Tzitzit represented His authority**—His office and anointing.

The Scripture tells us in *Yeshayahu* (Isaiah) 9:6:

"And the government shall be upon His shoulders..." A tallit is worn over one's shoulder.

This woman **recognized His governmental authority**. She touched the **conduit of His power**—the **fringes, the Tzitzit**.

#### A Divine Coincidence?

She had been sick for **12 years**. At that exact moment, Yeshua was on His way to heal a **12-year-old girl**, the daughter of Yair. These numbers are not random. **Twelve** represents **divine government**.

Now pay attention to what happens next. When Yeshua arrives at the home of Yair, the girl has already died. But Yeshua enters, and something powerful takes place.



#### "Talitha Cumi" – The Tallith and the Resurrection

In the story of the girl's resurrection, Yeshua does not simply speak—He **covers her with His Tallit**. He says, "*Talitha cumi*", which many translate as, "Little girl, I say to you, arise." However, more literally, it can mean:

"Little girl under the Tallit, arise!"

As soon as the **Tallit** touches her, she is **brought back to life**. What was the source of that power? The **Tzitzit**, the conduit of His authority and anointing.

This is not isolated. Remember the prophet **Eliyahu (Elijah)**? He also **stretched himself over the widow's dead son**, and the boy came back to life (*Melechim Alef* (1 Kings) 17).

When **Eliyahu** was taken up into Heaven, his **Tallit** fell from him and was received by **Elisha**—a **transfer of authority**.

## PART FOUR

Let us now explore further how the **Tallit represents authority, calling, and spiritual inheritance**—especially through the story of **Eliyahu (Elijah)** and **Elisha**.

### The Mantle of Authority and the Double Portion

In *Melechim Bet* (2 Kings) 2, we witness the profound moment when Eliyahu is taken up into heaven and his **mantle**—his **Tallit**—falls upon Elisha:



**9** And it came to pass, when they were gone over, that Eliyahu said to Elisha, *Ask what I shall do for you, before I am taken away from you.* And Elisha said, *I pray you, let a **double portion** of your ruach (spirit) be upon me.* **10** And he said, *You have asked a hard thing: nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so.* **11** And it came to pass, as they still went on and talked, that—see—a mirkavah (chariot) of fire and horses of fire appeared, and separated the two of them; and Eliyahu went up by a whirlwind into the shamayim (heavens). **12** And Elisha saw it and cried, *My*

*abba, my abba, the mirkavah of Yisrael, and the horsemen of it.* And he saw him no more: and he took hold of his own clothes and tore them in two pieces. **13** **He took up also the mantle of Eliyahu that fell from him**, and went back, and stood by the bank of the Yarden. **14** And he took the mantle of Eliyahu that fell from him, and smote the mayim (waters), and said, *Where is YHWH Elohim of Eliyahu?* And when he also had smitten the waters, they parted to the one side and to the other: and Elisha went over.

### The Transfer of the Mantle

What fell from Eliyahu? His **mantle**—his **Tallit**. This was not just a piece of clothing—it was the **visible sign of his calling, authority, and anointing**.

Elisha did not ask for gold or position. He asked for a **double portion of his master's spirit**, and the evidence that he had received it was that the **mantle fell upon him**.

He immediately **walked in that authority**, parting the Jordan River, just as Eliyahu had done before him.

This is a **picture of inheritance and succession**, of spiritual covering and commissioning.

### The Tallit and Discipleship

Just as Eliyahu **cast his mantle** upon Elisha years earlier to call him into discipleship (*Melechim Alef* (1 Kings) 19:19), so too did **Yeshua call His talmidim (disciples)** to follow Him, not just to learn, but to **receive His anointing and authority**.

In fact, before ascending, Yeshua said:

"Behold, I send the **promise of My Father** upon you: but wait in the city of Yerushalayim, until you be **endued with power from on high**." — *Luka* (Luke) 24:49.

The word "endued" means **to be clothed with**—to be **covered**, as with a mantle or Tallit.

And on Shavuot (Pentecost), that promise came. The Ruach HaKodesh clothed them with **divine authority**. They became **witnesses**—not just messengers, but those **carrying the power and presence of the King**, walking in the legacy and anointing of their Master.

### The Secret of the Wings

The word for "corner" of the garment in *Bamidbar* (Numbers) 15—where the tzitzit are to be attached—is **kanaph**, which also means "wing." So when Malachi prophesied:

"But unto you that fear My Name shall the **Sun of Righteousness** arise with healing in His **wings (kanaphim)**..." — *Malachi* (Malaki) 4:2.

It was not a poetic metaphor alone. The people understood this to mean the **tzitzit of Messiah's Tallit**. That's why the woman with the issue of blood reached for His **wings**—and found healing.

### The Tallit in Prophetic Symbolism

- The Tallit represents a **tent of meeting**, a private sanctuary between the believer and Elohim.
- The Tzitzit represent the **Torah**, the commands, and the remembrance of our covenant.
- The blue thread (tekhelet) reminds us of **heavenly authority** and **YHWH's rulership**.
- The act of **covering** symbolizes being under **divine authority and protection**, just as a bride comes under her groom's covering in the wedding canopy.
- The Tallit is not a mystical object—it is a **spiritual tool**, a prophetic garment, a tangible reminder of identity, authority, calling, and inheritance. When we walk under it, we walk under the covering of the King and under the weight of His Word.



### Why the Tallit?

It is the conduit of the anointing and ministry—and it remains so today. This is significant because *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 with wings as eagles. Notice that the word "wings" in this Scripture is symbolic of the Tallit. As the verse states:

"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 Rabbis teach that the word for wings (êber) refers to the Tallit. This idea is further illuminated in *Malachi* (Malaki) 4:2, where the wings symbolize protection, divine favor, and spiritual elevation.

### The Commandment to Put on the Tallit

The commandment to wear a tallit is found in *Bamidbar* (Numbers) 15:37-41. YHWH instructed Moshe with these words:

**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 mitzvoth (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 mitzvoth and be kadosh (holy) to your Elohim; **41** I am YHWH your Elohim, who brought you out of the land of Mitzrayim, to be your Elohim."

The primary purpose of the tzitzit is to serve as a daily reminder of the Torah, the very books that many modern institutions have shunned. YHWH commands His people not only to remember but also to perform His commandments. In this way, the tzitzit also connect to the Messiah. Every tzitzit is to include a blue strand woven into it. This requirement is clear even 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).**"



This ribbon of blue, known as **techelet**, is far more than a decorative element. Its blue dye was derived from a particular snail found in the Mediterranean Sea—a costly pigment at the time, affordable only for the wealthy. After the destruction of the Temple in 70 A.D., a rabbinic decree discontinued its use in most tallitot. Today, while many tallitot sold in Israel lack the blue strand, some websites still offer tzitzit that include it.

But why is blue so important? Blue is a symbol of Heaven and represents the tribe of the Messiah (Yahudah – Judah). Each tribe had its own colors—while the Levite was associated with red, Benjamin with jasper, and so on. When all the tribes united, their splendor was unmistakable, as reflected in *Bamidbar* (Numbers) 24:5:

"How tov (good) are your tents, O Yaakov, and your tabernacles, O Yisrael!"

Blue also symbolizes the **Melchizedek Priesthood**—the priesthood of Adam, Noah, Abraham, and Jacob, the very heritage that carries forward to us as today's people of Elohim. The flag of Israel, patterned after the Tallit, features blue as its dominant color. This blue thread, sometimes called the **shamash** or servant thread, points directly to Yeshua.

### The Daily Reminder of the Tallit and Tzitzit

The entire purpose of the Tallit and tzitzit is to serve as a visible, daily reminder of Scripture. When YHWH's people go about their daily work, the tzitzit remind them of His commandments, setting them apart as kadosh, or holy. One must ask: What daily reminders do you wear that connect or remind you directly of the Word of YHWH? For many Christians today, the answer is often nothing.

For the children of Yisra'el, the tzitzit signified:

1. **Identity and Family Connection:**

Each tribe had a distinct way of tying the tzitzit, serving as an identifiable mark like a family signet. (Recall the story of Judah and Tamar in *Beresheet* (Genesis) 38:18, where Tamar recognized Judah's signets.)

2. **Status:**

The length and elaboration of the tassels served as a status symbol within the tribe or community. The Pharisees, for instance, were known for their conspicuously elaborate tallitot and tassels—a detail that Yeshua often scorned.

3. **Authority:**

Consider why David cut the edge of King Saul's garment: it was because he took his tzitzit, a symbol of authority. Similarly, when Eliyahu (Elijah) was taken into Heaven, his Tallit fell to Elisha as a clear transmission of divine authority (*Melechim Alef* (1 Kings) 24:5; *Melechim Bet* (2 Kings) 2:13-14).

4. **Priestly Purity and Power:**

The tzitzit symbolize the set-apartness of one who obeys YHWH's commandments, much like Leviticus 11:44-45 reminds us: "...you shall be kadosh; for I am Kadosh." *Malachi* (Malaki) 4:2 also promises that for those who fear His Name, the "Sun of Tzedakah (Righteousness)" will arise with healing in His four-cornered tzitzit (wings).

The word **konof** (folds, wings, or garments) in reference to the modern Tallit resembles a bird's wing, reminding us of the Scriptural promise. The woman with the issue of blood understood this; she recognized that the Messiah would display healing in His "wings." Despite thousands pressing into Yeshua that day, she alone touched His tzitzit and activated its power because of her deep biblical education. While Peter and the apostles were still coming to understand Yeshua's Messiahship, this woman recognized His identity and authority by virtue of her understanding of the secret and power of the Tallit.



## PART FIVE

We have now seen that the Tallit is not simply a religious garment, but a symbol of **divine authority**, **priestly identity**, and a **physical expression of spiritual covenant**. It is woven with reminders of the Torah, the Name of YHWH, and the promise of healing. In this section, we turn to some of the **broader spiritual and prophetic implications** of the Tallit for the believer today.

### Yeshua and the Tallit – More Than a Garment

In *Mattityahu* (Matthew) 23:5, Yeshua reproves the Pharisees for abusing the sacred symbols of the faith:

"But all their works they do to be seen by men: they make broad their tefillin, and enlarge the borders (tzitzit) of their garments."

He was not rebuking the commandment to wear tzitzit—after all, **He Himself wore them** (see *Mattityahu* (Matthew) 9:20, 14:36)—but He was correcting the **heart behind the act**. The tzitzit had become a source of pride and religious posturing for the Pharisees rather than a humble reminder of YHWH's mitzvot.

The **heart** of the Tallit is not tradition—it's **obedience and remembrance**.

### The Tallit and the Secret Place

Let us examine the design of the Tallit again. When a man pulls it over his head, it creates a **secret chamber**—a **tent of meeting**, a **personal mikdash (sanctuary)** between himself and Elohim.

This connects with *Tehillim* (Psalms) 91:1:

"He that dwells in the secret place of El Elyon shall abide under the shadow of El Shaddai."



The phrase "secret place" (**seter** in Hebrew) often refers to **covering, concealment, or protection**. When one wears the Tallit properly—over the head and shoulders—it becomes symbolic of that very place: the hidden cleft of the Rock, the cloud of YHWH's presence, the covering of His wing.



It was this very idea Yeshua alluded to in *Mattityahu* (Matthew) 6:6:

"But you, when you pray, enter into your **closet**, and when you have shut your door, pray to your Father who is in secret..."

The Greek word for "closet" (**ταμείον – tameion**) can also mean "inner room" or **private chamber**—a space without distraction. The Tallit becomes that sacred chamber—a mobile prayer room—wherever you are.

Intriguingly, there were no closets in ancient Hebrew homes, so this could not have been the meaning of His statement.

### The Tallit and the Wedding Canopy

Another powerful image: the Tallit also serves as a **chuppah**—a **wedding canopy**. It is used during Jewish weddings to represent the home that the bride and groom will build together, symbolizing **intimacy, covenant, and divine covering**. This connects us directly to the language of *Yechezkel* (Ezekiel) 16:8, where YHWH speaks to Yerushalem:



"And I passed by you and looked upon you, and, behold, your time was the time of love; and I spread **My skirt (kanaph)** over you and covered your nakedness: yes, I swore unto you and entered into a covenant with you, says YHWH Elohim, and you became Mine."

The word **kanaph** (wing/skirt) refers here to **the hem of YHWH's garment**, echoing the tzitzit. In Hebrew idiom, to spread one's garment over someone was to **claim them in covenant marriage**. Ruth uses the same language when she asks Boaz:

"Spread therefore your garment over your handmaid..." (*Root* (Ruth) 3:9)

In this, the Tallit is a picture of **Messiah's covenant love**—His willingness to cover us, redeem us, and make us His own.

### The Tallit and the Nations

The Tallit is not only for the Jewish people—it was always intended to **draw the nations** to the Torah of YHWH and the Messiah.

Consider again *Zechariah* (Zechariah) 8:23:

"Thus says YHWH Tzevaot; In those days it shall come to pass, that ten men from the nations of every language shall take hold of the **kanaph (corner)** of the garment of him that is a Jew, saying, *We will go with you: for we have heard that Elohim is with you.*"

What are they grabbing? The **tzitzit**. This is a prophecy of the nations being drawn to YHWH through **His people**, through **the Messiah**, and through the **reminders of Torah obedience**.



Those tzitzit that once set Israel apart now become **invitations** to the nations to join in covenant. The blue thread reminds us: **Yeshua is the shamash—the Servant-King—who gathers the tribes and calls in the strangers.**

### Final Thoughts: What Does This Mean For You?

If you are a believer in Messiah Yeshua, you are **grafted into the olive tree of Yisra'el** (*Romiyah* (Romans) 11). You are no longer strangers to the covenants, but **partakers of the promises** (*Ephsiyah* (Ephesians) 2:12-13). As such, you are called to:

- Remember His commands.
- Wear His identity with humility.
- Walk in the authority of His Name.
- Abide under the shadow of His wings.

The Tallit is more than fabric. It is a **declaration**—of covenant, of identity, of set-apartness. It carries power when worn with **understanding** and **faith**.

The woman with the issue of blood, the daughter raised from the dead, the disciples healed and commissioned—all encountered the **anointing flowing through the Tallit**.

So today, we too may press into Yeshua—**grasping His tzitzit with faith**—knowing that **power flows** from the one who wears the Name of YHWH.

## PART SIX

We have seen the Tallit throughout Scripture as a garment of authority, covenant, protection, identity, healing, and intimacy. Now we move from revelation to **application**: How do we as believers respond to this understanding?

### Walking in the Covering: Practical and Prophetic Application

#### 1. Remember the Mitzvah (Commandment)

Let us recall the original command from *Bemidbar* (Numbers) 15:37-41:

"Speak to the children of Yisrael, and bid them to make fringes (tzitzit) in the corners (kanaph) of their garments... and it shall be to you for a fringe, that you may look upon it, and **remember all the commandments of YHWH, and do them...**"

This mitzvah is not only symbolic—it is **practical**. The tzitzit serve as a **visible and tactile reminder** of your identity as a covenant-keeping child of Elohim. Every time you see them, touch them, or feel them move, they call you to holiness, obedience, and love.

"If you love Me, keep My commandments."— *Yochanan* (John) 14:15

This includes the tzitzit, especially for men of Israel or those grafted in through Yeshua.

#### 2. Wearing the Tallit with Purpose

Today, many wear the Tallit during **morning prayer (Shacharit)** or during **Shabbat and feast day services**. For followers of Messiah, this is more than ritual—it's **prophetic alignment**. You are choosing to step under the covering of YHWH and embrace your identity as a member of His royal priesthood.



Practical notes:

- A **tallit gadol** (large prayer shawl) is traditionally worn by adult men during prayer.
- A **tallit katan** (small garment with fringes on the corners) can be worn under or over clothing daily.
- Some women in Messianic communities choose to wear a tallit as an expression of devotion and identity. This is not commanded but may be a personal expression.

**The key is not the cloth—it's the covenant.** Wear it in humility and faith.

#### 3. Your Life Is a Garment

*Galutyah* (Galatians) 3:27 says:

"For as many of you as have been immersed into Messiah have **put on Messiah.**"

To "put on" Messiah is to **wear Him like a garment**—to be clothed in His character, His righteousness, and His authority. This aligns with *Romiyah* (Romans) 13:14:

"But put on the Master Yeshua HaMashiach, and make no provision for the flesh."

You are a walking tallit. Your life is to be woven with the commandments, fringed with reminders of who you belong to, and marked by the heavenly thread of His Spirit.

#### 4. Prayer Under the Tallit – The Secret Place

Many believers experience profound intimacy with YHWH when they pray beneath the Tallit. This practice reflects:

- *Tehillim* (Psalm) 91: "He that dwells in the secret place..."
- *Mattityahu* (Matthew) 6:6: "Enter into your closet..."
- *Shemoth* (Exodus) 33:11: "And YHWH spoke to Moshe face to face, as a man speaks to his friend..."

The Tallit becomes a mobile **tent of meeting**. It is not magic—but when worn with reverence, it facilitates **focus**, **separation**, and **personal communion** with the Avinu (the Father).

Let your Tallit be a signal to your soul: *"I am now entering into the Melech's (King's) presence."*



#### 5. Prophetic Restoration – Jew and Gentile United

In these last days, the Spirit of YHWH is restoring the **ancient paths** (*Yirmeyahu* (Jeremiah) 6:16). The tzitzit are being restored not only to Israel but to **those from the nations** who have joined themselves to the Elohim of Yisra'el through Yeshua the Messiah.

"One Torah shall be for him that is homeborn, and for the stranger that sojourns among you."  
— *Shemoth* (Exodus) 12:49

We are seeing *Zechariah* (Zechariah) 8:23 fulfilled before our eyes:

"Ten men from the nations... will grab hold of the **kanaph** of him that is a Jew..."

This is not cultural appropriation—it's covenant fulfillment. The tzitzit are an **invitation**, a **reminder**, and a **banner** that says:

"I belong to the Elohim of Avraham, Yitzchak, and Ya'akov."

#### 6. Spiritual Warfare and Covering

The Tallit also has significance in **spiritual warfare**. When you are covered in the Tallit:

- You stand under the authority of the King.
- You remind the enemy that you are in covenant.
- You take your place as a priest and intercessor.
- You are armed to do spiritual warfare.



Yeshua is our **Great High Priest**, and you are seated with Him in heavenly places. The Tallit is not armor—but it **symbolizes your priestly status**, your access to the Throne, and your authority to stand in the gap.

"Put on the whole armor of Elohim..." (*Ephsiyah* (Ephesians) 6:11)

"...you are a chosen generation, a royal priesthood..." (*Kepha Alef* (1 Peter 2:9))

### **Final Charge – Will You Touch His Tzitzit?**

The woman with the issue of blood **reached for His tzitzit**—and she was healed.

The daughter under His Tallit **rose from the dead**.

Elisha **received the mantle**, and walked in double anointing.

Will you **step under His covering** today?

Will you take hold of the tzitzit—not just on a garment, but in your **heart and lifestyle**?

Will you wear the Name of YHWH with honor, walking humbly in the power and authority of His Son?

### **Practical Applications: How to Make a Tallit**

I understand that many of us may not have access to a tallit or may find it difficult to afford a ready-made one. I encourage you to consider sewing your own and weave your own tzitzits. These websites provide helpful guidance on how to make a tallit:

- [How to Make a Tallit – WikiHow](#)
- [How to Sew a Tallit – Sew Jewish](#)

If you're skilled in sewing, please prayerfully consider using your talent in the ministry of Tallit making as a way to serve others and help advance the Kingdom of Elohim.

**Many applications:** A tallit can be used for more than just prayer. Here are a few creative and meaningful ways to incorporate it into your daily life:

- Drape it over the back of your office chair
- Lay it across the headboard of your bed
- Place it over the pulpit in your meeting space
- Cover your car seat with it
- Pin it to a wall in your home as a reminder of His presence

Many believers also use the Tallit to cover loved ones who are ill or to honor those who have passed. Let your Tallit be a constant symbol of connection, comfort, and devotion.

## PART SEVEN

We have walked through the tapestry of Scripture, history, and spiritual revelation to uncover the rich significance of the Tallit. Now, as we draw this teaching to a close, let us remember not merely the symbols, but the **substance**. The Tallit is a prophetic garment—woven with remembrance, saturated with covenant, and marked by the authority of the Name.

### A Garment of Covenant: Summary, Commissioning, and Blessing

#### A Summary of the Tallit's Meaning

Let these truths remain tzitzit on your heart:

- **The Tallit is a covering** – a symbol of being under the authority, presence, and protection of YHWH.
- **The tzitzit are reminders** – visible signs of the commandments, pointing to the Torah and the righteousness of Messiah.
- **The blue thread (tekhelet)** – speaks of heavenly identity and kingdom authority.
- **The Tallit is a mantle** – representing calling, anointing, and spiritual inheritance.
- **It is a tent of meeting** – a mobile mikdash, where you enter into the secret place of the Most High.
- **It is a wedding canopy** – a sign of covenant intimacy with the Bridegroom, Messiah Yeshua.
- **It is a banner to the nations** – a sign of restoration and a call to walk in the ways of YHWH.



#### A Prophetic Call to Action

This teaching is not just for learning—it is a **summons**.

Just as the tzitzit call you to remember and obey, so now the Ruach (Spirit) calls you to:

- **Walk set apart** in a world of compromise.
- **Stand under divine covering**, refusing to live uncovered by the Word or prayer.
- **Step into your calling**, wearing the mantle of intercession, authority, and kingdom identity.
- **Embrace the fullness of covenant**, not just in symbol, but in spirit and truth.
- **Clothe yourself with Messiah**, so that your very life becomes a tallit to others—a testimony of His light and truth.

You are called to be a **living sanctuary**, a walking testimony of His commands, His love, and His Spirit.

"Let your garments always be white, and let your head lack no oil."— *Kohelet (Ecclesiastes) 9:8*

#### A Prayer of Commissioning Under the Tallit

If you have a tallit nearby, you may now place it over your head. If not, posture your heart as if stepping into the secret place.

#### Prayer:

Abba YHWH,  
As I draw the Tallit over my head, I choose to come under Your covering. I hide myself beneath the shadow of Your wings.

Let this garment not be mere cloth, but a reminder of covenant. Let the tzitzit remind me of Your commandments and anchor me to Your truth.

Cover me in Your righteousness, clothe me with Messiah. Anoint me to walk in humility, power, and obedience.

Just as You spread Your garment over Yerushalayim, spread Your presence over me. Just as the woman touched the fringe and was healed, let me also receive Your wholeness.

I receive the mantle of intercession. I receive the mantle of identity. I receive the mantle of priestly authority.

May my life be a tallit—woven with love, fringed with obedience, and lifted in worship.

In the Name above every name—Yeshua the Messiah—

Amein.

## A Hebraic Blessing

Traditionally, before donning the tallit, the following blessing is spoken:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית

**Baruch Atah YHWH Eloheinu, Melech ha'olam, Asher kid'shanu b'mitzvotav v'tzivanu l'hitatef batzitzit.**

Blessed are You, YHWH our Elohim, King of the universe, Who has sanctified us with His commandments and commanded us to wrap ourselves in tzitzit.

## Final Word: You Are His Garment

You, beloved, are more than a wearer of the Tallit. You are being made into a **garment of glory**, woven together with others in the Body of Messiah to cover the earth with His light.

Just as the Tallit is lifted over the heads of a bride and groom, so Yeshua will soon stretch forth His covering again, to receive His bride.

May you be found **wrapped in His righteousness, trimmed in obedience, and flowing with the blue thread of heavenly authority.**

**You have touched His tzitzit. Now walk in His power.**

"And they shall be Mine, says YHWH Tzevaot, in that day when I make up My jewels..."  
— *Malachi* (Malaki) 3:17

## INSPIRATIONAL QUOTE

"One man's candle is light for many." — *Talmud on Shabbat*

## SOURCE

A teaching by kohen-navi Theodore Meredith of [nomanszone.org](http://nomanszone.org).

Barukh haba b'shaym יהוה, Halleluyah! Praised is He who comes in the Name of YHWH!

