

The Talith

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- **NUM 15:38-41** Speak to the people 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 thread of blue. And it shall be to you for a fringe, that you may look upon it, and remember all the commandments of the Lord, and do them; and that you seek not after your own heart and your own eyes, which incline you to go astray; That you may remember, and do all my commandments, and be holy to your G-d. I am the Lord your G-d, who brought you out of the land of Egypt, to be your G-d; I am the Lord your G-d.
- **DEU 22:12** You shall make fringes upon the four quarters of your cloak, with which you cover yourself.

In **NUM 15:37-41** and **DEU 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 the Lord and to do them. There were 39 windings in each, which equals the numerical value of the Hebrew words "the Lord is One." How awesome to realize that Jesus suffered the same number of stripes for our healing. (**ISA 53:5**; **1PE 2:24**)

Even today the Jewish people say that the Talis (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. Three separate people had the same idea. They just unfurled the prayer shawl and added the Shield of David.

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. (The apostle Paul was a Jewish Pharisee, but also a tentmaker. 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 God. 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, Yaweh, Adonai. It was an intimate, private, set apart from anyone else time, totally focused upon God. This was their prayer closet!

The Hebrew writing on the **ATARAH** or **CROWN**, is the **BLESSING**: "**Blessed art thou. Lord our God, King of the universe, who has sanctified us with His commandments and commanded us to wrap ourselves in the tzit tzit.**" The Blessing is placed over the head, on the outside, just like the tent walls of the Holy Tabernacle so that they would always hang the same way. As the Atarah was placed over the head, it formed his own tent. **WINGS** of the garment were formed when the arms were held out.

In **RUT 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 Talis. This is a symbolic expression of marriage. (In Mid East culture they cast a garment over one being claimed for marriage.) In **EZE 16:8** the Lord speaks to Jerusalem and likewise says, "so I spread my wing over you and covered your nakedness," and in Psalm 91 we are able to "abide under the shadow of the Almighty" and "under His wings."

As you study the Hebrew and Greek, this covering with the garment is expressed as "the **HOVERING** or **BROODING** of the Spirit of God over the face of the waters" in Genesis 1:2 and "the hovering over and spreading out of the wings of the eagle" in Deu. 32:11, and "the overshadowing of the Most High" when Jesus was conceived by the Holy Spirit in Luke 1:35, and the overshadowing that came upon Peter, John and James as they went with Jesus to the Mount of Transfiguration to pray in LUK 9:28, and also when Peter's shadow became the overshadowing as people were healed when his shadow (filled with the overshadowing presence of the Lord) fell upon them in ACT 5:14).

The Prophet Elijah passed his mantle on to Elisha in II Kings 2. Many believe that this mantle was actually his Talis 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.

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

MAR 5:41 "Then He took the child by the hand and said to her, '**Talitha cumi**', which is translated, "Little girl, I say to you arise." Some scholars believe that her name comes from the old word "**Talith**" and that the literal translation of this is, "Little girl who is now in my tabernacle (tent), arise!" and the power of the intimacy that Jesus had with God caused her to rise.

The Prayer Shawl is symbolic of something that God is doing on the earth. We have a Jewish heritage through Jesus Christ. God does not always do away with a lot of things that we do away with. He is not offended by the Jewish culture. Allow the Holy Spirit to further teach and guide you regarding the Jewish Prayer shawl.

HEALING WITH THE TALIT

When Yeshua crossed over to the other side of Lake Kinneret again, many people gathered to Him once again near the sea shore. And while He spoke one of the rulers of the synagogue, Yairyah by name, came to Yeshua, and when Yairyah saw Him he fell at His feet.

"My little daughter is at death's door," he said. "I beg you please, come to my house and lay your hands on her, then she will be healed and live." It was the man's only child and she was twelve. Yeshua went with him and many people followed and were crowding Him.

A woman was there who had an issue of blood for twelve years, and she had suffered many things from many physicians. She had spent all the money she had on them and was no better because of it, but rather she became more seriously ill. When she had heard about Yeshua, she came into the crowd from behind Him and touched the tzitzit of His talit. {Tzitzit is the border fringe of the talit, the Jewish prayer shawl. The talit is the arba kanfot [four-cornered] garment which Torah commands to be worn by all Israel.}

For she said to herself, "If I can touch His talit, I will be healed." Immediately, upon touching His talit the flow of her blood stopped, and she felt in her body that she was no longer being hurt by the disease. Then Yeshua, knowing instantly that power had gone out of Him, turned around in the crowd and inquired, "Who touched my talit?" When all denied it, Kefa and the disciples said to Him, "Rabbi, you see the people crowding around you. Why do you ask who touched you?"

Yet Yeshua continued to look around to find the one who had done this. Then the woman, with fear and trembling, and knowing what had happened to her, came and fell down before Him. She told Him in front of everyone the truth of why she had touched Him and that she was now healed. He said to her, "Daughter, be happy! Your trust has healed you! Go in shalom and remain healed from the hurting."

While Yeshua was still speaking there came from the ruler of the synagogue's house certain person's which said to Yairyah, "Your daughter is dead. Why bother the Rabbi any further?" As soon as Yeshua heard those words He said to Yairyah, "Do not be afraid, just continue to trust."

Yeshua did not allow anyone to follow Him to Yairyah' house, except for Kefa and the two brothers, Ya'akov and Yochanan. Coming into the house of Yairyah, He saw the upset and those who wept and wailed loudly. After coming in He said to them, "Why all this fussing and weeping? The girl is not dead. She is only sleeping."

The mourners, with mockery, laughed at Him. But when He had ultimately put them all out, He took the father and mother of the girl and the disciples that were with Him, and entered the room where she was lying.

Then He took her hand and said to her, "**Yaladah, talitha cumi**." The interpretation is, "Young girl, arise to my talit." {Talit is Hebrew for lamb or fresh thing, as well as the traditional Jewish name for the arba kanfot, the four-cornered garment with fringes/tzitzit commanded to be worn in the Torah.}

Her spirit returned to her, and she arose immediately and walked. Those watching were awestruck. Yeshua strictly instructed them to tell no one and commanded that something should be given to her to eat.