



Supernaturally Present

The Prayer Shawl and Intercession

— Symbolism and Typology

Researched & Taught By
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A Biblical study on the scriptural symbolism and typology of the prayer shawl (*Numbers 15:37-41*)
— its practical application in intercessory prayer for the believer in Yeshua HaMashiach.

- ▶ Our Lord God Jehovah is eternally infinite. How can He convey to finite humanity His eternal truths?
 - ⚡ He gives us pictures, tokens, ensamples, etc.
 - ⚡ e.g., I Corinthians 10:11–13 (ref. John 3:14; “*as Moses lifted the brazen serpent*”)
- ▶ “Symbolism”
 - ⚡ The art or practice of using symbols esp. by investing things with a symbolic meaning.
 - ⚡ Expressing the invisible or intangible by means of visible or sensuous representations.
- ▶ “Typology”
 - ⚡ A doctrine of theological types; *especially* one holding that things in Christian belief are prefigured or symbolized by things in the Old Testament.
 - ⚡ The study of or analysis or classification based on types or categories
- ▶ Also used in this unit — “Gematria” (Value)
 - ⚡ A method of interpretation that involves calculating numerical values to words and names, and looking for correspondences between words that have the same value.
 - ⚡ This method is often used in mystical interpretations of scripture. Think Bible Codes (equidistant letter/numerical sequencing).

Generations to Remember the Commandments of the Lord — Numbers 15:37-41

- ▶ If I were to describe the tallit in simple words...
 - ⚡ Rectangular shaped garment with stripes going across parallel to each end.
 - ⚡ Fringes attached to each of its four corners.
 - ⚡ It has a neckband which is usually decorated with biblical text.
 - ⚡ The garment is composed of linen, wool, silk or synthetics.
- ▶ Most often made of a white background.
 - ⚡ White is used scripturally to represent sanctification, righteousness, purity, and holiness.
 - ⚡ “...fine linen, clean and white...” (Revelation 19:7–8).
 - ⚡ “...without spot or blemish...” (2 Peter 3:13–14).
- ▶ Linen and wool cannot be mixed (Leviticus 19:19; Deuteronomy 22:11).
 - ⚡ Wool prohibited in the Priest’s temple garment (Ezekiel 44:17).
 - ⚡ “God hates mixtures.” (Pstr. Ruth Bell, Revival Temple, International Bible College)
- ▶ Tallit Accessories
 - ⚡ Bag
 - ⚡ Tallit Clips

S E C R E T

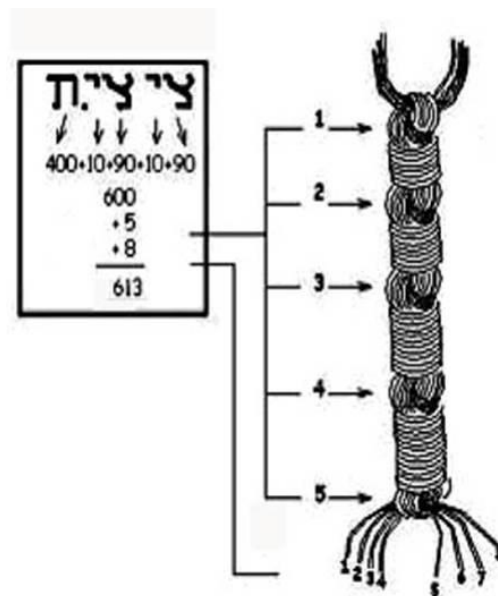
The main significance of the tallit is not in the garment itself.

Tassels/Fringes (Tzitzit) on the Corners

- ▶ Tzitzit (tsiytsith; pronounced — tsee-tseeth)
 - ⌘ Properly denotes an ornament resembling a flower.
 - ⌘ The fringes are a visual reminder to strengthen the holiness in our lives by remembering and practicing God’s commandments.
- ▶ The cord of blue in each tassel.
 - ⌘ This blue color is called “techelet”.
 - ⌘ In ancient times the dye used for this exact shade of blue came from a kind of snail called a chilazone.
 - Believed to have appeared only once every seventy years, a time span causing its identity to become forgotten over the centuries.
- ▶ The significance is found in the tzitzit — the fringes on the four corners.
- ▶ The tallit’s main purpose is simply to hold the tzitzit together!
 - ⌘ In Judaism, the Biblical commandment to wear tzitzit is still observed today, but the prominent blue thread has all but been forgotten.
 - ⌘ What has remained are passages in the Talmud describing the source of the blue dye — a snail known as the Chilazon. This marine creature had a shell, could be found along the northern coast of Israel.
 - ⌘ They have found the snail (murex trunculus) that is needed to make the blue dye. This small snail has returned to the waters of Israel and is seen as a “Sign that Messiah is coming soon.” You can now buy the blue cords once again in Israel.
 - ⌘ The dye’s color was “similar to the sky and sea,” it was steadfast, extracted from the “snail” while still alive, and was indistinguishable from a dye of vegetable origin, called kala ilan (indigo).
 - Therefore the rabbis say, “God’s love is as wide as the heavens and as deep as the sea.”
 - Blue is used scripturally to represent heavenly places.
 - Position — Borders (Ex. 26:1, 4); Vail (Ex. 26:31, 36:35); Priest’s Ephod (Ex. 28:28)
 - Placement (Eph. 1:20)

The Tzitzit

- ▶ Sacred Macramé of Eight Cords
 - ⌘ Seven (7) white cords
 - ⌘ One long blue cord — called a “Shammash” (Servant)
 - Israel (Ne. 1:6; Is. 41:8, 44:21, 49:3–6)
 - Yeshua, our HaMashiach (Messianic Prophecy: Is. 42:1, 52:13, 53:11 — Fulfilled: Lk. 1:69)
- ▶ The long blue “servant” cord is that with which you do the windings.
 - ⌘ The Gematrial value of “Tzitzit” is 590
 - Rashi, a prominent Jewish commentator, bases the number of knots on a gematria: the word tzitzit (in its Mishnaic spelling) has the value 600. Each tassel has eight threads (when doubled over) and five sets of knots, totalling 13. The sum of all numbers is 613, traditionally the number of mitzvot (commandments) in the Torah. This reflects the concept that donning a garment with tzitzit reminds its wearer of all Torah commandments. Rashi knots are worn by the majority of Ashkenazic (Eastern European Jews)



- Nachmanides disagrees with Rashi, pointing out that the Biblical spelling of the word tzitzit has only one yod rather than two (giving it a gematria of 590 plus 13), thus adding up to the total number of 603 rather than 613. He points out that in the Biblical quote “you shall see it and remember them”, the singular form “it” can refer only to the “p’til” (“thread”) of tekhelet. The tekhelet strand serves this purpose, explains the Talmud, for the blue color of tekhelet resembles the ocean, which in turn resembles the sky, which in turn is said to resemble God’s holy throne — thus reminding all of the divine mission to fulfill His commandments.
(Ramban(Nachmanides) knots are worn by the majority of Sephardic (Western European) Jews and Teimani (Yemenite) Jews)
- ⚡ 8 strands + 5 knots + 10 Commandments = 613
- The tassels are tied into 613 knots to constantly remind them of the 613 laws of Moses, of which there are 365 prohibitions (The “thou shalt not” laws), and 248 affirmations (the “thou shall” laws).
- $6 + 1 + 3 = 10$ (*The Ten Commandments/Decalogue*)
- The first three sets also correspond with the ineffable name of God, the unspoken yod-hey-vav-hey (26), Yahweh.
- The final thirteen wrappings (the last set) equals the Hebrew letters Alef Chet Dalet. These make the Hebrew word “Echad,” “One”. So, whenever you look at the tzitzit, the fringes, you see the Hebrew words: Adonai is one.

יהוה

Attached to the Hem of the Garment

- ▶ The Pharisees attached special importance to the hem or fringe of their garments (Matthew 23:5). By the end of the Second Temple period (70 BC - AD 135), tassels had become a symbol of social status. The wealthier you were, the grander your tassels might appear. This is human nature, since we might also be tempted to “show-off” with a public display, e.g. the kind of car we drive, the house we live in, or the jewelry we wear. It is known that during the time of Yeshua, the tassels of some Pharisees were so long and elaborate, that they dragged on the ground. It was this ostentatious display of pride that Yeshua was rebuking when He said, “*They make...the tassels of their prayer shawls long...*” (Matthew 23:5).
 - ⚡ Christ is our Rabbi and Master (Matthew 23:8–10).
 - ⚡ Be servants/ministers and abased (Matthew 23:11–12).
- ▶ Other Biblical Citing of the Tallit and Tzitzit
 - ⚡ This tallit was the mantle worn by Samuel (I Samuel 15:27).
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 - ⚡ Elijah’s mantle that was conferred upon Elisha (I Kings. 19:19).

Symbolic and Associated with Authority

- ▶ Boaz and Ruth (Ruth 3)
 - ⌘ “In the middle of the night something startled the man, and he turned and discovered a woman lying at his feet. ‘Who are you?’ he asked. ‘I am your servant, Ruth,’ she said. ‘Spread the corner of your garment over me, since you are a kinsman redeemer’” (Ruth 3:8-9).
 - ⌘ Ruth obeyed Naomi, went to the threshing floor, and placed herself under the corner of Boaz’ garment (symbolic of placing herself under his authority).
 - ⌘ He immediately understood and said to her: “Don’t be afraid. I will do for you all you ask. All my fellow townsmen know that you are a woman of noble character” (Ruth 3:11).
 - ⌘ Boaz made arrangements to help her, and eventually, he married her.
- ▶ Saul and David (I Sm. 24)
 - ⌘ These tassels also came to be associated with a person’s authority. Saul and David: In the case of King Saul, we find that David humiliated him by sneaking up to him in a cave at the Spring of Ein Gedi and cutting off Saul’s tassels, a symbol of his authority.
 - David’s men said: “This is the day the Lord spoke of when He said to you, ‘I will give your enemy into your hands for you to deal with as you wish’... Afterward, David was conscience-stricken for having cut off a corner of Saul’s robe. He said to his men, ‘The Lord forbid that I should do such a thing to my master, the Lord’s anointed, or lift my hand against him; for he is the anointed of the Lord’” (I Sam. 24:4-6).
 - Saul said: “May the Lord reward you well for the way you treated me today. I know that you will surely be king and that the kingdom of Israel will be established in your hands” (I Sam. 24:19b-20).
 - ⌘ David humiliated Saul by sneaking up to him in a cave at the Spring of Ein Gedi and cutting off Saul’s tassels, a symbol of his authority.
 - ⌘ Why was David upset with himself? Because he understood that to steal someone’s tassel was to steal his authority.
- ▶ Elijah’s Mantle (1 Kgs. 19:13, 19; 2 Kgs. 2:8–15; Mal. 4:5)
- ▶ Job’s Mantle (Job 1:20-22)

The Hem of Jesus' Garment

- ▶ Woman healed of an Issue of blood by touching the hem (Matthew 9:20–22; Mk. 5:30-31).
 - ⚡ It was a bold step for her to push through the crowd.
 - ⚡ According to Levitical law, it was forbidden for her to be out in public with her condition; she was considered unclean (Lev. 15:25).
- ▶ She reached for the tzitzit — a point of contact — to release her faith.

***“But for you who revere My name,
the sun of righteousness will rise
with healing in His wings”
(Mal. 4:2–6; KV 2).***

From an Article by “Bridges of Peace” (this is a main source for these notes pages 4–7)

- ▶ The Hebrew word for “wings” used in this passage is *kanaf*, which is a word that specifically means the fringe-like feathers or edges of a bird’s wing, not the whole wing.
- ▶ The woman had heard Yeshua was the Messiah. Perhaps she remembered this messianic promise from the scroll of Malachi and thought, if I am to be healed, then will it be found in His wings... His *tzitziyot*? By faith, she reached out and touched the fringes, and was healed.
- ▶ It is interesting that all through the Old Testament, the Hebrew word for wings in most passages is *kanaf* when referring to God. Surely, the place of refuge is under the *kanaf* of the Lord, i.e., under His Word and His authority!
- ▶ In a different passage, some time later Yeshua arrived at the town of Genessaret, also on the shores of the Sea of Galilee. The men of the town recognized Yeshua and sent word out so that many people brought all their sick to Him and begged Him to let the sick just touch the fringe of His garment. The Bible simply reports, “*all who touched Him were healed*” (Mk. 6:53-56). These people were not healed simply by touching the fringes of Yeshua’s garment in a crowd. They were healed when their faith touched the power of God and the One who could heal their infirmities. It was their point of contact to release their faith to receive a touch from the Lord.
- ▶ Even in His glorious Second Coming, Yeshua will be wearing His tallit. In Revelation 19:11-16, John gives us a description: “I saw heaven standing open and there before me was a white horse, whose rider is Faithful and True, ... He has a name written on Him that no one but He Himself knows. He is clothed in a garment dipped in blood: and His Name is The Word of God... On His garment and on His thigh He has a name written: King of Kings, and Lord of Lords” (Rev. 19:11-13,16).
- ▶ J. R. Church suggests that the vesture is the tallit of Yeshua with His titles written upon it and on His thighs. Where do the *tzitziyot* fall, but on one’s thigh? Notice there are four titles listed in this passage - perhaps one for each of the four *tzitziyot*:
 - ⚡ “A Name written, that no man knew but He Himself” - the ineffable name of God, Yahweh! (v. 12); “The Word of God” (v. 13); “King of Kings” and, “Lord of Lords” (v. 16).

The OT ends with a Curse (Mal. 4:6).

The NT Ends with the Cure (Jer. 33:1–9, KV6; Re. 22:3, 21).

Yeshua was Buried in “Fine Linen”

- ▶ It became a tradition to bury a Jew with his tallit, but with one of the tzitzit cut off, thus making it pasul, unfit.
 - ⌘ After death, Jews are buried with varying customs, depending on where they are to be buried. In the Diaspora, burial takes place within a plain, wooden casket. The corpse is collected from the place of death (home, hospital, etc.) by the *chevra kadisha* (burial committee).
 - ⌘ After a ritual washing of the body, the body is dressed in a *kittel* (shroud) and then a *tallit*.
 - ⌘ One of the *tzitzit* is then cut off. In the Land of Israel, burial is without a casket, and the *kittel* and *tallith* are the only coverings for the corpse.
- ▶ “Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb.” — Mk. 15:46

The Bride of Yeshua is to be Prepared as “Fine Linen”

▶ **Revelation 19 — Marriage of the Lamb Announced**

⁶ Then I heard something like the voice of a vast multitude, like the sound of cascading waters, and like the rumbling of loud thunder, saying: Hallelujah, because our Lord God, the Almighty, has begun to reign! ⁷ Let us be glad, rejoice, and give Him glory, because the marriage of the Lamb has come, and His wife has prepared herself. ⁸ She was given fine linen to wear, bright and pure. ¹ For the fine linen represents the righteous acts of the saints. ⁹ Then she said to me, “Write: Those invited to the marriage feast of the Lamb are fortunate!” He also said to me, “These words of God are true.” ¹⁰ Then I fell at his feet to worship him, but he said to me, “Don’t do that! I am a fellow slave with you and your brothers who have the testimony about Jesus. Worship God, because the testimony about Jesus is the spirit of prophecy.”

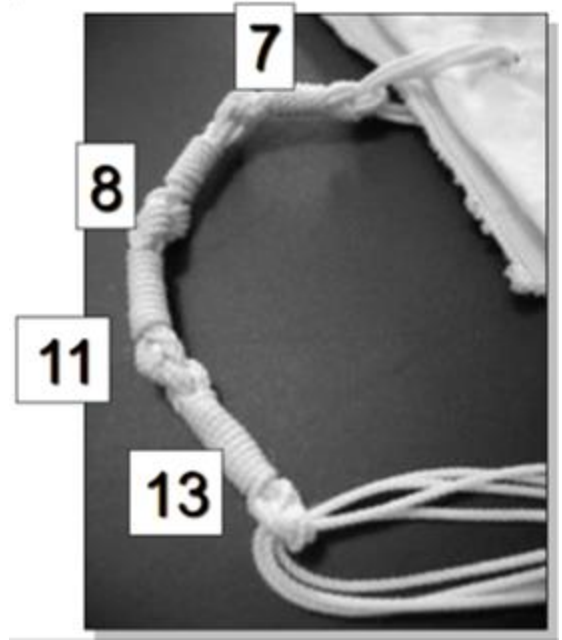
▶ **Ephesians 5 — Representative of Yeshua and the Church**

²⁵ Husbands, love your wives, just as Christ loved the church and gave himself up for her ²⁶ to make her holy, cleansing her by the washing with water through the word, ²⁷ and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. ²⁸ In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. ²⁹ After all, no one ever hated their own body, but they feed and care for their body, just as Christ does the church— ³⁰ for we are members of his body. ³¹ “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” ³² ***This is a profound mystery—but I am talking about Christ and the church.*** ³³ However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

¹ Fine Linen — Proverbs 31:22; Ezekiel 44:17; Revelation 3:4, 15:6, 19:14.

Numbering the Tzitzit²

- ▶ Four (4) Corners of the Tallit — Scripturally Symbolic
 - ⚡ Direction
 - ⚡ Winds
 - ⚡ Seasons
 - ⚡ Evangelism
- ▶ First Set of Windings — Seven (7)
 - ⚡ Scripturally Symbolizes “Perfection and Completion”
 - Days of Creation
 - Commandments of Noah
 - Seven Covenants
 - Lights of the Menorah
 - ⚡ More about Seven (7) — Still not exhaustive! LOL!
 - Seven colors in the spectrum.
 - Seven of the 10 commandments begin with the word “not.”
 - In Revelation, there are 7 seals, 7 trumpets and 7 promises to the churches.
 - Seven parables in Matthew.
 - There are Seven “eternals” in Hebrews which are: A priest forever (1:6); Eternal salvation (1:9); Eternal judgment (6:2); eternal redemption (9:12); eternal spirit (9:14); eternal inheritance (9:15); and everlasting covenant (13:20).
 - Jesus said 7 things on the cross (Lk. 23; Matthew 27:46; Jn. 19:26–30)
 - “After the order of Melchizedek” occurs 7 times.
 - Seven steps in sanctification.
 - Seven steps of praise.
- ▶ Second Set of Windings — Eight (8)
 - ⚡ Scripturally Symbolizes “New Beginnings”
 - Begins a New Week
 - Day of Circumcision
 - Covenants Made with Abraham
 - Noah and His Family were saved on the Ark
 - ⚡ More about Eight (8) — *Still not exhaustive!* ☺
 - Ps. 119 is apportioned in 22 sections (the Hebrew Aleph-Bet) of eight verses.
 - Eight Days
 - The Rabbis/Sages teach that the “Mishkan” (Tabernacle) was completed.
 - Chanakkah
 - Feast of Tabernacle “Sukkot”
 - Practical Application to Octaves in Music Notation
- ▶ Third Set of Windings — Eleven (11)
 - ⚡ Scripturally Symbolizes “Mercy”
 - The Years Each Jehoiakim (Evil) and Zedekiah (Righteous) Reigned
 - Eleven Disciples Appointed at Galilee
 - Often cited as “the eleven” accompanying the main character



² This study of numerology is not exhaustive; but, an introduction to the consistency of the application for the scripturally appointed numerical meaning.

- ▶ Fourth Set of Windings — Thirteen (13)
 - ⌘ Scripturally Symbolizes “Generations”
 - Jesus was the Thirteenth Generation (Matthew 1)
 - Years Solomon took to finish his house.

Totaling the Tzitzit — Thirty-Nine (39)

Therefore, since a promise remains of entering His rest (-oration), let us fear lest any of you seem to have come short of it.” (Hebrews 4:1).

- ▶ Stripes not to exceed 40 (De. 25:2–3).
 - ⌘ Stripes of the Children of Men in the Davidic Covenant (2 Sam. 7:8–17; KV 14).
 - ⌘ The Seed of David Anointed to Receive Stripes for Iniquity (Ps. 89:19–37; KV 32).
 - ⌘ Healing Provided by Stripes (Is. 53:5; 1 Pe. 2:24).
 - 39 Categories of Diseases (AMA)
 - 39 Categories of Work/Activity Prohibited on Shabbat
- ▶ Romans 8:26 — Likewise the Spirit also helps our infirmities: for we know not what we should pray for as we ought: but the Spirit itself makes intercession for us with groanings which cannot be uttered.
- ▶ Romans 8:34 — Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.
- ▶ 39 Categories of Work/Activity Prohibited on Shabbat (*from <http://en.wikipedia.org/wiki/Shabbat>*)
 - ⌘ Jewish law prohibits doing any form of melachah (“work”, plural “melachot”) on Shabbat. Melachah does not closely correspond to the English definition of the term “work”, nor does it correspond to the definition of the term as used in physics.
 - ⌘ Different denominations view the prohibition on work in different ways. Observant Orthodox Jews and observant Conservative Jews do not perform the 39 categories of activity prohibited by Mishnah Tractate Shabbat 7:2 in the Talmud. These categories are exegetically derived — based on juxtaposition of corresponding Biblical passages — from the kinds of work that were necessary for the construction of the Tabernacle. Many religious scholars have pointed out that these labors have in common activity that is “creative,” or that exercises control or dominion over one’s environment.

1. Sowing	11. Baking	21. Tying	31. Cutting hide to shape
2. Plowing	12. Shearing wool	22. Untying	32. Writing two or more letters
3. Reaping	13. Washing wool	23. Sewing stitches	33. Erasing two or more letters
4. Binding sheaves	14. Beating wool	24. Tearing	34. Building
5. Threshing	15. Dyeing wool	25. Trapping	35. Demolishing
6. Winnowing	16. Spinning	26. Slaughtering	36. Extinguishing a fire
7. Selecting	17. Weaving	27. Flaying	37. Kindling a fire
8. Grinding	18. Making two loops	28. Tanning	38. Putting the finishing touch on an object
9. Sifting	19. Weaving two threads	29. Scraping hides	39. Transporting an object between a private domain and the public domain, or for a distance of 4 cubits within the public domain
10. Kneading	20. Separating two threads	30. Marking hides	

We are saved from the works of the flesh!