**HaShem’s Tallit and the Two Houses.**

We read from Numbers 15: 38 (The Scriptures): ***“Speak to the children of Israel, and you shall say to them to make tzitziyot on the corners of their garments throughout their generations, and to put a blue (techelet) cord (patiyl) in the tzitzit of the corners."*** This is repeated in Deuteronomy 22: 12 (The Scriptures), as follows: ***Make tassels on the FOUR CORNERS of the garment with which you cover yourself."*** We read further from the first part of Psalm 104: 2 (the first part): ***“Covering Yourself with light as with a garment…”***

This is not intended to be an in-depth study on the tallit and why we are required to wear it, but hopefully it will give us a fresh look of how it relates to the Two Houses of Israel and the prophetic re-gathering of the house of Israel from the nations into which they were scattered. The Jewish sages teach from Daniel 7: 9 and Psalm 104: 2 that HaShem wears a tallit. In the Talmud in Rosh Hashanah 17b it says: ***Rabbi Yochanan taught, “If it were not written it would be impossible to say. But we are taught that Hashem wrapped Himself in a tallit like a prayer leader and showed Moses the order of prayer.”*** By teaching this truth from Psalm 104, the sages are revealing to us a deep truth concerning HaShem’s relationship to Israel. Let’s now look at another Scripture that clarifies this truth of HaShem’s tallit. We read from Ezekiel 1: 1 – 14 and hone specifically in of verse 4, where the word ‘Brightness” (transliterated as ‘Nogah’ in Hebrew) and “Glowing metal” (transliterated as ‘Chasmal ‘in Hebrew), are used. This is a vision of HaShem and His throne in heaven. The first thing the prophet sees is ***“a great cloud with fire*** (transliterated as ‘Eish’ in Hebrew) ***flashing itself’*** the sages teach that this represent the forces of evil that HaShem allows to exist to bring about His will on the earth. The prophet Ezekiel had to first break through these forces to see the throne of HaShem.

The next thing the prophet sees in this vision is a “Brightness” or “Glowing light” – the Hebrew word “Chasmal” is literally untranslatable into English and means ‘electrum, brilliant whiteness with colors of fire – spectrum of red, yellow, blue, etc.’ this represents the barrier that stand between good and evil, or a type of force field in modern terms – in the Ketuvey HaNesarim in Revelation it is called a rainbow. The last thing the prophet sees are the four living creatures (transliterated in Hebrew as the ‘Chayot’) before HaShem’s throne. We know in Scriptural interpretation that we are dealing with the idea of anthropomorphism here concerning HaShem and Him wearing a tallit. The function of clothing is to create a barrier against passion and evil. A garment should therefore protect us from evil. For example the command to wear a four cornered garment with tzitzit on each corner was given to guard us from looking at people or things and lusting after them. However a garment also protects us from the elements, keeping us warm and dry; so we can say that HaShem’s tallit is the element of providence that protects us from evil. It was for that reason that the sages teach us that HaShem’s garment protects us and is equal to the brilliant light (‘Gashmal’) around HaShem and stood between the forces of evil. In addition the gematria or numerical value of ‘Chasmal’ is equal to the gematria of ‘Malbush’ or garment, namely 378.

The Tallit is equal to the Torah.

We know that Torah contains 248 do’s and 365 don’ts equaling 613 commandments. The commandments of Torah serve to protect us from sin and evil or a BARRIER between us and the Evil One. The gematria of *tzitzit* is 600. When we add the five knots and eight strings we have 13. Then we add 600 + 13= 613! By using the method of interpretation (sod) we conclude that the tzitzit is equal to the Torah! This is why the sages say, "He who keeps the commandments grabs the Divine presence. This is the meaning of Tzitzit.” *Zohar 1: 23b.* They also teach that, "The command of *tzitzit* is equal to all the commandments." The command of the *tzitzit* alludes to HaShem’s tallit, which in turn, represents the whole Torah that stand as a barrier against sin and evil, or the *chasmal* in Hebrew! There is a *Midrash* that tells us the first time HaShem appeared wearing His tallit was to Moses, when He gave him the commandment concerning the calendar. When He started teaching Moses the calendar, He showed him His tallit that alludes to all the commandments. We read from the first part of Proverbs 6: 23, as follows: ***‘For the commandment is a lamp, and the teaching is light.’***  We can therefore see that HaShem Himself in the Torah (light or *chasmal*) as a garment! You should now begin to understand the meaning behind all the priestly garments HaShem gave to Israel in Exodus. They are the armor (protection) that HaShem gave His priests against sin and evil and are equal to the light He wraps Himself in the Torah. HaShem wears a garment of light and He gave Israel a tallit to wear for protection against sin and evil. Remember He told Moses to make everything after the pattern that he has seen in heaven! When we put on tallit, we are putting on the Torah and chasmal that Ezekiel saw around Hashem Himself!

Because the house of Judah remained Torah observant and know what sin is, they are able to return in repentance to our Father every time they sin, as witnessed in Ezekiel 18: 23, in this way: ***“Do I have any pleasure in the death of the wicked,” declares HaShem God, “rather than that he should turn from his ways and live?*** They do not have to be immersed to be cleansed from their daily sins, but have to return to God in a repentant attitude, as they do as a matter of habit in the most. A primary example of a Jew who returned to HaShem in repentance after sinning, is given in Psalm 51 where King David sinned by committing adultery and then going further by also having Bathsheba’s husband killed in a war. We read consequently from Psalm 51, how King David came to repentance and admitted to his sins in verses 1 – 4, saying: ***‘Be gracious to me, O God, according to Thy lovingkindness; according to the greatness of Thy compassion blot out my transgressions.*** (2) ***Wash me thoroughly from my iniquity, and cleanse me from my sin.*** (3) ***For I know my transgressions, and my sin is ever before me.*** (4) ***Against Thee, Thee only, I have sinned, and done what is evil in Thy sight, so that Thou art justified when Thou dost speak, and blameless when Thou dost judge.”*** Like all Jews who were raised the Torah way, King David was circumcised and were taught the Torah as can be witnessed through the many Psalms that he wrote, he had God’s Set-apart Spirit indwelling him as attested in the remainder of his prayer and in especially verses 10 & 11, where he begs God, saying: ***‘Create in me a clean heart, O God, and renew a steadfast spirit*** (here he is talking about the human spirit**[[1]](#footnote-1)**, which is in all people) ***within me .*** (11) ***Do not cast me away from Thy presence, and do not take Thy Set-apart Spirit from me.’*** Once we have a portion of God’s Set-apart Spirit indwelling us, we must permit it to guide us into all truth. The question is: What is truth? We get the answer from Psalm 119: 142, as follows: ***‘Thy righteousness is an everlasting righteousness, and Thy law is truth.’***

**The Four Corners (kanaf) and the Living Creatures (Chayot)**

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| Scripture tells us that the tallit is to have four corners on it, so we know it has to be a square or rectangular piece of cloth (wool or linen) with the tzitzit attached to the four corners (with a cord of blue in them). The tzitzit are to be tied in a chainlike (gedalim) manner consisting of knots and windings. The pattern is NOT given in the Torah but comes from rabbinical tradition. The traditional way of tying them does teach us many truths concerning the Name of HaShem and the Torah. For example the 39 windings teach us "HaShem Echad" through the gematria of HaShem = 26 Echad = 13; 26 + 13 = 39! The first three groups of windings (7 + 8 + 11 = 26) give us the gematria of HaShem! The last group of 13 windings is equal to ECHAD. ECHAD is the ALEF - CHET- DALET. Aleph=1 the tallit, the Chet=8 the eight strings (four doubled) and the Dalet=4 alluding to the FOUR CORNERS of the tallit! The 4 tzitzits have 8 strings or a total of 32. The number 32 is written in Hebrew as LV or LEV = heart in English! We see that these tassels must be worn in such a way, that they may be seen. In addition we see from Deuteronomy 22: 12 that the tassels must be part of a garment used to cover ourselves, as follows: ***“You shall make yourself tassels on the four corners of your garment with which you cover yourself.”*** The tzitzit may be attached to the four corners of a garment worn inside or outside. However, it must be attached to a garment, made from material and covering part of the body – a typical example is a tallit katan; a garment with fringes at each corner. Each of the four tassels must according to the command have at least one chord of blue (transliterated as techelet in Hebrew) – showing that we are royalty. However, the Techelet, a small sea creature to be found in the Mediterranean Sea, used to make the specific color of blue, has according to the Rabbinical Halacha, become very rare (or are even extinct) at present. It is for this reason that those from the tribes of Judah, Benjamin and Levi wear pure white tzitzit at this time.  We now want to examine the final part of Ezekiel’s vision of HaShem and His "Garment" by looking at the four Chayot, or living creatures! This is where we begin to see the truth of the tallit and the Two Houses of Israel! |

Ezekiel 1: 5 - 28 tells of this vision of the living creatures in detail:

1. There were FOUR living creatures

1. They had the likeness of man or human shape

1. FOUR FACES

1. FOUR WINGS or corners *‘KANAF’*

1. One face of a MAN (South)

1. One face of a LION (East) right

1. One face of an OX (West) left

1. One face of an EAGLE (North)

1. Two wings (corners up) and two down (corners down)

As we look at these "creatures’ we can see a picture of Israel’s encampment around the TABERNACLE found in Exodus 2! Around the tabernacle (or Dwelling Place) we can also say "throne" of HaShem, we have the following:

1. Judah the LION on the EAST side of the Tabernacle

1. Ephraim the OX on the WEST side of the tabernacle

1. Reuben the MAN on the SOUTH side of the tabernacle

1. Dan the EAGLE on the NORTH side of the tabernacle

So the Four living creatures standing at the Four Corners of the glowing light of HaShem’s tallit are symbolic of the 12 tribes of Israel encamped around the Tabernacle of HaShem! The four corners of the tallit therefore are representations of the Four Corners of the encampment of all twelve tribes of Israel! When we put on the tallit we are putting on our identity as Israel and declaring the reuniting of the Two Houses into ONE Nation again (the tallit being ONE garment)! EVERYTHING ACCORDING TO PATTERN! It is traditional when we recite the Shema that we LIFT UP TWO corners (or wings) of the tallit to cover our eyes or face and let the other corners (wings) hang down. After we finish saying "ECHAD-ONE" we drop the corners to SEE the 13 attributes found in Exodus 34: 6 & 7 and Micah 7: 18 – 20 (the last winding is 13 the value of ECHAD) of HaShem in a fresh revelation! We can only declare as the creatures said: “Holy, Holy, Holy!” We read from Revelation 4: 6 – 11: ***‘And before the throne there was, as it were, a sea of glass like crystal; and in the center and around the throne, four living creatures full of eyes in front and behind.*** (7) ***And the first creature was like a lion, and the second creature like a calf, and the third creature had the face like that of a man, and the fourth creature was like a flying eagle.*** (8) ***And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to say, ‘HOLY, HOLY, HOLY, is HASHEM God, THE ALMIGHTY, who was and who is and who is to come.”*** (9) ***And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever,*** (10) ***the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying,*** (11) ***“Worthy art Thou, our Adonai and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created.”’*** From this we understand the four creatures represent both houses of Israel, the very same thing Ezekiel saw in a vision around the throne of HaShem.

The four corners also represent the four corners of the earth from where HaShem will gather both houses of Israel as Isaiah testified in Isaiah 11: 11 - 13, saying: ***‘Then it will happen on that day that Adonai will again recover the second time with His hand the remnant of His people, who will remain, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hammath, and from the islands*** (or coastlands) ***of the sea.*** (12) ***And He will lift up a standard for the nations, and will assemble the banished ones of Israel, and will gather the dispersed of Judah from the four corners of the earth.*** (13) ***Then the jealousy of Ephraim will depart, and those who harass Judah will be cut off; Ephraim will not be jealous of Judah, and Judah will not harass Ephraim.’*** The word for the four corners in these verses is KANAF or WING, the very same word used for the CORNERS OF THE GARMENT/TALLIT! So, the tallit is a declaration to the world that HaShem will fulfill His Word to Israel and gather them from the FOUR CORNERS where they were scattered! When we put on the tallit we are declaring we believe in Ezekiel 37! We also can see that the tallit is a symbol of the Tabernacle (*Mishkan*) with the Tribes of Israel on the Four Corners!

**The Tallit and Acts Chapter 10 (the vision of Rav Kepha)**

To end this teaching, I want to look quickly at the vision of Rav Kepha in Acts 10 concerning the so-called Gentiles coming into the congregations of the house of Israel. We must understand that this vision has NOTHING to do with clean or unclean foods. It is a symbolic vision concerning MEN being accepted by HaShem, as we read from verse 28, 34 & 35, as follows: ***‘And he said to them, “You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean.*** (34) ***And opening his mouth, Kepha said; “I most certainly understand now that God is not one to show partiality,*** (35) ***but in every nation the man who fears Him and does what is right, is welcome to Him”’*** In Acts 10: 11- the word SHEET #3607 – othone in Greek meaning a sail, CLOTH, a LINEN CLOTH. And "being BOUND [#1210 –deo meaning "to bind, knitted, or WIND, to TIE"] at the FOUR CORNERS...” I am convinced that what Kepha saw in this vision is HaShem’s tallit being lowered down to the earth by its tzitzits on the corners. The tzitzit represent the bond between HaShem and man (the Torah) and hangs down from His tallit. The tzitzit have 5 knots that are symbolic of the Torah. These knots bind the tzitzit to the tallit, just as Torah binds man to HaShem. The eight strings are symbolic of "new beginnings" and can also be symbolic of the covenant of circumcision which is done on the eighth day! So, the eight strings bind us to HaShem through the covenant of *Brit Milah*. The four corners here represent the Four Corners of the EARTH and all twelve tribes of Israel!

Back to Kepha’s vision. We have a tallit being lowered from heaven by the tzitzit filled with common and unclean animals. We are told there were ALL KINDS of creatures in the tallit (the tabernacle). These represent the ones in the "nations" or the *goyim*, whom the house of Judah thought to be common [#2839/4862 profane, ceremonial unclean, defiled, unholy] and unclean [#169 impure, demonic, foul, unclean or not cleansed]. What then is HaShem saying to Kepha in this vision? He is telling Kepha that the common and unclean animals represent the Ephraimites (the House of Israel or the ten lost tribes). They are in the "House of HaShem" or the Tabernacle. HaShem is about to cleanse them through believe in Torah the word of HaShem and they will once again be bound to him by the covenant of Abraham (circumcision), Moses (Torah), David (the commonwealth of Israel) as explained in both Ephesians 2: 11 - 22 and Ezekiel 37: 15 - 28. They will be cleansed from their sins as per Ezekiel 36: 25 & 26. It is a NEW BEGINNING - He is beginning to GATHER THE 12 TRIBES OF ISRAEL FROM THE FOUR CORNERS OF THE EARTH AND BRING THEM INTO ONE NATION, when Messiah ben David comes to rule the world from Jerusalem! This is in fact Ezekiel 37 being fulfilled! Rav Kepha then exclaims in Acts 10: 35, "but in EVERY NATION, he who fears HaShem (a Hebrew idiom for he who loves HaShem and obeys Him) and works righteousness (meaning Torah observance) is accepted by Him." You see Cornelius was not just a "Gentile", he is called a DEVOUT [#2152 pious, from #2095 and #4576 to do right or well and reverent, worship, devout] man who gave ALMS [#1654 in Greek meaning *TZEDAQAH* or righteousness in English and to the Hebrew mind it means Torah observance!]. Cornelius was in fact an Ephraimite from Ethiopia, like those from the house of Israel beyond the rivers of Ethiopia described in Zephaniah 3: 10! HaShem was opening the door of His House for him to reenter! Israel was beginning to come home!

To summarize,A NEW BEGINNING - the eight strings of the tzitzit! A return to Torah - the 5 knots! A return to the Sabbath - the 7 windings! The 13 windings - THE WHOLE HOUSE OF Israel. And all Israel is gathered from the four corners (the KANAF). The tzitzit equals 600 in gematria. If we add the 13 Principals of Faith or the 13 Attributes of HaShem, we have 613. When we put on the tallit - we put on Torah! We also are reminded of HaShem’s Name and His ONENESS. So, we are placing His Name upon us as Israel every time we put on a tallit. We remember also that Israel is ONE-Echad in HaShem’s hand! And, as the Sages have taught, when we grab the tzitzit - we are grabbing the presence of HaShem. We read accordingly from in Zachariah 8: 23 (The Scriptures), ***“Thus said HaShem of hosts, "In those days*** [the latter-days] ***TEN*** [representing the 10 lost tribes] ***men from ALL LANGUAGES of the NATIONS take hold, yea, they shall take hold of the edge*** (KANAF) ***of the garment*** [tallit] ***of a man, a Yehudite, saying, "Let us go with you, for we have heard that God is with you."*** Here in Zachariah we read the prophecy about a time when the 10 lost tribes of the house of Israel will take hold of the tzitzit of a Jew or HaShem’s tallit and return to their heritage to worship as Israel! Hallelujah!

1. *Zechariah 12: 1,* ***‘The burden of the word of HaShem concerning Israel. Thus declares HaShem who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him.’*** [↑](#footnote-ref-1)