



## *Under the Shadow of His Wings!*

In the face of an impending war with Iraq, even as our nation is engaged in an ongoing battle against terrorism, many feel apprehensive and anxious. But what does God's word say concerning our dangerous times? "***He shall cover thee with his feathers, and under his wings shalt thou trust***: his truth shall be thy shield and buckler" (Ps 91:4). But, what could it conceivably mean to be "under his wings?"

The Biblical hero Boaz (*a type of Jesus*) told Ruth (*a type of the Church*) that she had come under the protective care of the God of Israel. His poetic words characterized her relationship with God as, "***under whose wings*** thou art come to trust" (Ruth 2:12). So I pose a question to all of you who walk in the shoes of modern day Ruth, "Do you feel secure; and do your words express that absolute confidence in the fact that you are protected 'under the shadow of His wings?'"

What specifically are those "wings" of which Boaz spoke? Are they actual wings like an angel might have? If God has wings and humans are made in the likeness (*image*) of God, then why don't we humans have wings too? What significance, if any for contemporary Christians may be contained in those literal or figurative "wings;" "But unto you that fear my name shall the Sun of righteousness arise ***with healing in his wings***; and ye shall go forth, and grow up as calves of the stall" (Mal 4:2). There is uncertainty about God's wings! Therefore, it appears that we clearly need to learn more about the "wings" of the Most High God whom we serve!

To comprehend God's wings, let us first begin to understand the "wings" that God established for His people Israel. Yes indeed, He did assign wings for them; so let's investigate exactly what those wings are. A closer look at the scriptural revelation concerning the "wings" for the Hebrews reveals the following, "Speak unto the children of Israel, and bid them that they make them fringes in the borders (*kaw-nawf*) of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue" (Num 15:38). The corner or tassel of the Hebrew garment is called a (*tsee-tseeth* – meaning, a wing-like object or a tassel). The blue thread is called the *shamash* or the servant thread over which the other threads are woven! Blue is representative of heaven while the four corners represent the earth, "and gather together the dispersed of Judah from the four corners of the earth" (Isa 11:12). We will return to the concept of the four corners of the earth with respect to garments. These garments with *tsee-tseeth* or wing-like tassels became normal wear in the Old Testament Hebrew culture.

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As a result of that command in the Book of Numbers concerning these special types of clothes, the Hebrew people came up with a garment that today is known as the *tallit*. This special garment has *four corners with fringes tsee-tseeth'*; while in prayer the Jewish people often wrap one of the fringes (like a string) around their fingers, "*it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD*" (Num 15:39). This is most likely the origin of the practice of tying a string around ones finger in order to remember something. The picture at the right illustrates the *tallit* prayer shawl notice the four corners (*tsee-tseeth'* - meaning, a wing-like object or a tassel)



### The Hebrew Garment – Tallit is Central Theme of the Bible Study

An ancient prophet named Balaam was hired to curse the nation of Israel when they were coming out of Egypt. However, God would not allow the prophet to prophecy against His people Israel. Instead, Balaam pronounced a blessing upon Israel. As part of his blessing he said, "How goodly are thy *tents* (*dwelling places; home; or tent*), O Jacob, and thy *tabernacles* (*dwelling places; also a tallit* – "He that *dwelleth* in the secret place of the



most High shall *abide* (*make his dwelling*) *under the shadow of the Almighty* (*notice that both of these passages seem to have a double or repeated aspect of dwelling*" (Ps 91:1), O Israel!" (Num 24:5). The prophet Balaam presumably observed the people of Israel with their *tallit* garments over their heads as if the *tallit* were another type of tabernacle. This is probably the reason that the passage uses the two different words: 'tent' and 'tabernacle.' When an Israelite would pull his *tallit* over his head, he was said to have been "under the shadow of the almighty."

When Moses constructed the tabernacle in the wilderness it covered less than 1,000 square feet. There were 2,000,000



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people with him in the wilderness! Therefore, the prayer shawls became a portable tabernacle under which every person could worship on their own! One of the several oral blessings that the Hebrews might repeat in later years when putting the prayer shawl over themselves was, “Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty. 2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain” (Ps 104:1&2). In one of Jesus’ teachings He said, “But thou, when thou prayest, enter into thy closet” (Matt 6:6); there are many who claim that He was at least symbolically making a reference to a *tallit*. When the Jewish person puts on his *tallit*, he first kisses the written blessing on the *tallit*, and may repeat Psalm 104:1-2 as we have just seen during this type of prayer the supplicant would generally have his head covered like ‘the closing of a door.’

When Israel camped around the tabernacle in the wilderness, located at the center of the camp was the Tabernacle which housed the Ark of the Covenant in the Most Holy Place. A prophet named Balaam said of Israel, “He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them” (Num 23:21). Balaam must have witnessed the Hebrew people as they were giving praise to God, “the shout of a king” under their tents. But which tents? The *tallit* is very much like a tent; in fact, it is called a tent! It is a portable tent used for worship and prayer. You may recall the flag of Israel (*a flag may be seen on page 9*); in effect, it is patterned after the prayer shawl and therefore it forms a national *tallit*!

We mentioned that the Jewish people kiss the inscribed blessing on the *tallit* (*notice the Hebrew inscription above Librada’s head in the previous picture*); the words on that portion of the garment often has the inscription, “Blessed art thou Eternal our God Creator of heaven and earth who has sanctified us by his commandments and has commanded us to wear garments with fringes;” alternatively, an inscription may be, “The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace,” these are but two of the most common blessings. We already mentioned that many recite Psalm 104 when putting on their *tallit*. However, there are various blessings that are popular such as Psalm 36:7, “How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.” This concept is exactly what Boaz was talking about when he told Ruth, “under whose wings thou art come to trust” (Ruth 2:12). Keep in mind the concept of remaining “under the shadow of His wings;” we will return to this concept several times. The four corners of the *tallit* represent the wings. On these “wing” corners are tassels (*tsee-tseeth*) which are the prominent aspect of the garment. Notice the (*tsee-tseeth*) are tied in knots.

There are several varieties of *tallitot* (*plural form of the*





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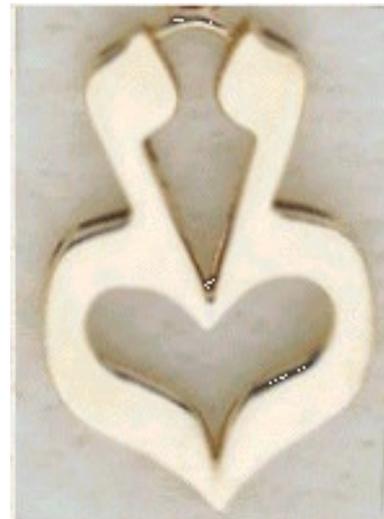
word *tallit*). One is the *tallit gadol* which the large *tallit* and qualifies as an outer garments. Next is a *tallit katan*, which is more like an undergarment or a t-shirt with fringes. Finally there is simply the *tallit*, which is more of a prayer shawl. *Tallitot* are not restricted to white and blue, which is most common; indeed they can be any variety of colors. Joseph's multicolored coat may well have been an outer garment, which is known among the Jews as a *tallit gadol*. We will expand this concept much more as we review the story of Joseph.

### **Key Aspect – Tallit is a Symbol of Love and Close Intimacy**

The most significant concept regarding the *tallit* is that the Hebrew is supposed to grow in intimacy, and in appreciation of God's presence while under the *tallit*! In the same fashion that a father with his young child, might completely wrap the little body in a bath towel; so too, the Almighty engulfs His worshipping children while wrapped within their *tallit* or garment of praise! The *tallit* has generally been acknowledged as the 'garment of glory!'

Intimacy is so closely associated with the *tallit* that Jewish maidens as a matter of custom often give a *tallit* to their fiancées prior to their marriage; the implied message associated with the gift is, "I give you my heart!" The various elements of the composition of the *tallit* tell an interesting story. Each corner has 8 threads, times four corners = 32. Hebrew letters also represent numbers; thirty-two happens to be the Jewish number for (*lev*) **heart**, which appears as follows in Hebrew (**ב ל**); likewise (*lamed-beit*) happens to sum 32. The letter (*beit*) **ב**, which also represents the number 2, is symbolic of a house. In Spanish the word for marriage is (*casados*) which when separated into its subparts means (*casa*) or house, and (*dos*) which means two. Keep in mind this concept of two in a house, as it will crop up again as we investigate the *tallit*. Now remember that 32 is associated with the *tallit* and the Hebrew word for heart (*lev*) is also 32. The word for heart (*lev*) (**ב ל**) makes an allusion to the actual form or shape of the heart: two inverted (*face-to-face lameds see picture below*). The two face-to-face *lameds* when brought together form a picture of the heart; the Jews believe that this is the form drawn by the Divine Artisan: "God is the strength (*artisan*) of my heart, and my portion forever" (Psalms 73:26).

God's word (*which is divine knowledge*) was given to His bride in order that she may speak with Him, "face-to-face." Moses escorted God (*the divine groom*) to marry His Jewish People (*the divine bride*) at the foot of Sinai. On that day, these two faces united and became the form of the Jewish Heart. This fusion was like the union of a bride and groom as they aspire upwards together to receive the blessing of the father who is the "third partner" of every marriage. This Old Testament marriage became a picture of what God is performing through the Church; Paul wrote, "for I have espoused you to one husband, that I may present you *as a chaste virgin to Christ*" (2 Cor 11:2). Just as the gentile woman Ruth was joined to Boaz, when the bride of Christ (*the church*) properly views Jesus from His





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appropriate Hebraic or Jewish perspective, she too ought to present Him with a *tallit*; her words would say in essence, “I give you my heart!” This does not mean that every church member must literally put on the *tallit* in order to experience heart-felt prayer; what is needed is that, the church must put on prayerful intimacy with the Almighty!

The modern *tallit* is generic in its construction as will soon be explained. First, notice the word for tassel is *tsee-tseeth'* which means “fringes.” **tyxyx**, is the Hebrew word for “fringes.” The word makes use of two letters named tzaddi, which is the fifth, and final Hebrew letter that has an ordinary and final form. The tzaddi when used at the beginning or in the middle of a word appears as **X** however, when it appears at the end of the word (*remember that Hebrew is read from right to left*) it appears as **J**. This special letter tzaddi, in either form (**X**) or (**J**), sounds like the Hebrew word *tzaddik* which means “righteousness.” A Hebrew man who is considered truly righteous is called a *tzaddik*. He is said to portray the qualities of humility and praise to God. His normal kneeling posture with upraised arms would be just like the bent **X** *tzaddi*. The final form of **J** *tzaddi*, which stands straight and tall is said to “denote the final acceptance of a righteous person in the world to come.” So we naturally conclude that the letter *tzaddi* is related to the concept of righteousness. The rabbinical meaning of, *yud* **y** means (*the right hand or work*) and the *tav* **t** means (*the end*). Therefore the word “fringes,” **tyxyx** could easily diagram the phrase “The end is that a righteous man’s work produces a righteous man’s work!” This is the Gospel story of Jesus Christ producing “the righteousness of God” in His church! Now, let’s leave this fascination with Hebrew letters as we begin to focus on the scriptural connotations of the *tallit*.

## The Tallit is a Symbol of – Authority

Unlike the modern generically knotted *tallit*, during the Old Testament period the corners of the garments were tied in accordance with longstanding family traditions. In fact, various types of knots became a unique family mark of distinction. This is not unlike the brand that the American cattleman might use. The *tallit* knots actually became a symbol of one’s authority and position within the family. The mark made by the knots on the *tallit* when pressed in wax or clay would become a unique distinguishable impression much like we use a signature in today’s society. The point is that the tassel knots were symbolic of the authority of the person who wore the garment! Now, for just a moment, consider Joseph’s coat of many colors and his brother’s unpleasant jealousy in this new context! “Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a **coat of many colours**. 4 And when his brethren saw that their father loved him more than all his brethren, they hated him (*in the context, Israel prepared for Joseph a (kaw-thafe')* which is a Hebrew garment for the “upper end of





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the arm; as being the spot where the garments hang.” We have been studying the prayer shawl or (*kaw-nawf*) which also worn on the upper end of the arm where the garments hang! In any case, the garment made for Joseph whether a shawl or a robe obviously preceded the command given in the Book of Numbers by at least three centuries. The point that cannot be denied is that Joseph’s brothers acknowledged the garment as possessing some kind of family status that was a benefit to Joseph.), and could not speak peaceably unto him” (Gen 37:3-4). We can clearly see that Joseph’s family position is different from his brethren. He may have been merely a courier since he was the youngest; however, we cannot ignore the fact that Joseph had recently revealed a dream, the subject of which was that he would have authority over his family. It is interesting how Pharaoh dressed Joseph, “arrayed him in vestures of **fine linen**” (Gen 41:42). The word for fine linen used in that passage is the same word describing the High Priest’s garments, “they made coats of fine linen of woven work for Aaron, and for his sons” (Ex 39:27). We cannot say for sure that any of Joseph’s garments were early prayer shawls; nonetheless, as we search out proof texts, let’s open our eyes to stories involving a *tallit* where authority is clearly the context of the passage!

Notice this interesting story where authority related to a garment is clearly the theme of the whole context. King Saul had been pursuing David; during the chase, the king went into a cave to relieve himself. It “happened” that David was hiding expectantly in the cave, “Then David arose, and **cut off the skirt** (*kaw-nawf* this was the same Hebrew word for *border* (*kaw-nawf*) of the garment where God had commanded the people to place their tassels! In essence, David cut off the tassel or symbol of authority!) of Saul’s robe privily. 5 And it came to pass afterward, that David’s heart smote him, because he had cut off Saul’s skirt (yet again, we see the Hebrew word *kaw-nawf*)” (1 Sam 24:4-5). What was the big deal? Why did David’s heart bother him (*smite him*) so badly? We need to understand the reason for his reaction because we want to begin to recognize the essence of David’s heart, seeing as his heart is like God’s. After all God said that David was, “a man after **mine own heart**” (Acts 13:22). David’s heart bothered him because he realized that he had attacked Saul’s authority, “The LORD forbid that I should do this thing unto my master, **the LORD’s anointed**, to stretch forth mine hand against him, (In David’s heart, cutting the garment represented a lapse of respect for Saul’s authority) **seeing he is the anointed of the LORD**” (1 Sam 24:6). David cried out to Saul a little later, “Moreover, **my father** (meaning, ‘my superior’), see, yea, see the skirt (*kaw-nawf*) of thy robe in my hand: for in that I cut off the skirt of thy robe and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. 12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee” (1 Sam 24:11-12).

Next, notice Saul’s reaction to the entire incident, “And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, **my son David?** (thus referring to David as my protégée or subordinate) And Saul lifted up his voice, and wept. 17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil. 18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into thine hand, thou killedst me not. 19 For if a man find his enemy, will he let him go well



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away? wherefore the LORD reward thee good for that thou hast done unto me this day. 20 And now, behold, I

**know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand** (Saul began to prophecy powerful words over David that he would one day have Saul's own authority over the kingdom of Israel.). 21 Swear now therefore unto me by the LORD, that thou ***wilt not cut off my seed after me***, and that thou wilt not destroy my name out of my father's house" (1 Sam 24:16-21). The point is that Saul recognized that because David had such respect for the anointing (*authority*) over Saul's life that God would bless David because of his attitude in the whole affair! David remained consistent in his respect for that anointing, "who can stretch forth his hand ***against the LORD's anointed***, and be guiltless?" (1 Sam 26:9).

Notice the authority issue related to a *tallit* in the following story which, once again involves King Saul. He presumptuously decided to keep alive some things which should have been destroyed according to God's command, "Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice" (1 Sam 15:24). As a result, the Prophet Samuel realized that the kingdom would be taken away from Saul because of his lack of respect for the commandment of God, "Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. 26 And Samuel said unto Saul, I will not return with thee: for ***thou hast rejected the word of the LORD***, and ***the LORD hath rejected thee from being king over Israel***. 27 And as Samuel turned about to go away, ***he laid hold upon the skirt of his mantle, and it rent***" (1 Sam 15:25-27). Saul, the great king, was not about to let the prophet walk away from him with this issue unresolved. As he grabbed for Samuel in an attempt to restrain him from going, he tore off the prophet's *tallit*, "as Samuel turned about to go away, he laid hold upon the skirt (*kaw-nawf*) of his mantle, and it rent" (1 Sam 15:27). As a result, "Samuel said unto him, The LORD hath ***rent the kingdom of Israel from thee*** this day" (1 Sam 15:28). Everything in that sad story relates back to authority!

Even in the New Testament, we find an interesting occurrence taking place at the stoning of Stephen. The young men who were with Saul laid down their garments at his feet, "and the witnesses laid down their clothes (*tallit, laying down their own tallit was symbolic of the fact that they were in compliance with Saul's greater authority*) at a young man's feet, whose name was Saul" (Acts 7:58). And then they stoned Stephen! Before they engaged in the act of stoning Stephen, the young men were essentially acknowledging Saul's authority since he was a member of the Sanhedrin or highest court in the land.

Zechariah saw into the future when, "In those days it shall come to pass, that ***ten men*** (*here, ten men is symbolic of a congregation*) shall take hold out of all languages of the nations, even shall take hold of the skirt (*kaw-nawf* –*authoirity*) of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech 8:23)! These people like Ruth will be driven from within to come under the authority of a Jew! Remember Ruth's story while on the threshing floor at midnight, as Boaz, "said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt (*kaw-nawf* – *authoirity*) over thine handmaid; for thou art a near kinsman!" In that passage, Ruth yearned to come under Boaz's authority. Jewish history reports that when a Hebrew



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woman would become divorced, her tassels (*symbols of authority*) would be cut from her garments.

### The Tallit is a Symbol of – Healing and Resurrection to Life

Old Testament scriptures foretold of the power which would be contained in the authority of the Messiah, “unto you that fear my name (*symbol of authority*) shall the Sun of righteousness arise with healing in his wings” (Mal 4:2). Here we find that supernatural healing is associated with the corners of the garment; remember that is where the “wings” are located. We have a story in which “healing in his wings” literally came to pass, “And a woman having an issue of blood twelve years, which had spent all her living upon physicians, **neither could be healed of any**, 44 Came behind him, and **touched the border (*tallit*) of his garment**: and immediately her issue of blood stanch’d” (Luke 8:43-44). This passage is clearly a reference to Jesus’ *tallit* since the Greek word for border is (*kras'-ped-on; which means a fringe or tassel: a twisted portion*). In another occasion about “healing in his wings,” Jesus went into, “the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 And **besought him that they might only touch the hem** (*kras'-ped-on*) **of his garment**: and as many as touched were made perfectly whole.”

One day Jairus, one of the rulers of the synagogue came to Jesus and asked him to heal his daughter who was at the point of death. When Jesus arrived at the house to heal the little girl, “they laughed him (*Jesus*) to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, **Maid, arise**” (Luke 8:53-54). If Jesus spoke those words in Hebrew He would have said, “*Tal'ita cu'mi!*” The words, “*Tal'ita cu'mi*” does not mean “damsel arise” or “maid arise” as some translations suggest!

Linguistically speaking:

- if she been 12 years old He would have said, “*Yaldeh cu'mi*” meaning little girl arise;
- if she been 13-17 years He would have said, “*Almah cu'mi*” meaning teen girl arise;
- if she been 18 years or older He would have said, “*Betulah cu'mi*” meaning miss arise.

On the contrary, Jesus told the girl, “*Tal'ita cu'mi*” meaning “She which is in *tallit* (*prayer shawl*), arise!” Indeed the *tallit* of Jesus displays that He has the authority to heal, “But unto you that fear my name shall the Sun of righteousness arise **with healing in his wings**; and ye shall go forth, and grow up as calves of the stall” (Mal 4:2).

### The Tallit is also Referenced in the New Testament

Finding the *tallit* in the New Testament is difficult but not impossible. We have just read where many touched the hem of his garment and were healed. In the Greek New Testament there is no single word for *tallit*. Instead of *tallit*, a word such as “hem” or some other word such as “sheet,” or “garment” and others have been used. Some people claim that there as many as 47 references to the *tallit* in the New Testament. One thing is certain, both Paul and Jesus definitely wore a *tallit*! Jesus came to “fulfill” the law and Paul was a student of the renowned scholar and rabbi Galaliel; all rabbinical students make *tallitot*.

A *tallit* is definitely not an actual burial cloth such as the one that was taken off of Lazarus. However, before being wrapped by a burial cloth, the custom was to place a *tallit* on the person being buried. There is an interesting passage where Jesus left a Napkin (? *tallit*) folded in the corner! An interesting point is that a *tallit* is customarily carefully folded as it



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is being put away, “Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie

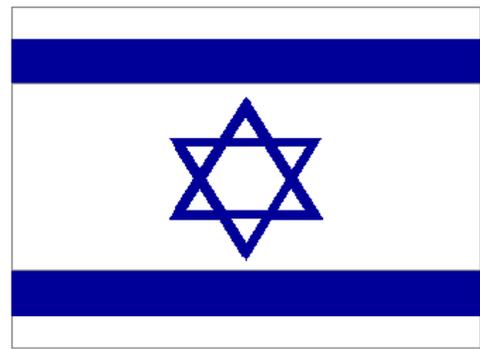
(apparently just on the floor), 7 And the napkin, that was about his head, **not lying with the linen clothes**, but **wrapped together in a place by itself**” (John 20:6-7). This means that the linen clothes were just left on the floor, while the “napkin” was carefully wrapped. Apparently, when Peter saw the “napkin” (?*tallit*) wrapped in a separate place, he realized that Jesus’ had left His mark in the tomb!

Simon Peter who was the son of Jonas was appropriately named since he reacted with great reluctance to the gentiles like the prophet Jonah. Peter pretty much had the same attitude toward the gentiles that Jonah the prophet had displayed centuries earlier! Notice the prayer shawl in Peter’s vision, “And saw heaven opened, and a **certain vessel** descending unto him, as it had been a great sheet **knit at the four corners** (*this knitting at the corners is a hint that the sheet is not a regular sheet*), and let down to the earth” (Acts 10:11). Many imagine from this vision that Peter saw a bed sheet. Not so! God was showing Peter that even the unclean men may enter into the prayer shawl (*tallit*)! God showed a reluctant Peter that He was launching into an intimate relationship with people from every language nation and tongue “they of the circumcision which believed **were astonished**, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46 For they heard them speak with tongues, and magnify God” (Acts 10:45-46).

Paul was a tent maker in the house of Aquilla and Precilla. Tents for the purpose of housing in that location and society were uncommon; instead, everything was made of stone in Corinth! Never the less, all the Jews needed *tallit* (*tents for prayer*). Remember that *tallit* means tent! Paul was a rabbinical student. As a matter of course, rabbinical students make prayer shawls; this is true even in Israel today! Paul may well have continued as a tent *tallit* maker. The book of Acts records, “And found a certain *Jew* named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were **tentmakers**” (Acts 18:2-3). In the Greek ‘tent’ means a cloth hut (*literally or figuratively*). I suspect the figurative application may be relevant in the case of Paul.

### Prophetic Symbolism

There is a prophecy that God will raise a banner to gather His exiles from Israel, “And he will **lift up an ensign** (*flag*) to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly” (Isa 5:26). Remember that the prophet Daniel teaches us who it is that sets up kingdoms, “that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will” (Dan 4:17). God is the one who sets up nations and brings them down. The prophet Isaiah said, “he shall set up **an ensign for the nations**, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isa 11:12). God established the modern nation of Israel; He established its flag (“**he will lift up an ensign to the nations**”).



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Indeed, the flag of Israel is absolutely patterned after the prayer shawl! According to the WEB Site,

<http://www.israel-mfa.gov.il/mfa/go.asp?MFAH0cph0>

“The blue stripes on the Zionist flag were inspired by the stripes on the *tallit* (prayer shawl). The tallit has two separate symbolic aspects: the light blue hue and the stripes. Some say that the stripes are meant to recall the one dyed strand of the ritual fringes (tzitzit). This leads to the significance of the hue itself. According to the Torah, one strand in the tzitzit should be light blue.” That WEB site also had the following poem; notice the prophetic significance of the poem which written 80 years before the rebirth of Israel:

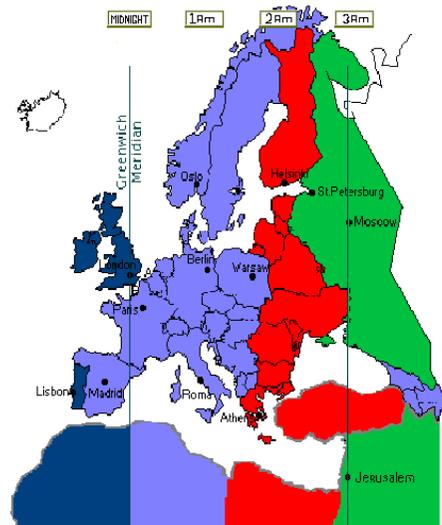
When sublime feelings his heart fill,  
He is mantled in the colors of his country  
He stands in prayer, wrapped  
In a sparkling robe of white.

The hems of the white robe  
Are crowned with broad stripes of blue;  
Like the robe of the High Priest,  
Adorned with bands of blue threads

These are the colors of the beloved country,  
Blue and white are the borders of Judah;  
White is the radiance of the priesthood,  
And blue, the splendors of the firmament.

A. L. Frankl, "Juda's Farben," in *Ahnenbilder* (Leipzig, 1864)

Jeremiah prophesied concerning this time, “Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; 15 But, The LORD liveth, that brought up the children of Israel **from the land of the north** (notice in the time zone map to the right that Russia is directly north of Israel), and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers” (Jer 16:14-15). The Jews use a special term (*ali yah*), which means to “make a spiritual ascent” or to “go up.” The Jews believe that those returning to the land of Israel from all over the world especially from Russia are performing (*ali yah*).



Why is God gathering the exiles home under the flag that He inspired? The answer is simple, because the Messiah is getting ready to return. When they see Him, “they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn” (Zech 12:10). Messiah shall gather, “the dispersed of Judah from the four corners of the earth” (Isa 11:12). Notice the reference to four corners and ensign. God told the Israelites, “Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself” (Ex 19:4).



## Under the Shadow of His Wings!

Notice the passage from the Book of Revelation which says concerning Jesus, “And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev 19:16). Notice the verse says, “on his garment” (*tallit*), there is “a name (*symbol of authority*) written!” Compare with Ex 6:3! Notice how the *tsee-tseeth'* (*symbol of authority*) falls against Librada’s thigh! (See picture below right) The concept behind authority and the concept behind name is one and the same! This picture of Jesus’ return is the last appearance of the *tallit* in the Bible!

Prior to the Great Tribulation, Jesus is going to pass by His Church; you and I need to reach out and touch the hem of His garment! We Christians need to learn how to present our hearts to Him in worship and prayer. We need to give our LORD a *tallit* in the same fashion that Jewish maidens give *tallitot* to their fiancées. In so doing we will be saying, “I give you my heart!” You can claim:

- “hide me under *the shadow of thy wings*” (Ps 17:8);
- “Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, *in the shadow of thy wings* will I make my refuge, until these calamities be overpast” (Ps 57:1);
- “in thy tabernacle for ever: I will *trust in the covert of thy wings*. *Selah*” (Ps 61:4 I);

“Selah” as the last verse ends, means to “think about it!” Now, do you have an idea of what the wings of the Almighty look like? “Selah”

As we learn about a *tallit* we realize that Jesus’ clothing may be strange to our culture. But consider Ruth who is the Church’s example, she did not one time tell Boaz, “This is the way that we did things back in Moab.”

Rather, she carefully learned about her new culture, “*thy people shall be my people*, and thy God my God” (Ruth 1:16). In the same fashion, you and I need to learn to appreciate those family values and cultural customs,

which are part of Jesus’ background and family! As we become one with Him, we need to change from our old ways and begin to learn about His ways. As we shift directions, we may be used to teach all of the family.

We are the bride of Christ and should be busy getting our garments ready, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and *his wife hath made herself ready*” (Rev 19:7). Obviously, the bride will be focusing on her wedding garments! Have you made your garments ready?



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