

# STUDY NOTES FROM KAREN HOERDEL'S "REVELATION" TEACHING SERIES

## Revelation Study Notes Chapter 19:10-21

v. 10 - Cp. Revelation 1:17-18 and Luke 5:8,10 - Jesus is God

### v. 11-16 - SECOND COMING OF CHRIST

v. 11 - Revelation 1:7; Matthew 24:27-31; Acts 1:9-11

Cp. Revelation 4 - Door opens in heaven

Cp. Zechariah 9:9-10 - Messiah first came lowly; next time in judgment

Cp. Zechariah 14:15

Cp. Revelation 6:2 - counterfeit Christ

v. 13 - Isaiah 63:1-6 - first His blood; now His enemies

Dipped = baptized; completely saturated

"Word of God" - Cp. John 1:3, 14; I John 1:1

V. 14 - Matthew 24:29-31 - after the Tribulation

Zechariah 14:5; Jude 14:15 - with all the saints

Matthew 16:27; 25:31; II Thessalonians 1:4-10 and angels

Hebrews 4:12; II Thessalonians 2:8; Isaiah 11:4 - sharp sword

"Rule" = shepherd - Cp. Psalm 2:9

"Winepress" = unsparing judgment

v. 16 - Psalm 45:3 or Numbers 15:37-41 ?

First His blood; next His enemies

### v. 17-21 - ARMAGEDDON: GREAT SUPPER OF GOD

Cp. Ezekiel 39:17-24

The climax of Genesis 3:15; Daniel 2:42-45

v. 20 - Cp. Revelation 20:11-15

I John 3:3 - our hope purifies us

## TZITZIT AND TALLIT

☞ The commandment in the following passage calls for the attachment of fringes (*tzitzit*) to four-cornered garments as a reminder of all the commandments of the Lord:

And the Lord spoke unto Moses, saying: "Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray; that ye may remember and do all My commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God."

(Numbers 15:37-41)



A Tallit (the Prayer Shawl)

☞ The *tallit*, a four-cornered robe with the required *tzitzit*, has thus become the garment traditionally worn by men during morning prayer services. In English, it is commonly called a "prayer shawl."

Before wrapping the *tallit* about oneself, it is held in both hands while standing, and the following blessing is recited:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו בתצותיו  
וצונו לתתנו בציצת.

*Baruch ata adonai elohainu melech ha-olam asher kidshanu  
b'mitzvotav v'tzivanu l'hit-atef b'tzitzit.*

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 *tzitzit*.

☞ It is the fringes (*tzitzit*) on the four corners of the *tallit* that provide it with its religious significance.

☞ The specific instructions as to how the *tzitzit* are tied to the *tallit* are not found in the Written Torah, but have been handed down by the Oral Torah. The Shulhan Arukh describes it in detail. There is much mystical as well as symbolic meaning attached to the procedure. For example, the thirty-nine windings that go into the making of each of the four fringes equals the numerical value of the Hebrew words for "The Lord is One."

cp. Zechariah 14:19

cp. Revelation 19:16



A Tallit As Worn  
One of Several Ways

# TALLIT

This is the common, and halakhically precise type of tying. There are, however, two variations on this:

1. A Sephardic tying adds another dimension to the pattern: each time the shamash is brought around, take it under the previous wind before winding it further. This will produce a curving ridge around the tzitzit. This, too, should be practiced before trying it on the tallit.

2. Although not in strict accordance with the halakhah, some tie the tzitzit with the shamash spiraling 10-5-6-5 times respectively.

The symbolism for the numbers is central to the overall symbolism of the tallit. Seven and eight equals fifteen, which in gematria (numerology) is equal to the two letters yod and heh—the first two letters of the Name of God. Eleven is the equivalent of vav and heh—the last two letters of the Name of God. The total—twenty-six—is thus equivalent and representative of YHWH—the four-letter Name of God. Thirteen is equivalent to the Hebrew word Ehad—alef, het, dalet—which means One. So to look at the tzitzit is to remember and know that "God is One."

According to the second way of winding, each section is a different letter of God's four-letter Name.

The central commandment surrounding tzitzit is:

"And you should see it and remember all וּרְאִיתֶם אֹתוֹ תִּזְכְּרֶתֶם אֶת־כָּל־מִצְוֹת יְיָ וַעֲשִׂיתֶם אֹתָם.  
of God's commandments and do them."

How do the tzitzit do this?

In gematria, tzitzit = six hundred. In addition there are eight strands plus five knots. The total is six hundred and thirteen—which, according to tradition, is the exact number of commandments—mitzvot—in the Torah. Just to look at them, therefore, is to remember all the mitzvot.

## WRAPPING ONESELF IN THE TALLIT

In the process of putting on and wearing the tallit, its many levels of symbolism become apparent. Only some of this symbolism can be alluded to here. Keep these symbols in mind as you put on and wear the tallit. Other associations will probably occur to you. Nurture them.

There are three steps to putting on the tallit.

1. Before putting on the tallit, inspect the tzitzit to insure that they are still intact and correct. To heighten your awareness of the act, the following verses are said (Psalms 104:1-2):

"Bless the Lord, O my soul; O Lord, my God, You are very great; You are clothed in glory and majesty, wrapped in a robe of light; You spread the heavens like a tent cloth."

A kabbalistic meditation follows this which leads to greater kavvanah—intention and centering:

*For the purpose of unifying the Holy One, blessed be He and His presence—with a mixture of fear and love, for the purpose of unifying the YH of God's Name (masculine) with the VH of God's Name (feminine) in one complete Unity, in the name of all of Israel, I wrap myself in this tallit with tzitzit. So should my soul and my 248 limbs and my 365 veins be wrapped in the light of the tzitzit which is 613. And just as I am covered by a tallit in this world so should I be worthy of a dignified cloak and beautiful tallit in the*

