

(Luke 8:40~56)

This morning we come to the final two, of a series miracles that Luke records, that Jesus performed. It's important that we get the overall point of these passages, which is to build faith in Jesus Christ. The two miracles here, the healing of the woman with the blood issue and the raising of this man's daughter from the dead, are a part of four consecutive events, Luke records, aimed at testifying of the "supernatural powers" of Jesus.

Just prior to this...Luke wrote of *His power over the wind and the sea*...

Then, wrote...of *His power over the demons of Hell*...

Next...we see here *His power over an incurable disease*...

And lastly, we see *His power over Death*...

Though each one has a specific teaching point, collectively they serve as a reminder that there is nothing outside His control and His power...He is Lord not only of Heaven and Earth, but the forces of nature, the forces of Hell, all manner of disease...and even death!

The passage begins with a man by the name of Jairus, coming to Christ, pleading with Him to come and heal his 12 year old daughter who was dying. Then, while He was on His way to his house, He has an encounter with a woman, who has had a blood disease for over 12 years...

This morning, I'd like to look at this healing of this woman, from a slightly different angle...and I want to do so, by looking at the significance of her "touching the hem of His garment." To do this, we must go back to the O.T, and look at what the Jewish people know as the **Shema**. The Shema is a prayer, that an observant Jew faithfully recites, twice a day. The term Shema, comes from the first word of the prayer.

<sup>4</sup>**Shema, O Israel**...<sup>4</sup>**Hear, O Israel: The LORD our God is one LORD:**

There are actually three sections of scripture, that were recited by memory, twice a day, every day. They were done so in Jesus' day, and they continue to be recited unto this day.

**(De. 6)** <sup>4</sup>**Shema, O Israel**...<sup>4</sup>**Hear, O Israel: The LORD our God is one LORD:** <sup>5</sup>*And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.* <sup>6</sup>*And these words, which I command thee this day, shall be in thine heart:* <sup>7</sup>*And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sit in thine house, and when thou walk by the way, and when thou liest down, and when thou rise up.* <sup>8</sup>*And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.* <sup>9</sup>*And thou shalt write them upon the posts of thy house, and on thy gates.*

**And now, the second portion of the "Shema," is found in chapter 11, of Deuteronomy...**

**(De. 11)** <sup>13</sup>*And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,* <sup>14</sup>*That I will give you the rain of your land in his due season, the first rain and the latter rain, that you may gather in thy corn, and thy wine, and thine oil.* <sup>15</sup>*And I will send grass in thy fields for thy cattle, that thou may eat and be full.* <sup>16</sup>*Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;* <sup>17</sup>*And then the LORD'S wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the LORD gives you.*

<sup>18</sup>*Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.* <sup>19</sup>*And ye shall teach them your children, speaking of them when thou sit in thine house, and when thou walk by the way, when thou lie down, and when thou rise up.* <sup>20</sup>*And thou shalt write them upon the door posts of thine house, and upon thy gates:*

<sup>21</sup>That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.

<sup>22</sup>For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him; <sup>23</sup>Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. <sup>24</sup>Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. <sup>25</sup>There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

<sup>26</sup>Behold, I set before you this day a blessing and a curse; <sup>27</sup>A blessing, if ye obey the commandments of the LORD your God, which I command you this day: <sup>28</sup>And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. <sup>29</sup>And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou go to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal. <sup>30</sup>Are they not on the other side Jordan, by the way where the sun goes down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh? <sup>31</sup>For ye shall pass over Jordan to go in to possess the land which the LORD your God gives you, and ye shall possess it, and dwell therein. <sup>32</sup>And ye shall observe to do all the statutes and judgments which I set before you this day.

**And then, the final portion of the “Shema,” is found in Numbers 15...**

**(Nu. 15:37-41)** <sup>37</sup>And the LORD spake unto Moses, saying, <sup>38</sup>Speak unto the children of Israel, and bid them that they make them fringes (**tassels**) in the borders of their garments throughout their generations, and that they put upon the fringe (**tassels**) of the borders a ribband of blue: <sup>39</sup>And it shall be unto you for a fringe (**tassels**), that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: <sup>40</sup>That ye may remember, and do all my commandments, and be holy unto your God. <sup>41</sup>I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

It is this last section of the “Shema” that I want to look at closer this morning... It is here, that the Lord commands Israel to make these “Tassels” and place them upon their garments, as a “Reminder” of the commandments of the Lord

<sup>39</sup>And it shall be unto you for a fringe (**tassels**), that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: <sup>40</sup>That ye may remember, and do all my commandments, and be holy unto your God.

These “tassels” started out by being sown on common garments, but later they adapted the idea to this “Prayer Shaw.” Given that, every Jewish man wore one of these “Prayer Shaw’s”...in keeping with the commandment, so that he would constantly be reminded of the Lord’s commandments.

Now, as with all Jewish ceremonials, the Jew would pronounce a “blessing” as he put the “Prayer Shaw” on... “Blessed art thou, O Lord our God, King of the universe... who has blessed us, or sanctified us with His commandments, and hath commanded us to wrap ourselves, to surround ourselves, in the “Tzitzit,” (tassels) ...to wrap ourselves in **the commandments of our Lord.**” (Tzitzit = commandments of Lord)

Now, it is these “tassels” (**Tzitzit**) that give the garment its special-ness, its’ sanctity... The Prayer Shaw itself, was not significant, there were various sizes, vastly different colors and styles. But what is significant is the “tassels,” sown on the four corners. The commandment of the Lord was to “wrap themselves in the “Tzitzit”... “wrap yourselves in **the commandments of the Lord.**”

Now, I have explained all of this, to help us better understand this passage in Luke, because it was this garment, that the woman touched...

**(Luke 8:43~44)** <sup>43</sup> *And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,* <sup>44</sup> *Came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd.*

It says the woman touched the “**border**” of his garment... In Matthews account, it says “*the hem of his garment.*” Now the garment she hoped to touch was the “*Tallet*” this “*outer garment.*” And the portion of the garment she wished to touch, was the sacred part of the garment, the “*tassels.*” It’s apparent she knew someone of the “*special-ness*” of these tassels. Matthew adds, that “**She said within herself**, *If I may but touch His garment, I shall be whole.*”

Now we know throughout the bible, that these “**tassels**” had great “*Sanctity*,” they were considered very special. There’s a couple of stories about Samuel and Saul, and David and Saul, that relate to these tassels.

You may remember when Saul disobeyed Samuel, and did not wait for his arrival, and began the sacrifices himself. When Samuel arrived, he rebuked him, and announced that the anointing of Kingship was being taken away from him... And as he was departing, Saul reached out and grabbed Samuel, to prevent him from leaving, and it says “*the edge of his garment tore.*” What happened was, when Saul reached out for Samuel, he grabbed the “*tassel*” of his garment, and it ripped... Which was a very symbolic event, because when a tassel is ripped, then the whole garment is considered ineffective. This is *a sign of spiritual authority*. And the picture there is, Saul was trying to “**Grab that**” out of his own strength and determination...and it ripped. Then the prophet said, “*Just as you have torn the “tassel” from my garment, God will tear the kingdom from your hands, and give it to another.*”

In another instance, we find Saul is out looking for David, and David is hiding in a cave, and Saul shows up. And he couldn’t find him. So, Saul goes off into a cave to relieve himself, David sneaks over and cuts off the corner of his garment, (the one he had taken off to go relieve himself.) What was it he was cutting off...*the tassel*. And later he displays the tassel, showing how close he was to Saul, and he didn’t kill him. He just symbolically deprived him of God’s authority and power...

In Jesus’ day, the tassels on the garments of Rabbi’s were considered very special...especially a Rabbi noted for healing or some great miracle working power, and there were others, Jesus wasn’t the only one. Jesus wore such a garment, with these tassels.

**Explain the tassels...** The “*Tassels*” consist of 8 Strands, 5 Knots, 4 Windings...

Numbers were very significant to the Jews...

- **5 Knots** were seen in corresponding to the 5 Books of Moses...(The Torah)  
(Genesis, Exodus, Leviticus, Numbers, Deuteronomy) **5 Knots**

- **4 Windings** between the 5 knots.

(These stood for the 4 Letters of the name God gave to Moses... **YHWH= # of windings**) “*Yahweh*”

So, first of all, we have the symbolism of the “*Word of God*”

Then we have the “*Name of God*”...His covenant name...*My name is Yahweh*”

Then we see the symbolism of the greatest statement in all the Torah...

**(De. 6)** <sup>4</sup> *Hear, O Israel: The LORD our God **is one**...*

“One” = **ECHAD**...which has a numeric value of 13... If you break all the letters down, you find the numeric value of 13. So how do you get “13” out of this tassel? 8 strands, 5 knots = 13...

This symbolizes, in addition to God's Torah, to His Name, it symbolizes that He alone is God, the True God. And then the 4<sup>th</sup> thing that is symbolized by the tassel...*"The Totality of God's commandments."* Most of you know, that in the Torah, there is a total of 613 Commandments. Many Christians, if you ask how many commandments there are in the Torah, they'll say 10...referring to the Ten Commandments. But there is actually a total of 613 commandments. The word "Tzitzit" (Tassel) has a numeric value of 600, and when you add the 8 strands and 5 knots, you get 613...symbolizing *"The Totality of God's Commandments."*

Here in this passage, we see this woman, who had tried physician after physician, spent all that she had, to no avail, she'd been suffering with this blood issue for around 12 years... And here, it seems apparent, that she understood somewhat of the significance and symbolic nature of these tassels, and says within herself, *"If I could but just lay hold on the tassels of His garment...I will be made whole."* What a statement of faith that is!

In essence, she *"believed,"* in her mind, *"If I could but lay hold of all that God has commanded, of His very name, of His nature, and the totality of all that He is...I will be whole!"* And beloved, if you lay hold of the totality of God...*you are made whole!* Thus, when she laid hold of the tassel of Jesus' garment, the *"Power"* flowed from Him...and He knew it! He began asking who it was that had touched Him. Peter said, Lord there's people all around us crowding up and touching you, how can you ask who it is that touched you? But Jesus knew this touch was different, for it was in Faith!

**(Mark 6:53)** This was not the only *"Incident"* concerning the touching of His tassels...

<sup>53</sup>And when they had passed over, they came into the land of Gennesaret, and drew to the shore. <sup>54</sup>And when they were come out of the ship, straightway they knew him, <sup>55</sup>And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. <sup>56</sup>And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole...(the tassels of his garment)

Matthew also records this...*all whole touched the "Tzitzit" of His garment, was healed...*

Another mystery of the *"tassels"* is found in how Moses instructed them to make the tassels...

**(Numbers 15)** ...<sup>38</sup>Speak unto the children of Israel, and bid them that they make them fringes (tassels) in the borders of their garments...(the *"Kanfei"* of their garments...) **KANFEI** is an interesting word that can be translated either *"corners"* or *"wings."*

I point that out to you, because this very same word is used in that the very last book of the O.T, Malachi.

**(Malachi 2:2)** Speaking of the Great Day of the Lord is coming...

<sup>2</sup>But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; ...with healing in his "Kanfei"...(His wings)...

...and ye shall go forth, and grow up as calves of the stall.

What happened when the woman touched the righteous one Jesus? There was *"healing"* in the *"Corner of His garments,"* there was healing in "His wings!" ...and she was **"SET FREE!"**

The Son of Righteousness will arise with healing in the tassels, on the corner of His garments...and set the captives free!

And now, one last *"Mystery"* contained in the tassel... It has to do with the specific windings, on the *"Tzitzit"*. Which has great symbolism, both to the Jew and to us.

First, the first series of windings between the double knots, is the number 7. **Seven windings** of the blue thread here. The second set of windings, were to consist of **8 windings**. The third, is to be **11 windings**, and the final one, is to be **13 windings**. Why these, because of the “*mystical*” significance of it.

The 7 and 8 of the first two windings, add up to 15...and 15 is the numeric equivalent of **the first syllable** in the name of God, “*Yahweh*”. The first syllable is “*Yah*” and the last syllable is “*weh*”...which has the numeric equivalent of **11**. The third winding has **11 windings**... Thus in the first three windings, we have the Holy name of God symbolized, “*Yahweh*.” Then we have the final winding, which consist of 13 windings. The number **13** is equivalent...to the word **ECHAD**... From the “*Shema*” word for ONE.

Remember the Shema... **(De. 6)** <sup>4</sup>*Hear, O Israel: The LORD our God is one...*

So what’s the “*Mystical significance*” of the windings...  
The Lord Yahweh is One...He is God.

But even more interesting, even more “*mysterious*,” is when you consider what those numbers add up to.  
 $7+8+11+13=$  **39**

How many STRIPES...were on His back...for your HEALING?

(Isaiah 53) <sup>5</sup>*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

He is the Son of Righteousness, and He has arisen with healing in His wings!