

9:20-22

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, Imagine the relief this man feels when he says, “Jesus, come.” And Jesus gets up and the man says, “Oh, good, good, good, good, good.” And they’re walking quickly and here comes a woman who wants to be healed. And that is one of the most frustrating parts of ministry. I suppose if... It doesn’t say that he doubted, but I can’t help but think that if I was this man I would be irate with the woman. “I need Jesus to work right now and you are a hindrance!” Or maybe, maybe we could church it up a little bit and say, “Woman, you are slowing down the ministry.” And we find out once again no one slows down God’s timetable. You know Jesus is not averse to walking by women. I’m not trying to be crude or irreverent at all, but I do remember Jesus, later on in Matthew, saying, “I don’t have time for you, you’re a dog.” Jesus could have walked by this woman too. But I think that you will agree with me that He was trying to demonstrate that He is never late, even when it looks like He is.

and touched the hem of His garment: 21 For she said within herself, If I may but touch His garment, I shall be whole. 22 But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And we look after the story, “Yeah, the woman who was sick 12 years, she’s healed, but, my little girl is still as good as dead. Good as dead.” It could have been right there that we find this ruler of the synagogue said, “Well I guess that’s that. I’m glad to see that old thing is healed. Doesn’t really fix my problem.” Nope, they continued to walk. Because this man is learning what those at the tomb of Lazarus learned: that even when it looks like He’s way too late, He’s still on time.

“All hope is lost!”

“No it’s not. Don’t you know that man lives by every word that comes out of the mouth of God” (Matthew 4:4)? And Matthew’s been showing us that for six chapters now. That this is God in the flesh and when He speaks people live. It doesn’t matter if it’s a leper. It doesn’t matter if it’s a sinner. It doesn’t matter if it’s a paralytic. It doesn’t matter if it’s a tax collector. It doesn’t matter if it’s a demoniac. It doesn’t matter if it’s a fevered mother-in-law. People live when God speaks. Here’s a man with some amazing faith. **23. And when Jesus came into the ruler's house. And when Jesus came into the ruler's house, and saw the minstrels.** That’s the professional musicians.

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, It appears that this is a tumor in her uterus, perhaps. She spent twelve years alone because she was not allowed to even live in the same home with people and them remain clean. Remember, after she’s purified she has to be separated a week at least. Well, she hasn’t been purified in twelve years. So she’s been living away from home for twelve years. A very lonely life. Even if she had family, and they wanted to visit her it had to be done from a distance so that husband and children could still attend worship. And so everything that she has endured, she has endured alone. There’s been very little family time. She hasn’t heard her children laugh in her presence. They haven’t played a board game in twelve years. They haven’t been outside for twelve years. Her husband and she have not been together in any way, intimately or not, for twelve years. It has been a very lonely time for her.

And by the way, when you have someone that’s very lonely it usually means that you have family that is equally as lonely. And so somewhere there is a family suffering because of this dear woman. Here’s a family that hasn’t had a wife or mother for twelve years and might I say, given the life expectancy, there’s probably been a mother and a father that haven’t seen their daughter in twelve years. A very, very disturbing and distressing situation. I wonder if anyone cares. Everything has been enjoyed from a distance.

and touched the hem of His garment: 21 For she said within herself, If I may but touch His garment,

Leviticus 15:25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the

days of her separation: she shall be unclean. Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the even.

So I don't know if you're following this or not, but if a woman is hemorrhaging she cannot really touch anything without that becoming unclean and no one can touch her without becoming unclean.

15:28 But if she be cleansed of her issue (or her hemorrhaging), then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take unto her two turtledoves, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness. Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile My tabernacle that is among them.

God is very serious about keeping His place clean, and this might seem very, very unusual to have such seemingly stringent rules, but it's the Lord doing basically what He wants to do.

32 This is the law of him that hath an issue...

And then he goes into men that are unclean and others who are unclean.

Numbers 15:37 And the LORD spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband 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 seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God.

You are actually expected to look like you belong to the Lord God Jehovah. Now for us that might mean something different, but I just want you to be aware it is not a new concept that Christians look like Christians. So this idea, "We dress properly; be a good testimony." No, we dress properly because God said so. Here we are in Numbers 15 and God says, "Here's one of the ways you're going to dress like you belong to me: you're going to put fringes on your borders." You say, "I don't know why." Well, He said why. "Because it will remind you about My commandments." And so there's a number of tassels on the border of the garment that made people realize, "Here are commandments of the Lord," and every time you looked at them you looked at commandments of the Lord. That's pretty important.

But, what I want you to notice particularly is verse 38, where it says they put fringes on the borders of their garments. Now that word borders is interesting because

*Deuteronomy 22:12 Thou shalt make thee fringes upon the four **quarters**.*

"Borders" (Number 15) and "quarters" come from the same Hebrew word.

*Malachi 4:2 But unto you that fear My name shall the Sun of righteousness arise with healing in His **wings**.*

"Wings," "borders," "quarters": all three come from the same Hebrew word. I don't know why the translators translated them that way, but when you realize in Malachi 4:2 that the Lord is promising that in the days of John the Baptist there is going to come a rabbi with healing in his tassels. Healing in the borders of his garments. All of a sudden tonight's passage makes some sense.

I shall be whole. This is not the word *therapeuō*, which is where we get our word therapy; this is not the normal word for healing found in our Greek New Testament that's been translated to English. As a matter of fact this is only the third time in the entire book of Matthew that this has been used. Think about that. If you count the verses in each of the chapters it is a big deal to look and see that you have thousands and thousands of words being used and here you have this word "whole." And it's a word that we usually find translated as "saved." Why isn't she asking to be healed?

I do want you to know though that her point was that she wanted to be saved. Now that is very strange. If she knew Malachi 4 as well as I think she knew Malachi 4 then she was expecting the Sun of Righteousness to bring her some healing. And oh, by the way, some forgiveness. Because after all, she couldn't hide behind the temple or the tabernacle. She hadn't been there in twelve years. Maybe she knew the ultimate need she had was forgiveness and there was no being fooled into thinking she was forgiven because of sacrifices that she had offered, for she had offered none. What a dilemma. A woman who has been wanting to get to the place where she thinks she can find forgiveness like every Jew thinks they can find forgiveness, particularly if you read Malachi chapter 3, where it says that He will come suddenly to His temple. "Surely the Lord is interested in working still through that temple in Jerusalem and I can't even go there. I haven't been able to go there for twelve years.

"Certainly if the Lord can heal two who had been demon-possessed...I wonder what He can do for me? If the Lord can sit with tax collectors; if the Lord can tell the Pharisees they have no part, I wonder what the Lord can do for me. I wonder, if the Lord can make a man get up and walk, I wonder what He can do for me? I wonder, if He can heal a fever of this Apostle's mother-in-law, I wonder what He can do for me? If He can heal a leper, what can He do for me? If He can heal a centurion's servant, then maybe, maybe twelve years is not too long."

Nothing else has worked. Mark and Luke go out of their way to say she spent everything she had and nothing did better, but rather grew worse. The doctors had all discharged her.

"We can't do anything for you."

"My doctors don't even want me. My family can't have me. Every day I've had, I've had alone. But He has tassels and if He is doing everything that the book says He's doing; if He really is turning the hearts of the fathers to the children, and the children to the fathers; and if He really did have a messenger before Him that brought the way of righteousness; then this is that Sun of Righteousness and He has healing in His tassels. And since he's righteous, and I have no chance of being righteous, maybe I can even have more than that. Maybe I can be saved."

This is the third time this word saved has been used in the book of Matthew. The first time was found in Matthew 1:21, "You will call His name Jesus for He will save His people from their sin." So Matthew starts out in chapter 1 by saying, "Let me tell you about this Jesus. It's His very character to save people and not just save them, no." Matthew says, "save them from their sin."

You know you have to be mighty low to grab His tassel. That's why many of us will never touch it. We've never seen the tassel because we've never been low enough to see it. Everything's going pretty well. We've never really been brought low. There's always been room for us in the crowd. We've always been accepted. People have always liked us. We've always been "most likely to succeed," the best athlete, the best soldier, the best wife, the best mother, where everyone talks about how great we are; and every now and then we should look around and realize when it's nice and thick in the crowd and we're right in the middle of it...we can't get to the tassel. Sometimes I think that those who are least accepted are the most blessed. They seem to find their way to the tassel.

But Jesus turned Him about, Jesus, why didn't You let her go unnoticed? Why didn't You just let her be healed and then just keep walking? What is it about You Jesus that turns around and makes people look at this woman that didn't want to be looked at? There was no room for her to approach upright and there really was no reason for Jesus to turn around and look. Certainly Jesus is not going to have such an ego that He wants to bring attention to this woman, because in bringing attention to the woman He brings attention to Himself. Because if

He did not heal her and the issue of blood did not dry up, there's nothing to talk about. But if He did heal her, and if she was saved that very hour, then there's much to talk about. And we find all of a sudden the reason that Jesus is pointing this woman out is so everyone can know something did happen.

9:22

When He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. He uses the same word she uses. "Daughter, be of good comfort; thy faith has saved you." Notice she didn't pray a single prayer, never walked an aisle. She simply believed and that believing caused her to reach her arm out and grab a tassel, and she found healing.

9:23

And when Jesus came into the ruler's house. It's almost like, "Ok, back to our story. We're back to what started this episode."

And saw the minstrels and the people making a noise. And by the way, I find Jesus going into peoples' houses a lot. Chapter 8 verse 14, He went in Peter's house and healed his mother-in-law. Chapter 9, He went into Matthew's house and ate with his unsaved friends. And then we find at the end of verse 23, we find out that those who don't know the Lord, when they comfort, they're really just making noise. And sometimes they're hired to do so, and they're hired with things like superficial friendship and ridiculous flattery. There's no end of mourning for people that have no hope. That's why in 1 Thessalonians 4 is says, "We will not sorrow like those who have no hope." We'll sorrow, but not like those who don't have hope.

These mourners, they're just old bags. He puts the mourners out because they don't fit. They won't work. Jesus is here to heal. He's not here to make you feel like you're needed. **He put the mourners out.** Sometimes Jesus will just come sauntering on into our life and say, "I actually can take care of that for you. I don't need you to do that." "But, but, but Jesus! This is how I get my value! I feel valuable being here mourning." And Jesus says, "I'm not here to help you feel that way. I'm here to heal people and make them feel whole. And if that means that you have to find something else to do with your time besides mourning for those who will live, then that's what it means."

Now all of a sudden we have Jesus again (like when he calls the woman out who "touched" Him) wanting to be the center of attention because there are no mourners stealing attention from Him. Verse 31 says that even more people noticed him just as God desired. Only God could be so audacious and egocentric as to demand that everyone else get out of the room, "So that I can raise this little girl from the dead." Certainly if Jesus was interested in everyone knowing about it He would have kept them in the room. "Hush a minute! I can't even hear Myself think!" No, He says, "Get out." Not very hospitable. These were professional mourners and once again, like Gedara, they did not like their dollars being affected. What did they do when Jesus comes in and says, "You're really crying for nothing." What did they say? They **laughed Him to scorn.** "You're just so ignorant. You think that heaven can come down to earth and heal woes on the planet? You really think that, Jesus? You're such a nit-wit." He said, "Get out." And **He put them out.**

9:25

He went in, and took her by the hand. He never went to a funeral where the person actually got buried. This is the second time He touches a lady's hand to heal her. Peter's mother-in-law being the first and this. It's interesting to note that when Jesus does something unusual there's somebody close by who gets disgusted with Him. We might call these people, based on the previous context, "old bags" (9:14-17).