

Notes: Shabbat – May 6, 2017

Start: 10 am

Order of Service:

Meet and Greet
Introduction (if new people)
Announcements
Open in Prayer for service
Liturgy – Shema
Praise and Worship Songs
Message
Time of Prayer
Aaronic Blessing
Kiddush
Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: Understanding the Complexity of the Woman With The Issue of Blood

Scripture is very complex in its presentation and revelation that ensues.

Let's look at one passage and I will show you that there is more to this passage than you may have realized.

Mat 9:19 Yeshua, with his talmidim, got up and followed him.

Mat 9:20 A woman who had had a hemorrhage for twelve years approached him from behind and touched the tzitzit on his robe.

Mat 9:21 For she said to herself, "If I can only touch his robe, I will be healed."

Mat 9:22 Yeshua turned, saw her and said, "Courage, daughter! Your trust has healed you." And she was instantly healed.

Believe it or not we can learn much from these four verses, yet there are other presentations of this very moment in Yeshua's ministry. There is so much more context found in these four verses than most believers ever truly realize. This is not a concealed mystery, but a failure to embrace the context for which the Scriptures were written in.

Yet, in addition, we have two additional accounts to this very moment in Yeshua's ministry that also provides more information and therefore greater understanding.

Mar 5:25 Among them was a woman who had had a hemorrhage for twelve years

Mar 5:26 and had suffered a great deal under many physicians. She had spent her life savings; yet instead of improving, she had grown worse.

Mar 5:27 She had heard about Yeshua, so she came up behind him in the crowd and touched his robe;

Mar 5:28 for she said, "If I touch even his clothes, I will be healed."

Mar 5:29 Instantly the hemorrhaging stopped, and she felt in her body that she had been healed from the disease.

Mar 5:30 At the same time, Yeshua, aware that power had gone out from him, turned around in the crowd and asked, "Who touched my clothes?"

Mar 5:31 His talmidim responded, "You see the people pressing in on you; and still you ask, 'Who touched me?' "

Mar 5:32 But he kept looking around to see who had done it.

Mar 5:33 The woman, frightened and trembling, because she knew what had happened to her, came and fell down in front of him and told him the whole truth.

Mar 5:34 "Daughter," he said to her, "your trust has healed you. Go in peace, and be healed of your disease."

Luk 8:40 When Yeshua got back, the crowd welcomed him; for they were all expecting him.

Luk 8:41 Then there came a man named Ya'ir who was president of the synagogue. Falling at Yeshua's feet, he pleaded with him to come to his house;

Luk 8:42 for he had an only daughter, about twelve years old; and she was dying. As he went, with the crowds on every side virtually choking him,

Luk 8:43 a woman who had had a hemorrhage for twelve years, and could not be healed by anyone,

Luk 8:44 came up behind him and touched the tzitzit on his robe; instantly her hemorrhaging stopped.

Luk 8:45 Yeshua asked, "Who touched me?" When they all denied doing it, Kefa said, "Rabbi! The crowds are hemming you in and jostling you!"

Luk 8:46 But Yeshua said, "Someone did touch me, because I felt power go out of me."

Luk 8:47 Seeing she could not escape notice, the woman, quaking with fear, threw herself down before him and confessed in front of everyone why she had touched him and how she had been instantly healed.

Luk 8:48 He said to her, "My daughter, your trust has saved you; go in peace."

Three different accounts of the same experience. However, even with these three independent accounts, there is still much more that can be understood, beyond these eyewitness accounts. So, what can be learned from this account, found in three of the Gospel accounts?

First, If there is an event that is referenced in more than one place, look at all of them.

Just as a testimony or eyewitness account, not everyone processes the event in the same manner.

Individual testimony is not to be a cookie cutter, where every witness is exactly the same, so long and the primary facts are consistent.

Each hand formed cookie is still a cookie, just not the exact same shape and size. So too the Gospels and their accounts of Yeshua. Each offers a unique perspective.

This means you have to have a more comprehensive understanding of Scripture because I am going to show you several connections to day, that are not specifically worded in either of these passages, to where you don't have to assume what I am saying is true, knowing what I am saying is not an opinion but is validated by Scripture.

So, when we look at the woman with the issue of blood, the first thing I want to point out is...

Separation:

How do I get to there being a separation, based on the text...the answer is you don't.

We see from the text...

Luk 8:43 a woman who had had a hemorrhage for twelve years, and could not be healed by anyone,

Mat 9:20 A woman who had had a hemorrhage for twelve years approached him from behind and touched the tzitzit on his robe.

Both convey a time of 12 years experiencing this issue.

In Luke, we learn that there is a large crowd...

Luk 8:45 Yeshua asked, "Who touched me?" When they all denied doing it, Kefa said, "Rabbi! The crowds are hemming you in and jostling you!"

All three accounts convey that the woman approached Him from behind, likely hoping to go unnoticed.

Why?

In Stern's translation for Matthew, Yeshua says "Courage daughter" while the others convey "go in peace"

The woman was likely quite fearful about going and approaching Yeshua in that she was approaching Him from behind.

When people read these passages and it identifies her as having an issue of blood, this is not something that should be ignored or considered to be a minor piece of information.

This is a rather significant piece of information, and here is why.

When you realize what Torah says about a woman with such a condition you will understand the risk this woman took in doing what she did.

Lev 15:25 " 'If a woman has a discharge of blood for many days not during her period, or if her discharge lasts beyond the normal end of her period, then throughout the time she is having an unclean discharge she will be as when she is in niddah — she is unclean.

Lev 15:26 Every bed she lies on at any time while she is having her discharge will be for her like the bed she uses during her time of niddah; and everything she sits on will be unclean with uncleanness like that of her time of niddah.

Lev 15:27 Whoever touches those things will be unclean; he is to wash his clothes and bathe himself in water; he will be unclean until evening.

Lev 15:28 " 'If she has become free of her discharge, she is to count seven days; after that, she will be clean.

Lev 15:29 On the eighth day, she is to take for herself two doves or two young pigeons and bring them to the cohen at the entrance to the tent of meeting.

Lev 15:30 The cohen is to offer the one as a sin offering and the other as a burnt offering; thus the cohen will make atonement for her before Adonai on account of her unclean discharge.

Lev 15:31 " 'In this way you will separate the people of Isra'el from their uncleanness, so that they will not die in a state of uncleanness for defiling my tabernacle which is there with them.

To risk making others unclean, there must have been something that she strongly believed in that she would risk inflicting her uncleanness on anyone else, and thus separating them from the community.

Trust in Adonai...

She touched the holiest part of Yeshua's garment. No wonder she approached from behind-she was afraid; this is also why she hesitated to answer Yeshua's question, "Who touched my clothes?" ([Mar 5:29-33](#)). For normally the impure defiles the pure (see [Hag 2:11-13](#); also the Talmud, *Taharot*).

Hag 2:11 "Here is what Adonai-Tzva'ot says: 'Ask the cohanim what the Torah says about this:

Hag 2:12 if someone carries meat that has been set aside as holy in a fold of his cloak; and then he lets his cloak touch bread, stew, wine, olive oil or any other food; does that food become holy too?' " The cohanim answered, "No."

But in this case, the opposite happened: the purity of Yeshua the Messiah and of his *tzitziyot* remained uncompromising, while instead the cause of the woman's impurity was instantly removed. In the following incident, the raising of the dead girl, this principle is exemplified even more strongly, since Yeshua himself initiates contact with what is regarded in Judaism as the primary source of all impurity, a dead body ([Mat 9:25](#); compare also above, [Mat 8:1-4](#)).

Mat 9:22 Yeshua turned, saw her and said, "Courage, daughter! Your trust has healed you." And she was instantly healed.

We are talking about a level of trust that even the Talmidim lacked at one point in time...

Mat 17:14 As they came up to the crowd, a man approached Yeshua, kneeled down in front of him,

Mat 17:15 and said, "Sir, have mercy on my son, because he is an epileptic and has such terrible fits that he often falls into the fire or into the water.

Mat 17:16 I brought him to your talmidim, but they couldn't heal him."

Mat 17:17 Yeshua answered, "Perverted people, without any trust! How long will I be with you? How long must I put up with you? Bring him here to me!"

Mat 17:18 Yeshua rebuked the demon, and it came out of the boy, so that from that moment he was healed.

Mat 17:19 Then the talmidim went to him privately and said, "Why couldn't we drive it out?"

Mat 17:20 He said to them, "Because you have such little trust! Yes! I tell you that if you have trust as tiny as a mustard seed, you will be able to say to this mountain, 'Move from here to there!' and it will move; indeed, nothing will be impossible for you!"

What could the woman have believed that would have caused her to risk further separation for the mere touch of Yeshua's garment?

What was it about His garment?

Attached to His garment were tzitzit...a mitzvah, a command of Adonai. We know that Yeshua was without sin, in that He kept all of Torah and without transgression. This would include Numbers 15:37 – 40...

Num 15:37 Adonai said to Moshe,

Num 15:38 "Speak to the people of Isra'el, instructing them to make, through all their generations, tzitziyot on the corners of their garments, and to put with the tzitzit on each corner a blue thread.

Num 15:39 It is to be a tzitzit for you to look at and thereby remember all of Adonai's mitzvot and obey them, so that you won't go around wherever your own heart and eyes lead you to prostitute yourselves;

Num 15:40 but it will help you remember and obey all my mitzvot and be holy for your God.

Num 15:41 I am Adonai your God, who brought you out of the land of Egypt in order to be your God. I am Adonai your God."

Let's see what it says about these verses...

The key verses are 39 and 40.

You are to look upon them and be reminded of Adonai's mitzvot. Found in only one place – Torah.

With the mitzvot, come the Covenants, the promises of Adonai.

For Israel as a nation, this included many things, such as protection and provision.

Reading in Torah, while in the desert, their clothes didn't wear out, food and water provided...from one provision of Adonai to another so the association of the tzitzit and Adonai's Word is one aspect, conveying His promises, including sending one like Moshe...

Deu 18:15 "Adonai will raise up for you a prophet like me from among yourselves, from your own kinsmen. You are to pay attention to him,

Deu 18:16 just as when you were assembled at Horev and requested Adonai your God, 'Don't let me hear the voice of Adonai my God any more, or let me see this great fire ever again; if I do, I will die!'

Deu 18:17 On that occasion Adonai said to me, "They are right in what they are saying.

Deu 18:18 I will raise up for them a prophet like you from among their kinsmen. I will put my words in his mouth, and he will tell them everything I order him.

Yet, all of this doesn't explain the woman's belief for healing.

But there is a connection, we just have to dig deeper to find it.

Touching the hem of His garment, was her sole mission...if only I can touch his garment...

What was it about His garment?

What did she believe with the consequence being further separation and a domino affect, causing more people to be made unclean and therefore separated. They would only have to wash when coming in contact with someone who was considered unclean, but the stigma attached to doing this would further weigh heavily on the woman.

12 years of suffering, whereby no one could heal her, so could she have reached her "I will try anything at this point" moment?

Mar 5:33 The woman, frightened and trembling, because she knew what had happened to her, came and fell down in front of him and told him the whole truth.

I believe there was a desperation, but not a "I will try anything attitude", but rather,

Mar 5:27 She had heard about Yeshua, so she came up behind him in the crowd and touched his robe;

She heard about Yeshua...could He be the one?

Could He be the one the Scriptures talk of...

Could He be the one talked of by the Prophet Malachi?

Mal 4:1 (3:19) For the day is coming, burning like a furnace, when all the proud and evildoers will be stubble; the day that is coming will set them ablaze," says Adonai-Tzva'ot, "and leave them neither root nor branch.

Mal 4:2 (3:20) But to you who fear my name, the sun of righteousness will rise with healing in its wings; and you will break out leaping, like calves released from the stall.

The one who is the light of the world, the "sun" that brings forth light to this world...

Joh 8:12 Yeshua spoke to them again: "I am the light of the world; whoever follows me will never walk in darkness but will have the light which gives life."

Not the radiant light that comes from the sun, but the light that opens eyes and circumcises hearts...

That light.

Mal 4:3 (3:21) You will trample the wicked, they will be ashes under the soles of your feet on the day when I take action," says Adonai-Tzva'ot.

Mal 4:4 (3:22) "Remember the Torah of Moshe my servant, which I enjoined on him at Horev, laws and rulings for all Isra'el.

Mal 4:5 (3:23) Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai.

Mal 4:6 (3:24) He will turn the hearts of the fathers to the children and the hearts of the children to their fathers; otherwise I will come and strike the land with complete destruction." *[Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai.]*

Note in the case of the tzitzit Yeshua was wearing, it wasn't the tzitzit themselves, but the power came from the one

who was wearing them and what He represented.

The woman understood the promise in Malachi and the significance of the tzitzit.

We can also see a spiritual significance as conveyed through the Prophet Ezekiel...

Eze 36:16 The word of Adonai came to me:

Eze 36:17 "Human being, when the house of Isra'el lived in their own land, they defiled it by their manner of life and their actions; their way before me was like the uncleanness of niddah.

Eze 36:18 Therefore I poured out my fury on them, because of the blood they had shed in the land and because they defiled it with their idols.

What happened was in essence the same result as the woman with the issue of blood...separation.

The bride has separated herself from her husband...

Lev 18:19 You are not to approach a woman in order to have sexual relations with her when she is unclean from her time of niddah.

Eze 36:19 I scattered them among the nations and dispersed them throughout the countries; I judged them in keeping with their manner of life and actions.

Eze 36:20 When they came to the nations they were going to, they profaned my holy name; so that people said of them, 'These are Adonai's people, who have been exiled from his land.'

Eze 36:21 But I am concerned about my holy name, which the house of Isra'el is profaning among the nations where they have gone.

The healing of the woman, just as Adonai's healing of the nation was ultimately not for their sake, but for His...

Eze 36:22 "Therefore tell the house of Isra'el that Adonai Elohim says this: 'I am not going to do this for your sake, house of Isra'el, but for the sake of my holy name, which you have been profaning among the nations where you went.

Eze 36:23 I will set apart my great name to be regarded as holy, since it has been profaned in the nations — you profaned it among them. The nations will know that I am Adonai,' says Adonai Elohim, 'when, before their eyes, I am set apart through you to be regarded as holy.

Eze 36:24 For I will take you from among the nations, gather you from all the countries, and return you to your own soil.

Eze 36:25 Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your uncleanness and from all your idols.

Eze 36:26 I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh.

Eze 36:27 I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them.

Eze 36:28 You will live in the land I gave to your ancestors. You will be my people, and I will be your God.