

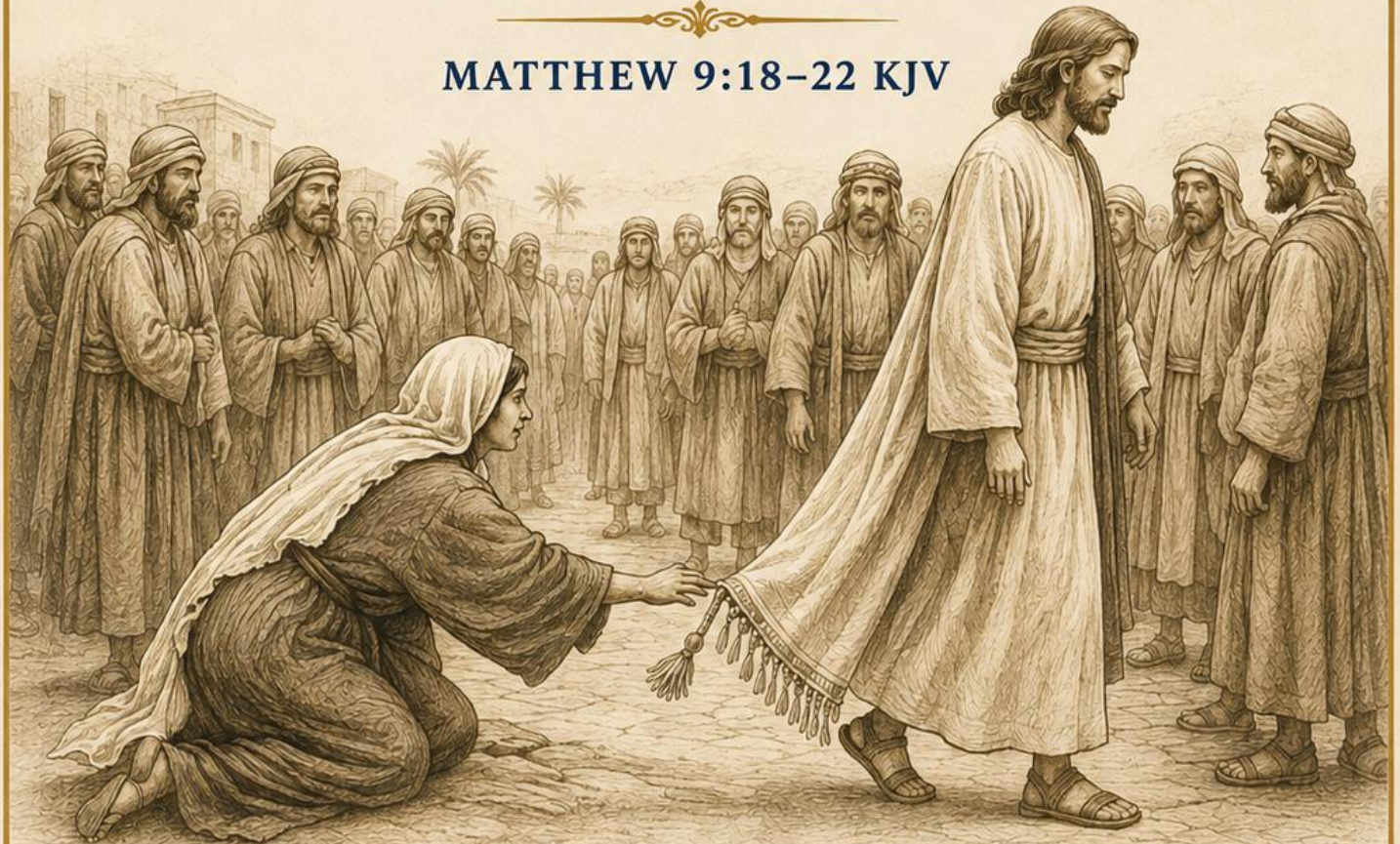
REASON TOGETHER CHURCH

REASON TOGETHER STUDY

# THE HEM OF HIS GARMENT

*Why Did the Woman with the Issue of Blood  
Touch the Hem of Jesus' Garment?*

MATTHEW 9:18-22 KJV



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# **THE HEM OF HIS GARMENT**

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Sermon Transcript

Dr. Thomas W. Hawksley

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Aloha, church family.

It is wonderful to welcome you to Reason Together Church.

Whether you are here with us in the sanctuary or joining us online, thank you for spending this time with us.

If this is your first time here, we want you to know that you are among friends.

We are not afraid of questions here.

We believe sincere questions can lead us more deeply into the Word of God.

Today's question comes from a faithful member of the Reason Together Church family.

I will not identify the person.

But I am grateful for the question.

It begins with a familiar woman and one easily overlooked detail.

A woman had suffered from bleeding for twelve years.

She came through a crowd behind Jesus.

She did not call His name.

She did not ask Him to place His hands upon her.

She reached down and touched the hem of His garment.

Why the hem?

Was it simply the easiest part of His clothing to reach?

Was she trying to remain unnoticed?

Did that border carry a special meaning?

Could she have believed that an ancient promise was standing before her?

Our question today is:

Why did the woman with the issue of blood touch the hem of Jesus' garment?

Bring your questions.

Open your Bible.

Let's Reason Together the Word of God.

Let us pray.

Heavenly Father,

Thank You for giving us Your Word.

Thank You for preserving the details that invite us to slow down and look carefully.

Help us see this suffering woman with compassion.

Help us understand the world in which she lived.

Give us wisdom as we consider history and language.

Help us distinguish between what Scripture clearly says, what the evidence reasonably suggests and what remains a possibility.

Keep us from turning a beautiful connection into a certainty You did not give us.

Keep us also from overlooking the beauty You truly placed in the text.

Most of all, help us see Jesus Christ.

Show us His compassion, His holiness, His power and His willingness to receive those who come to Him in faith.

In Jesus' name,

Amen.

Our primary Scripture is Matthew 9:18-22.

Matthew writes:

"While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live."

"And Jesus arose, and followed him, and so did his disciples."

"And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:"

"For she said within herself, If I may but touch his garment, I shall be whole."

"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."

Before we continue, let me take a moment to explain how giving works at Reason Together Church.

It costs money to keep the lights on, provide ministry materials and carry the message beyond this room.

Our members have been faithful in providing what is needed for the work God has given us.

We do not pass a collection plate.

If you are visiting with us today, we are not asking you to give.

You honor us with your presence, and that is more than enough.

If you have a home church, we encourage you to support your church faithfully.

Members who choose to give may use the gift box or the online option.

Giving should be willing, cheerful and free from pressure.

If this is your first time with us, you may complete a guest card with only your first name and email address.

That is all we request.

Our Keiki Kids Center is available during our services and events.

After the service, please join us at the Reason Together Café.

We have free locally grown coffee, an RTC mug waiting to be filled and free refills on conversations.

Now let us enter the scene Matthew describes.

Jesus was already responding to another crisis.

A ruler had come to Him because his daughter had died.

Mark and Luke identify this man as Jairus, a ruler of the synagogue.

He fell before Jesus and pleaded for help.

Jesus arose and went with him.

His disciples followed.

A crowd gathered around them.

Mark says that many people "thronged him."

Luke says that "the people thronged him."

This was not a quiet walk down an empty road.

People pressed close.

Everyone seemed to have a need.

Everyone wanted a view.

Everyone wanted to know what Jesus would do at the home of Jairus.

Within that crowd was a woman whose name Scripture does not record.

We know Jairus by name.

We know his position.

We know that he had a home and a family.

We know that he could approach Jesus publicly.

The woman is introduced by her suffering.

Matthew calls her:

"a woman, which was diseased with an issue of blood twelve years."

Mark says she "had an issue of blood twelve years."

Luke says she "had an issue of blood twelve years."

All three Gospel writers want us to know the number.

Twelve years.

We can read those words in a few seconds.

She had lived them one day at a time.

Twelve years of waking up and discovering that the condition remained.

Twelve years of weakness.

Twelve years of uncertainty.

Twelve years of interrupted plans.

Twelve years of wondering whether tomorrow would be different.

Mark adds that she:

"had suffered many things of many physicians."

That statement does not condemn every physician.

Luke was himself a physician.

The Bible does not teach us to reject appropriate medical care.

Mark is describing the woman's experience.

The treatments had not helped her.

Some may have increased her suffering.

Mark continues:

"and had spent all that she had."

Her condition had consumed not only her strength but also her resources.

She had paid for one attempt after another.

She had probably listened to hopeful promises.

She had probably endured disappointing results.

The next part of Mark's description is especially painful.

She "was nothing bettered, but rather grew worse."

She was not standing still.

She was losing ground.

Luke says that she "could not be healed of any."

Human help had reached its limit.

Her money was gone.

Her condition continued.

Her strength was failing.

But her suffering was not only physical and financial.

To understand her world, we need to return to Leviticus 15.

The law addressed bodily discharges and ceremonial uncleanness.

Leviticus 15:25 says:

"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."

We must explain that word carefully.

Ceremonially unclean did not mean morally wicked.

The passage does not say she had committed a particular sin that caused her condition.

It does not invite us to accuse her.

Ceremonial uncleanness described her status under the law.

That status affected ordinary contact, worship and participation in community life.

Things upon which she lay or sat became unclean.

Those who touched what had become unclean had to wash and remained unclean until evening.

Her condition placed boundaries around her life.

For twelve years, she carried a condition that was personal but never merely private.

People around her would be affected.

Religious participation would be affected.

Relationships would be affected.

Perhaps invitations stopped coming.

Perhaps explanations became exhausting.

Perhaps some people were compassionate.

Perhaps others were cruel.

Perhaps many simply kept their distance.

The Bible does not tell us every conversation she endured.

We should not pretend to know.

But the law allows us to understand that this was more than a medical inconvenience.

She had suffered physically.

She had suffered financially.

She had suffered socially.

She had suffered ceremonially.

Then one day, she heard about Jesus.

Mark 5:27 begins with these words:

"When she had heard of Jesus."

That short statement is where hope enters her story.

Before she touched Him, she heard about Him.

Someone had spoken His name.

Someone had described what He had done.

Reports were moving through the towns and villages.

Jesus had healed disease.

Jesus had cleansed lepers.

Jesus had delivered those oppressed by demons.

Jesus had received people others avoided.

Jesus had acted with an authority no ordinary teacher possessed.

We do not know exactly which report reached her.

But she heard enough to believe that Jesus could do what no one else had done.

Faith did not begin in a piece of cloth.

Faith began with what she heard about Jesus.

Romans 10:17 later says:

"So then faith cometh by hearing, and hearing by the word of God."

She heard.

She believed.

She came.

Mark says that she:

"came in the press behind, and touched his garment."

Matthew says she "came behind him."

Luke says she "came behind him."

Why from behind?

Scripture does not state her reason.

We should not turn our guesses into her biography.

But we can see reasonable possibilities.

She may have been embarrassed.

She may have feared the crowd's reaction.

She may have worried that others would prevent her from approaching.

She may have believed that her ceremonial condition made her unworthy of His attention.

She may have wanted healing without public exposure.

She may have intended to touch the garment and quietly disappear.

She was not the only person in the crowd with a need.

Jairus was waiting for Jesus to reach his dying daughter.

The road seemed to belong to his emergency.

Perhaps the woman believed she should not interrupt.

Perhaps she had learned over twelve years to remain at the edge of other people's lives.

She came behind Him.

Then she reached for the hem.

Now we arrive at our question.

Why did she touch the hem of Jesus' garment?

The simplest answer may be partly true.

The hem was within reach.

If she approached from behind and stooped low, the lower edge was accessible.

She did not need to stop the procession.

She did not need to stand face to face with Jesus.

She could reach through the moving crowd.

But Matthew and Luke use more specific language than merely saying she touched His clothing.

Matthew says she touched "the hem of his garment."

Luke says she touched "the border of his garment."

The Greek word is kraspedon.

It can refer to the edge, border, fringe or tassel of a garment.

That detail takes us back to a command God gave Israel.

Numbers 15:37-38 says:

"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."

God instructed the children of Israel to place fringes on the borders or corners of their garments.

The Hebrew word for the fringe or tassel is often represented in English as tzitzit.

The Hebrew word for the corner, extremity or wing is kanaph.

Those two words are connected in the command, but they are not the same word.

The tzitzit was the fringe.

The kanaph was the corner or border where the fringe was placed.

Why did God command this?

Numbers 15:39 explains:

"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."

The fringe was a reminder.

It was not a magical object.

It did not make a disobedient person holy merely because it was attached to clothing.

It reminded the wearer of God's covenant and God's commandments.

The verse continues:

"and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring."

Then verses 40 and 41 say:

"That ye may remember, and do all my commandments, and be holy unto your God."

"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."

The garment carried a visible reminder.

God had delivered His people.

They belonged to Him.

They were to remember His Word and walk in obedience.

Deuteronomy 22:12 repeats the instruction:

"Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself."

Jesus was a Jewish man living under the law.

He perfectly obeyed His Father.

It is therefore reasonable to understand the border Matthew describes as the commanded fringe or tassel at the corner of His garment.

This is a good place for a brief Reason Together Church dress-code announcement.

We do not have a formal dress code here.

Shorts are welcome.

Hawaiian shirts are welcome.

If you arrive wearing sandals, you will not be turned away.

At least one of our faithful members wears a suit and tie to our service.

I will not mention anyone by name.

Most of us can probably solve that mystery without an investigation.

The shorts are welcome.

The Hawaiian shirt is welcome.

The suit and tie are welcome.

Clothing can communicate something about culture, occupation, celebration or personal preference.

But a suit does not make a person more saved.

A Hawaiian shirt does not make a person less holy.

God looks upon the heart.

In ancient Israel, however, this particular fringe was commanded by God as a visible reminder of covenant obedience.

That does not mean every person who wore it was faithful.

Jesus criticized religious leaders who enlarged the borders of their garments to be noticed by others.

Matthew 23:5 says:

"But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments."

The problem was not obedience to the command.

The problem was using a religious symbol to advertise spiritual superiority.

Jesus did not wear the fringe to pretend holiness.

He was holy.

He did not use the commandment to draw attention to Himself.

He fulfilled the law perfectly.

The woman reached for the border of the garment worn by the only perfectly obedient Man who ever lived.

Was that cultural background part of her decision?

It may have been.

The Gospel does not tell us how much she understood.

But it does tell us that her action was deliberate.

Matthew 9:21 says:

"For she said within herself, If I may but touch his garment, I shall be whole."

Mark records the thought this way:

"If I may touch but his clothes, I shall be whole."

She did not accidentally brush against Jesus.

She formed an intention.

She believed that contact with Him would be enough.

She reached specifically toward His clothing.

There is another Old Testament passage that makes the detail even more compelling.

Malachi 4:2 says:

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Healing in His wings.

The Hebrew word translated "wings" is kanaph.

It is the same word family used for a wing, corner or extremity and for the borders of garments in passages such as Numbers 15.

That creates a striking connection.

Malachi speaks of the Sun of righteousness arising with healing in His wings.

The woman reaches for the corner or fringe of Jesus' garment.

She is immediately healed.

Could she have understood Malachi's promise?

Could she have believed that Jesus was the promised One with healing in His wings?

Could her hand have been reaching not merely for fabric but toward a promise of God?

That is possible.

It is beautiful.

It is worth considering.

But we must say exactly what the evidence allows.

Matthew does not quote Malachi in this account.

Mark does not tell us that the woman had Malachi in mind.

Luke does not identify the healing as the fulfillment of Malachi 4:2.

Jesus does not say:

You understood the prophecy correctly.

The Gospel writers do not use their familiar fulfillment language here.

The word connection is real.

The cultural background is real.

The picture is meaningful.

The conclusion that she consciously acted upon Malachi remains a possibility.

We should not weaken a beautiful possibility by exaggerating it into a Biblical certainty.

Sometimes people think faith requires us to sound more certain than the Bible sounds.

It does not.

Faith honors every word God has given.

Faith also respects where God has chosen not to explain further.

We can say with confidence that she had heard of Jesus.

We can say with confidence that she believed Jesus could heal her.

We can say with confidence that she deliberately touched His garment.

We can say with confidence that Matthew and Luke direct our attention to its border or hem.

We can say with reasonable confidence that this was the fringe associated with the command in Numbers.

We can recognize a compelling connection with healing in the wings of the Sun of righteousness.

We cannot say with certainty which Old Testament passage was in her mind.

The sermon does not collapse because we admit that.

The central truth becomes clearer.

Whatever she understood about the hem, her confidence was in Jesus.

She did not travel through the crowd looking for the clothing of any religious teacher.

She did not believe every tassel carried healing.

She did not reach for the garment of Jairus.

She reached for Jesus.

Her reasoning was simple.

If I can reach Him, He is enough.

Then she touched the hem.

Mark 5:29 says:

"And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague."

Straightway.

Not after another appointment.

Not after a waiting period.

Not after paying another fee.

Not after proving that she deserved help.

The condition that had remained for twelve years ended by the power of Christ.

She knew something had happened.

Jesus knew something had happened.

Mark says:

"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?"

The disciples found the question surprising.

They looked at the crowd pressing from every side.

Mark 5:31 says:

"And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?"

In their minds, everyone was touching Him.

Bodies bumped against one another.

Shoulders pressed together.

Hands reached through the crowd.

What could Jesus mean by asking who touched Him?

Luke records Peter saying:

"Master, the multitude throng thee and press thee, and sayest thou, Who touched me?"

But Jesus knew the difference between the pressure of a crowd and the reach of faith.

Many were near Him.

One woman had come believing that He alone could make her whole.

Physical proximity is not the same as faith.

A person can sit in a church building and never trust Christ.

A person can own several Bibles and never submit to the Word of God.

A person can sing Christian songs and never receive the Savior about whom the songs speak.

A person can wear religious clothing and remain far from God.

The crowd touched Jesus casually.

The woman touched Him by faith.

Jesus said in Luke 8:46:

"Somebody hath touched me: for I perceive that virtue is gone out of me."

Somebody.

The crowd may have seen her as another interruption.

Jesus saw somebody.

The crowd may have known her by her condition.

Jesus knew the person.

The crowd may have considered her unclean.

Jesus was not afraid of her touch.

Now notice something important.

Under the ordinary ceremonial pattern, uncleanness could be communicated by contact.

The clean person who touched what was unclean could become ceremonially unclean.

But when this woman touched Jesus, her uncleanness did not overcome His holiness.

His power overcame her condition.

Jesus was not contaminated.

The woman was made whole.

This pattern appears repeatedly in the ministry of Christ.

A leper approaches Jesus.

Under ordinary circumstances, people keep their distance.

Jesus touches him.

The leprosy does not transfer to Jesus.

Cleansing flows from Jesus to the leper.

The sinful come near Him.

Their sin does not make Him sinful.

His grace calls them to repentance and gives forgiveness.

Death itself touches those Jesus loves.

Death does not conquer Him.

He speaks life.

Jesus enters a world made unclean by sin without becoming unclean.

He brings holiness into our brokenness.

He brings light into darkness.

He brings life into death.

He brings cleansing to those who cannot cleanse themselves.

The woman's touch did not make Jesus less holy.

His holiness made her whole.

The power was not in the material of the garment.

The power belonged to Christ.

We need to emphasize that because human beings easily turn reminders into objects of superstition.

We can take something associated with God's work and begin treating the object as though it controls God.

The Israelites once carried the ark of the covenant into battle while living in disobedience.

They treated it like a guarantee of victory.

The presence of a sacred object could not replace faithfulness to God.

Later, people turned the bronze serpent God had used into an object of worship.

Hezekiah destroyed it.

Religious objects can remind us of truth.

They cannot become substitutes for God.

The hem did not heal the woman.

The tassel did not possess a supply of power.

The blue cord was not a charm.

The woman did not discover a technique that others could copy mechanically.

She encountered Jesus Christ.

That is why Jesus' words matter so much.

Matthew says:

"But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole."

He did not say:

Thy knowledge of Hebrew hath made thee whole.

He did not say:

The craftsmanship of My garment hath made thee whole.

He did not say:

The tassel hath made thee whole.

He said:

"Thy faith hath made thee whole."

Faith did not create power within her.

Faith was not positive thinking.

Faith was not confidence in confidence.

Faith reached toward the One who possessed the power.

Faith is only as trustworthy as its object.

A person can sincerely trust a bridge that cannot hold weight.

Sincerity will not keep the bridge from collapsing.

A person can strongly believe a false promise.

Strength of belief cannot make the promise true.

The woman's faith mattered because her faith rested in Jesus.

He was able.

He was willing.

He was present.

He made her whole.

The language translated "made whole" is also used in the New Testament for saving, rescuing and delivering.

We should not pretend that every physical healing account automatically tells us everything about a person's eternal salvation.

But the wording invites us to see that Jesus does more than repair bodies.

He is the Savior who makes sinners whole.

The woman may have wanted only a moment of anonymous healing.

Jesus gave her a personal encounter.

He stopped.

He turned.

He looked for her.

Why did He expose the woman who had tried to remain hidden?

Was Jesus trying to embarrass her?

No.

Was He demanding payment?

No.

Was He angry that she had taken something without permission?

No.

Jesus called her forward because she needed to know that the healing was not stolen.

She needed to hear His voice.

She needed public confirmation that the condition had ended.

She needed restoration, not merely relief.

Mark says Jesus looked around "to see her that had done this thing."

The woman realized she could not remain hidden.

Mark 5:33 says:

"But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth."

All the truth.

Perhaps that was the first time in a long time that she could tell the entire story and know she would not be turned away.

She came fearing and trembling.

She fell before Him.

She told Him what had happened.

Then Jesus gave her a word no one else in the Gospel accounts receives from Him in quite this way.

"Daughter."

We never learn her personal name.

But we hear the name of relationship Jesus gave her.

She entered the account as "a woman."

She was known by her bleeding.

She was known by twelve years of failure and loss.

Jesus called her "Daughter."

Jairus was leading Jesus toward his daughter.

Along the way, Jesus stopped for another daughter.

One daughter had lived approximately twelve years.

The other had suffered approximately twelve years.

One had a father publicly pleading for her.

The other appears to have come alone.

Jesus saw them both.

The urgency of Jairus did not make the woman invisible.

The needs of the woman did not make Jesus forget the child of Jairus.

Christ was sufficient for both daughters.

To the woman He said:

"Daughter, be of good comfort."

For twelve years she had received disappointing news.

Jesus gave comfort.

For twelve years her condition had declared that something was wrong.

Jesus declared that she was whole.

For twelve years she may have lived at a distance.

Jesus publicly received her.

Mark records the words:

"Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

She came trembling.

She left in peace.

She came hoping to touch the edge of His garment.

She left having heard the voice of the Savior.

She came seeking physical healing.

She received dignity, recognition and restoration.

She came from behind.

Jesus brought her face to face.

This is where her story reaches into ours.

Some people believe they must approach Jesus from the shadows.

They are willing to believe He can help others.

They are not sure He wants to receive them.

They know the worst parts of their own history.

They remember every failed attempt to change.

They have spent emotional and spiritual resources searching for relief.

They have listened to promises that did not make them whole.

They wonder whether they are merely another problem within a crowded world.

Jesus sees the individual in the crowd.

You may believe that everyone else's need is more urgent.

Jesus sees you.

You may believe that your suffering has lasted too long.

Twelve years did not place this woman beyond His power.

You may believe that shame has become your permanent name.

Jesus called her Daughter.

You may believe that you must clean yourself before you come near Him.

She came while still unclean and Christ made her whole.

You may believe that your faith is too small because all you can do is reach.

The issue is not the size of the hand.

The issue is the sufficiency of the Savior.

There is also an application for those of us who already know Christ.

We must be careful not to become the crowd that makes it difficult for hurting people to reach Jesus.

The crowd was close to Christ.

But closeness to Christ did not automatically make every person in the crowd attentive to the woman.

Churches can become so busy with schedules, programs and familiar routines that quiet suffering passes through unnoticed.

Someone may sit beside us wearing a smile and carrying twelve years of pain.

Someone may join online because entering a room still feels difficult.

Someone may be afraid that religious people will see a condition before seeing a person.

Jesus teaches us to see somebody.

We cannot heal as Jesus healed.

We are not the Savior.

But we can refuse to make shame heavier.

We can listen.

We can pray.

We can tell the truth with compassion.

We can make room for people to approach Christ.

We can welcome shorts, Hawaiian shirts and suit jackets without confusing clothing with character.

We can remember that every person who enters carries a story we may not know.

We can point beyond ourselves to Jesus.

What, then, is our answer?

Why did the woman with the issue of blood touch the hem of Jesus' garment?

She touched the hem because she believed that Jesus could make her whole.

The hem was accessible as she approached from behind.

It was likely the fringed border connected with God's command to Israel.

That border represented remembrance of God's covenant and obedience to His Word.

The Hebrew connection between a garment corner and a wing creates a compelling relationship with Malachi's promise of healing in the wings of the Sun of righteousness.

She may have understood that promise and intentionally reached toward it.

Scripture does not tell us enough to make that part certain.

But Scripture tells us everything necessary to identify the source of her healing.

The garment was what she touched.

Jesus was the One she trusted.

The hem carried no independent power.

The Savior did.

The crowd could not hide her from Him.

Her uncleanness could not repel Him.

Her long history could not exhaust Him.

Her fear could not prevent Him from calling her Daughter.

The One who had healing in His wings also had compassion in His voice.

The story now brings us to the Gospel invitation.

The woman's physical condition was particular to her.

But every one of us has a deeper condition in common.

Romans 3:23 says:

"For all have sinned, and come short of the glory of God."

Sin is not merely a weakness that requires encouragement.

Sin is rebellion against God.

We have broken His commands.

We have failed to love Him with all our heart, soul and mind.  
We have failed to love our neighbors as ourselves.  
We cannot cure the condition through religious effort.  
We cannot purchase forgiveness.  
We cannot hide within the crowd.  
We cannot make ourselves clean enough to deserve Christ.  
The good news is that Jesus came for sinners.  
He lived the perfectly righteous life we have not lived.  
He died upon the cross for our sins.  
He was buried.  
On the third day, He rose bodily from the dead.  
He offers forgiveness and eternal life as a gift received by grace through faith.  
If you are here in the sanctuary, you do not need to wait for another building or another service to come to Christ.  
If you are watching or listening from another place, you do not need a pastor physically standing beside you.  
Jesus Christ is accessible now.  
Admit that you have sinned against God.  
Do not hide behind comparison.  
Do not trust your good deeds to erase your guilt.  
Believe that Jesus Christ is the Son of God.  
Believe that He died for your sins.  
Believe that He was buried.  
Believe that God raised Him bodily from the dead.  
Repent.  
Turn from sin and from every false object of trust.  
Place your faith in Jesus Christ alone.  
Do not trust a garment.  
Do not trust a religious symbol.  
Do not trust church attendance.  
Do not trust baptism.  
Do not trust generosity.

Do not trust a prayer as though the correct words were a magical formula.

Trust Jesus Christ.

Romans 10:9 says:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Romans 10:13 says:

"For whosoever shall call upon the name of the Lord shall be saved."

You may speak to God in your own words.

Tell Him the truth about your sin.

Tell Him that you believe Jesus died and rose again.

Turn from your old direction.

Ask Him to save you on the basis of Christ alone.

The prayer does not save you.

Jesus saves the sinner who places faith in Him.

If you make that decision here today, please speak with me after the service.

We want to help you understand what happened and connect you with faithful believers who can walk beside you.

If you are joining us remotely, please visit [www.ReasonTogether.Church](http://www.ReasonTogether.Church) and use the contact information there to tell us about your decision.

We would love to hear from you and help you take your next step.

For those who already know Christ, remember the woman in the crowd.

You do not need to earn the attention of Jesus.

You do not need to hide the truth He already knows.

Bring the wound.

Bring the fear.

Bring the unanswered question.

Bring the years you cannot recover.

Bring your need to Christ.

Do not place faith in the thing your hand can touch.

Place faith in the Savior no circumstance can exhaust.

Let us pray.

Heavenly Father,

Thank You for the woman who reached through the crowd toward Jesus.

Thank You for preserving her story in Matthew, Mark and Luke.

Thank You that twelve years of suffering did not place her beyond the reach of Your mercy.

Thank You for the command concerning the fringe and its reminder of covenant obedience.

Thank You for Malachi's promise that the Sun of righteousness would arise with healing in His wings.

Give us humility as we consider the possible connection.

Help us never claim more than Your Word says.

Help us never miss what Your Word clearly reveals.

The garment did not heal her.

Jesus did.

Thank You that her uncleanness did not overcome His holiness.

His holiness made her whole.

Thank You that Jesus stopped for the person hidden within the crowd.

Thank You that He called her Daughter.

Comfort those who have suffered for a long time.

Strengthen those who have spent their resources and feel no closer to an answer.

Welcome those who are afraid to be seen.

Teach us as a church family to notice people, listen with compassion and make room for them to approach Christ.

Keep us from judging spirituality by clothing, appearance or reputation.

May those in shorts, Hawaiian shirts and suits all find the same welcome and hear the same Gospel.

For anyone who has placed faith in Christ today, give assurance, courage and a desire to grow in Your Word.

May we leave remembering that the hem was what she touched, but Jesus was the One she trusted.

In Jesus' name,

Amen.

Thank you for being with us today.

Please join us at the Reason Together Café for free coffee and conversation.

If this was your first time worshipping with us, we do not simply say goodbye.

We say, Aloha Nui Loa.

May the grace of our Lord Jesus Christ be with you all.

Aloha.

REASON TOGETHER STUDIES

**PASTOR'S  
COMMENTARY**

**THE HEM OF HIS GARMENT**

*Why did the woman with the issue of blood touch the hem of Jesus' garment?*

**Matthew 9:18-22; Mark 5:21-34; Luke 8:40-48 KJV**

*"If I may but touch his garment, I shall be whole." Matthew 9:21*

**Dr. Thomas W. Hawksley**

Pastor & Teacher

## Commentary in Brief

**CENTRAL CONCLUSION** The woman touched the hem or fringed border of Jesus' garment because she believed that reaching Him, even in that quiet and humble way, would bring healing. The garment had no magical power. Jesus was the source of healing and He declared that her faith had made her whole.

The question came from a faithful member of the Reason Together Church family. It is a direct question, but it opens several important lines of Biblical study. What did the KJV mean by the "hem" of the garment? Did this refer to the ordinary edge of the cloth or to the tassel that Jewish men were commanded to wear? Does Malachi's promise of "healing in his wings" help explain the woman's action? How much can we say with confidence and where must we speak with restraint?

Matthew and Luke use a Greek word that can describe an edge, border, fringe or tassel. Numbers 15 and Deuteronomy 22 commanded the children of Israel to wear tassels at the corners of their garments as reminders of the Lord's commandments. This makes the fringed border a strong historical background for the Gospel account.

Malachi 4:2 promises that the Sun of righteousness will arise "with healing in his wings." The Hebrew word translated wings can also refer to a corner or edge. The connection is meaningful and worthy of careful consideration. Scripture does not tell us, however, that the woman consciously had Malachi in mind. That possibility should deepen wonder without being preached as a fact the Gospel writers did not give us.

The clearest explanation comes from Jesus Himself. He did not praise the fabric, identify a religious technique or tell the crowd to obtain a similar garment. He turned, saw the woman, called her Daughter and said, "thy faith hath made thee whole." The cloth was touched, but Jesus healed.

## 1. The Story Begins With Twelve Years

### A Brief Encounter Carries a Long History

Matthew tells the story in only a few verses, but Mark and Luke help us feel the length of the woman's suffering. She had experienced a continuing flow of blood for twelve years. Mark says that she had suffered many things under many physicians, spent all that she had and grown worse instead of better.

Twelve years is long enough for an affliction to become part of how a person thinks about every day. It can shape routines, finances, relationships, worship and hope. Every new attempt at help may begin with expectation and end with another disappointment. The woman reached Jesus after a long history of effort, expense and worsening pain.

The Gospel writers do not invite us to ridicule physicians. Luke himself was a physician. The point is that the resources available to her had reached their limit. Her account speaks tenderly to people who have sought medical care, used their savings and still do not have the answer they hoped to receive.

**PASTORAL AWARENESS** Do not use this passage to shame medical treatment. Recognize the exhaustion of a person who has pursued help and still suffers.

## 2. Ritual Impurity Was Not Moral Guilt

### Leviticus Explains the Burden Without Condemning the Woman

Leviticus 15 describes the ritual consequences of a prolonged discharge of blood. A person in that condition was ceremonially unclean and ordinary contact could communicate ritual uncleanness. This affected participation in worship and complicated ordinary life with other people.

Ritual impurity must not be confused with moral guilt. The passage does not say that the woman's condition was punishment for a personal sin. It does not portray her as spiritually inferior, personally disgusting or unworthy of compassion. She was suffering from a bodily condition governed by the purity laws of Israel.

It is reasonable to recognize that she may have carried embarrassment, loneliness and fear of public attention. It is not responsible to invent a complete biography. Scripture does not tell us that she was divorced, completely banished from society or forbidden every form of human contact. Compassion does not require exaggeration.

**READING GUARDRAIL** Explain the real ritual and relational burden while refusing to turn ceremonial uncleanness into personal condemnation.

## 3. She Heard of Jesus

### Faith Began With a Report About Christ

Mark 5:27 supplies a small but decisive statement: "When she had heard of Jesus." Before she reached for His garment, she heard something about Him. Perhaps she heard of lepers cleansed, paralytics restored, demons expelled and the hopeless welcomed. The Gospels do not tell us which report reached her, but they tell us the name at the center of it.

Her hope did not begin with a piece of cloth. It began with Jesus. The garment became the place where her faith expressed itself because the One wearing it was the Person she believed could make her whole.

Romans 10:17 says, "So then faith cometh by hearing, and hearing by the word of God." The woman's faith was not blind optimism. She acted upon what she had heard concerning Jesus. Christian faith likewise rests upon the trustworthy testimony of who Christ is and what He has done.

**FIRST ANSWER** She touched the garment because she had heard of Jesus and believed that His power could do what every other effort had failed to accomplish.

## 4. Why Did She Come From Behind?

### A Quiet Approach in a Pressing Crowd

Matthew, Mark and Luke agree that she approached Jesus from behind. She did not stop the procession with a public speech. She moved through the crowd and reached quietly for His clothing. Mark says she thought, "If I may touch but his clothes, I shall be whole." Matthew gives nearly the same inward confession.

Her approach may reflect shame, caution, ritual concern or a desire not to delay Jesus while He was going to Jairus' house. It may also have been the only practical way to reach Him in a crowd that pressed around Him. Each explanation fits part of the scene, but Scripture does not name one psychological motive.

What the text does establish is that the act was deliberate. This was not an accidental brush against Jesus. She selected her course, reached toward Him and expected healing. Her quietness did not make her faith weak. It showed the form her faith took in that moment.

**CLAIMS DISCIPLINE** We may describe her approach as quiet, intentional and likely shaped by her suffering. We should not claim to know every emotion she felt.

## 5. What Was the Hem of His Garment?

### The Gospel Word Can Mean Edge, Border, Fringe or Tassel

Matthew 9:20 says that she touched “the hem of his garment.” Luke 8:44 calls it “the border of his garment.” The Greek word is *kraspedon*. Its range includes the edge of a garment and the fringe or tassel associated with that edge.

The same word appears in Matthew 14:36 and Mark 6:56 when people later ask to touch the border of Jesus’ garment. It also appears in Matthew 23:5 when Jesus criticizes religious leaders who enlarged the borders of their garments to be seen by others.

The KJV word hem is therefore accurate but may sound narrower to a modern reader than the ancient setting allows. We often picture a sewn fold at the bottom of a pair of pants or a dress. The Gospel language can include the garment’s fringed border and the tassel worn at its corner.

**LANGUAGE NOTE** The safest public wording is “the hem or fringed border of His garment.” This identifies the likely feature without claiming more precision than the text provides.

## 6. Israel Was Commanded to Wear Tassels

### A Visible Reminder of Covenant Obedience

Numbers 15:37-41 commanded the children of Israel to make fringes or tassels in the borders of their garments and to place a blue cord within the fringe. The tassel was intended to remind them of the Lord’s commandments so that they would remember, obey and remain holy unto God.

Deuteronomy 22:12 similarly commands fringes upon the four quarters of the garment. These were not decorations invented to display personal importance. They were covenant reminders attached to ordinary clothing.

Jesus lived faithfully as a Jewish man under the law. It is historically reasonable to understand the Gospel’s hem or border as the area of the commanded fringe. The study does not need to reconstruct the exact cut, length or modern name of His clothing. The Biblical background is sufficient.

Matthew 23 gives an important caution. A God-given reminder could be enlarged for public display. Clothing intended to encourage obedience could become a means of advertising spirituality. Jesus never condemned the commandment. He condemned the pride that used its outward sign for status.

**COVENANT BACKGROUND** The fringe reminded Israel to obey the Lord. It pointed beyond itself to covenant faithfulness and should never be treated as a magical object.

## 7. Kanaph and Tzitzit Are Connected but Not Identical

### Careful Words Protect a Good Biblical Connection

Two Hebrew words are important to this discussion. Tzitzit refers to the tassel or fringe commanded in Numbers 15. Kanaph can mean wing, extremity, edge or corner. The tassel was attached to the corner of the garment, so the ideas are naturally connected.

The distinction matters because a popular explanation sometimes says that *kanaph* means tassel. That is too direct. *Kanaph* may identify the wing or corner. *Tzitzit* identifies the attached fringe or tassel. A garment corner can carry a tassel without the two words becoming synonyms.

This is not a technical detail meant to impress readers. It is an example of why Biblical study requires patience. A true connection becomes more trustworthy when we describe it accurately. Overstating the vocabulary can make a sound insight easier to dismiss.

**LEXICAL GUARDRAIL** Say that *kanaph* can mean wing or corner and that the commanded *tzitzit* was attached at the garment's corner. Do not say that *kanaph* simply means tassel.

## 8. What Does Malachi Mean by “Healing in His Wings”?

### A Beautiful Promise at the Close of the Old Testament

Malachi 4:2 says, “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.” The verse uses the image of a rising sun whose light and warmth bring healing, freedom and renewed life. Those who fear the Lord's name will “go forth, and grow up as calves of the stall.”

The Hebrew word translated wings is *kanaph*. Because the word can also describe an edge or corner, readers have long noticed the possible relationship between Malachi's promise and the woman reaching for the corner of Jesus' garment. The themes of Messiah, healing and garment edge meet in a striking way.

Luke 1:78 and 79 also uses sunrise language when Zacharias speaks of “the dayspring from on high” visiting God's people to give light and guide them into peace. This does not quote Malachi 4:2 directly, but it shows that light and sunrise imagery belonged to the New Testament proclamation of God's saving visitation.

**CANONICAL CONNECTION** Malachi provides a meaningful background for seeing healing associated with the Messiah's wings or edge. The connection is worthy of preaching when its level of certainty is stated honestly.

## 9. Did the Woman Consciously Act on Malachi?

### A Compelling Possibility Is Not an Explicit Fact

It is possible that the woman knew Malachi's promise and deliberately reached for the garment corner of the One she believed to be the promised Messiah. Her action fits that interpretation. The vocabulary, the garment custom and the healing theme give the proposal real substance.

The Gospel writers, however, never say that she quoted Malachi, thought of the Sun of righteousness or consciously identified the garment corner as the Messiah's wings. Matthew tells us what she thought: “If I may but touch his garment, I shall be whole.” That statement establishes confidence in reaching Jesus. It does not reveal the complete Biblical chain behind her thought.

Responsible preaching does not need to choose between ignoring the connection and presenting it as certainty. We can say, “She may have remembered Malachi.” We can say, “The connection is beautiful and possible.” We should not say, “This is why she did it,” as though the Gospel explicitly settled the question.

**BALANCED JUDGMENT** The Malachi connection is a compelling possibility. The stated Gospel reason is that she believed reaching Jesus would make her whole.

## 10. Many People Touched Jesus

### The Crowd Pressed Him but One Touch Was Different

When Jesus asked, “Who touched my clothes?” the disciples were puzzled. People surrounded Him on every side. Luke records Peter’s answer: “Master, the multitude throng thee and press thee, and sayest thou, Who touched me?” From their perspective, everyone was touching Jesus.

Jesus was not confused about physical contact. He was identifying an intentional appeal of faith. Mark says He knew that virtue had gone out of Him. Luke says, “I perceive that virtue is gone out of me.” The KJV word virtue here refers to power.

The contrast is pastorally searching. It is possible to be in the crowd, hear the same words, participate in religious activity and remain personally unengaged. The woman did not merely move near Jesus. She entrusted her need to Him.

This does not mean that the intensity of her mental confidence forced Jesus to act. Faith is not a spiritual energy that controls God. Faith receives from Christ because Christ is powerful and merciful. The value of faith rests in its object.

**FAITH DISTINCTION** Many bodies pressed against Jesus. The woman’s touch was distinguished by deliberate trust in the Person she reached.

## 11. The Garment Had No Magic

### The Power Belonged to Jesus

The account can be misread as though the woman discovered a secret technique for activating power stored in Jesus’ clothing. Nothing in the passage supports that conclusion. The garment did not heal independently of Him and the woman did not manipulate an impersonal force.

Jesus knew that power had gone out from Him. He stopped, identified the woman and interpreted the event. When other people later sought to touch the border of His garment, they were seeking mercy from Jesus. The clothing remained part of the physical setting, but Christ remained the healer.

Biblical symbols can serve holy purposes. The tassel reminded Israel of God’s commandments. Bread and the cup remind the church of Christ’s sacrifice. Baptism visibly confesses union with Christ. A symbol becomes dangerous when trust shifts from the Lord to the object itself.

**DOCTRINAL CENTER** The garment was touched, but Jesus healed. Christian confidence belongs in Christ rather than in fabric, relics, formulas or religious techniques.

## 12. Why Did Jesus Stop Her?

### Private Healing Became Personal Restoration

The woman’s body was healed immediately. Jesus could have continued toward Jairus’ house and allowed her to disappear into the crowd. Instead, He stopped. He looked for her and asked a question that brought the hidden act into the open.

Mark says that she came fearing and trembling, fell before Him and told Him all the truth. Luke says that when she saw she was not hidden, she declared before all the people why she had touched Him and how she had been healed immediately. Jesus did not expose her in order to humiliate her. He gave her an opportunity to be known and restored.

A private cure might have left questions among those who knew her condition. Jesus publicly confirmed what had happened. She did not steal a blessing from Him. She was not an interruption He resented. She was a person He saw.

**PASTORAL INSIGHT** Jesus brought the hidden sufferer into truthful relationship. His pause gave dignity, testimony and peace to a woman who intended to leave unnoticed.

### 13. Jesus Called Her Daughter

#### One Word Restored Belonging

Matthew, Mark and Luke preserve the word Jesus used: “Daughter.” The Gospels do not give us her personal name, but Jesus gave her a family word. In a scene where Jairus’ daughter occupied the public concern, Jesus stopped for another daughter whose suffering had lasted twelve years.

“Daughter” communicates tenderness, belonging and personal regard. Jesus did not address her as an impurity, a problem or an inconvenience. He saw more than the condition by which others may have identified her.

He then said, “thy faith hath made thee whole.” The Greek verb can mean save, heal or make whole depending upon context. The immediate event is a real physical healing. The personal address and command to go in peace show that His restoration reached beyond a medical change.

**PASTORAL ASSURANCE** Christ sees the whole person. He does not reduce suffering people to diagnoses, histories, limitations or the labels others place upon them.

### 14. Clothing Is Not a Measure of Spirituality

#### A Hem Can Point to Truth Without Becoming a Spiritual Ranking

This study naturally raises the subject of clothing in church. Reason Together Church welcomes the person who arrives in shorts, a Hawaiian shirt and sandals. We also welcome the person who comes in a suit and tie. At least one faithful member regularly dresses that way, and no name needs to be mentioned.

Neither choice makes a person more spiritual. Clothing can communicate personality, culture, respect, comfort or habit. It becomes a problem when believers use it to measure the sincerity, maturity or worth of someone else.

The tassels commanded in the Old Testament had a Biblical purpose. They reminded Israel of God’s commandments. Yet Jesus warned that religious leaders could enlarge their fringes to be seen of men. The problem was not fabric. The problem was pride.

A church should care about modesty, wisdom and love for others without creating a uniform that Scripture has not commanded. We gather around Christ. A Hawaiian shirt and a suit can worship beside one another because unity is found in the Lord who welcomes both.

**CHURCH-FAMILY PRINCIPLE** We do not judge faith by a hemline, a necktie or a style of shirt. We welcome people and direct every heart toward Jesus Christ.

## 15. Faith Does Not Guarantee Immediate Physical Healing

### Pray Boldly Without Blaming the Sufferer

Jesus truly healed the woman and the church should never explain away the miracle. We are invited to pray for the sick, ask God for help and trust that Christ remains able to heal. We should celebrate every answer He gives.

The passage does not teach that every sincere believer will receive immediate physical healing in this life. Paul prayed concerning his thorn and received sustaining grace. Timothy experienced recurring physical weakness. Faithful believers still age, suffer and die while awaiting the resurrection.

It is cruel to tell a suffering person that continued illness proves a lack of faith. The woman's account displays the mercy and authority of Jesus. It does not provide a formula by which human confidence obligates God to produce a particular outcome on demand.

The church can hold two truths together. We pray boldly because God is powerful. We remain tender because His wisdom is greater than ours. We do not abandon the person whose prayer is answered differently from what all of us desired.

**PASTORAL GUARDRAIL** Celebrate Christ's power to heal without turning the miracle into a promise that blames those who continue to suffer.

## 16. The Church Must Notice People at the Edge of the Crowd

### Nearness to Jesus Should Produce Attention to People

The disciples saw a crowd pressing around Jesus. Jesus identified one person within it. Churches can become busy in similar ways. Services, programs, conversations and responsibilities can fill the room while someone quietly reaches from the edge carrying a burden no one sees.

The lesson is not that every private matter must become public. Jesus did not treat the woman as material for a spectacle. The lesson is that ministry must leave room to see, hear and care for individuals. People need more than efficient movement through a religious gathering.

Some arrive after years of disappointment. Some have spent resources they could not afford. Some fear that their history makes them unwelcome. Some participate from another location and wonder whether anyone knows they are there. The church family should make it easier, not harder, for them to reach toward Christ.

**MINISTRY APPLICATION** Do not become a crowd that is close to Jesus in language but inattentive to the person reaching from the edge.

## 17. The Deeper Wholeness Is Found in Christ

### Physical Healing Points Beyond Itself

The woman's immediate need was physical and Jesus met it physically. We should not reduce the event to a metaphor. At the same time, every healing in the Gospels points toward the greater restoration Christ brings. Bodies healed in the first century eventually died. Those who belong to Christ will be raised to everlasting life.

Our deepest problem is sin and separation from God. We cannot solve that problem through medical care, moral effort, religious clothing or physical contact with a sacred object. Jesus died for our sins, was buried and rose bodily from the dead. He offers forgiveness and eternal life to all who turn to Him in faith.

The woman reached through a crowd because she believed Jesus could make her whole. The Gospel now comes openly to every hearer. Christ does not require access to a particular building, garment or pastor. He calls sinners to repent and trust Him.

**GOSPEL CENTER** The lasting invitation is not to reproduce the woman's physical action. It is to place our faith in the same living Christ.

## 18. Why Did She Touch the Hem?

### The Direct Answer Returns Us to Jesus

She touched the hem because she believed that reaching Jesus would bring healing. The fringed border was likely the part of His garment she could reach within the crowd. Its covenant significance may have strengthened the meaning of her act. Malachi's promise of healing in the Messiah's wings may have shaped her hope. Those are responsible historical and canonical possibilities.

The Gospel's explicit explanation is simpler and stronger. She heard of Jesus, came to Jesus, reached toward Jesus and trusted Jesus. When the healing had occurred, Jesus named her faith and sent her in peace.

The sermon's controlling statement should remain the commentary's final statement: she did not merely believe in a hem. She believed in the One who wore it. The cloth was touched, but Jesus healed.

**PERMANENT DETERMINATION** The garment helps us understand the setting. The possible Malachi connection helps us appreciate the Biblical depth. Jesus Christ remains the center, the healer and the object of faith.

### Questions for Personal Reflection

- Can I explain what the KJV means by the hem or border of Jesus' garment?
- What was the purpose of the tassels commanded in Numbers 15 and Deuteronomy 22?
- Can I distinguish kanaph from tzitzit without losing the connection between the garment corner and its tassel?
- Why should the Malachi 4:2 connection be described as possible rather than certain?
- What did Jesus identify as the meaningful difference between the crowd's pressure and the woman's touch?
- Have I placed confidence in a religious object, practice or appearance rather than in Christ?
- Do I judge another believer's spirituality by clothing or outward style?
- How can our church notice people who quietly reach from the edge of the crowd?
- Have I blamed myself or another sufferer because physical healing did not come immediately?
- Have I personally repented and placed my faith in Jesus Christ alone?

### A Personal Invitation to Salvation

The woman came to Jesus with a condition no one else had been able to cure. Every one of us also carries a need that no human effort can remove. We have sinned against a holy God and cannot save ourselves. Education, kindness, religious activity and outward respectability cannot erase guilt.

Jesus is the sinless Son of God. He died for our sins, was buried and rose bodily from the dead. He is alive and able to save completely everyone who comes to God through Him. You do not need to be inside a church building or standing beside a pastor to call upon Christ.

Admit that you have sinned and cannot save yourself. Believe that Jesus died for your sins and rose again. Repent of sin and every false object of trust. Place your faith in Christ alone.

*“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” Romans 10:9*

*“For whosoever shall call upon the name of the Lord shall be saved.” Romans 10:13*

There is no magical prayer formula. Speak to God honestly in your own words. Confess your sin, tell Him you believe Jesus died and rose again and ask Him to save you because of Christ. If you are with us in person, please speak with the pastor after the service so we can help you become connected with other believers. If you are participating from elsewhere, contact us through [www.ReasonTogether.Church](http://www.ReasonTogether.Church).

## A Closing Prayer

Our Heavenly Father,

Thank You for giving us Your Word and for allowing us to bring honest questions beneath its authority. Teach us to enjoy beautiful connections without making them say more than Scripture has said.

Thank You for the woman who came through the crowd after twelve years of suffering. Thank You that Jesus saw her, healed her, called her Daughter and sent her in peace. Help us remember people who carry hidden burdens and make our church family a place where they are treated with dignity and compassion.

Protect us from placing confidence in clothing, objects, formulas or outward appearances. Fix our faith upon Jesus Christ. Teach us to pray boldly for healing while remaining gentle toward those who continue to suffer.

Draw unbelievers to repentance and faith. Strengthen believers who feel unseen. May every reader leave this study remembering that the garment was touched, but Jesus healed.

In Jesus' name we pray.

Amen.

## Selected Sources

### Primary Scripture

Leviticus 15:25-30; Numbers 15:37-41; Deuteronomy 22:12; Malachi 4:1-6; Matthew 9:18-22; Matthew 14:34-36; Matthew 23:5; Mark 5:21-34; Mark 6:53-56; Luke 1:76-79; Luke 8:40-48; Romans 10:9, 13. All public Scripture quotations are from the King James Version.

### Language Study

Greek New Testament lexical review of kraspedon, himation, sozo and dynamis in the principal Gospel passages. Hebrew Masoretic Text lexical review of kanaph and tzitzit in Numbers 15, Deuteronomy 22 and Malachi 4:2.

### Translation and Context Resources

BibleHub and BibleStudyTools interlinear resources were consulted for comparative word-level review. Sefaria was consulted for Malachi 3:20 in Jewish versification. Translation Insights and Perspectives from United Bible Societies was consulted concerning the wing and sun-ray imagery of Malachi 4:2. BibleGateway was used for contextual comparison of the principal passages.

### Interpretive Cautions

This commentary distinguishes the explicit statements of the Gospel accounts from historical background and canonical possibility. It treats the relationship between Malachi 4:2 and the garment corner as meaningful but not as a stated motive of the woman. It distinguishes kanaph from tzitzit and rejects any interpretation that locates independent healing power in the garment.

### Pastoral Note

This commentary accompanies the approved Reason Together Study. It does not replace the sermon transcript or internal Study Vault. Its purpose is to provide a readable public explanation of the principal Biblical reasoning, pastoral applications and interpretive cautions behind the study.