



The Hem of His  
*Garment*  
*'The Sun of Righteousness shall arise  
with healing in His wings.'* - Malachi 4:2  
B.R. BURTON

**T**he New Testament is concealed within the Torah, and the Torah is revealed in the New Testament. To accurately interpret the writings of the Apostles, one must understand the Torah. The Torah is an amazingly intricate, infinitely complex Tapestry - the very Garment of the Holy One. In fact, the King Messiah, Yeshua of Nazareth, is the Living Torah incarnate, the *Kavod*<sup>1</sup> of Adonai dwelling in the mishkan (tent) of a human body. Indeed every jot and tittle of the written Torah mystically reveals the character of the King Messiah, and the nature of the universe.

As we begin to examine the patterns in this Tapestry, we begin to see amazing connections like interwoven threads that bind all things together. However, too often we fail to see the exquisite threadwork of light before our eyes, the fragrance under our nose, and the resonating Song of Redemption in our ears. We must brush away the confines of our own culture, the barriers of language, prejudice and preconceptions, in order to see the radiant beauty of design in the Torah.

In the book of Malachi, one of the most prophetically messianic books in the Bible, the following can be found:

**וְזָרְחָה לָכֶם יְרֵאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמְרִפָּא בְּכַנְפֵיהָ**  
 "But to you who fear My Name the Sun of Righteousness  
 shall arise with healing in His **wings**."  
**Malachi 4:2**<sup>2</sup>

Many Christians accurately see a reference to the Messiah in this verse. Judaism also recognizes this as a messianic prophecy:

"Moses asked: 'shall they remain in pledge forever?' G-d replied: 'No, only Until the sun appears', that is, till the coming of the Messiah; for it says, *But unto you that fear My name shall the sun of righteousness arise with healing in its wings.*"

**Exodus Rabbah 31:10, Soncino Press Edition**

In the Gospel of Matthew, Yeshua says that not one 'jot' or 'tittle' will pass away from the Torah<sup>3</sup>. The letter in Greek for "jot" is "iota" and corresponds to the Hebrew letter "yud". The yud is the smallest letter of the Hebrew *aleph-bet*. If even the shape of the letters in the Torah are everlasting, then the choice of words among synonyms that the Holy Spirit inspired Malachi and other Biblical authors to select are of utmost importance. Examining the verse above in Hebrew, Malachi uses the word כַּנָּף (kanaph) for wing. When we examine this word, the threads hidden in the Tapestry of the Torah begin to become apparent.



"Yud"

<sup>1</sup> Hebrew for Glory. Cf. Ezekiel 1:26, Hebrews 1:3

<sup>2</sup> This verse is 3:20 in the Hebrew

<sup>3</sup> Matthew 5:17-18

In the books of Numbers and Deuteronomy, the Torah uses the word כַּנָּף (kanaph) for the commandment of the tzitzit (fringes):

דִּבֶּר אֱלֹהִים אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל־צִיצִית הַכָּנָף פֶּתִיל תְּכֵלֶת:

"Again HaShem spoke to Moses, saying, "Speak to the children of Israel: Tell them to make tassels (tzitziyot) on the corners (kanaph) of their garments throughout their generations, and to put a blue thread in the tassels of the corners."

**Numbers 15:38, cf. Devarim 22:12**

The "kanaph" of a garment was the corner, edge, or "hem". The Strong's Concordance defines kanaph as:

**Kanaph, Noun Feminine, Strong#: 3671**

*Wing, extremity, edge, winged, border, corner, shirt, - Wing, - Extremity skirt, corner (of garment)*

As the Torah is revealed in the Brit Chadashah, we find an illuminated meaning,

"Now a woman, having a flow of blood for twelve years, who had spent all her wealth on physicians and could not be healed by any, came from behind and touched the **border of His garment**. And immediately her flow of blood stopped. And Yeshua said, "Who touched me?" When all denied it, Kefa and those with him said, "Master, the multitudes hold and press you, and you say, 'Who touched Me?'" But Yeshua said, "Somebody touched me, for I perceived power going out from me." Now when the woman saw that she was not hidden, she came trembling, and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in shalom."

**Luke 8:43 - 47, cf. Matthew 9:20, Mark 5:25**

The Greek word for "border" is κρασπεδου (*kraspedon*), corresponding to the Hebrew word "kanaph", as Strong's Concordance notes:

**Kraspedon, Noun Neuter, Strong#: 2899**

*The extremity or prominent part of a thing, edge, skirt, margin, - The fringe of a garment, In the NT a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool, A tassel, tuft: the Jews had such appendages attached to their mantles to remind them of the law*

What was the "flow of blood" the woman was afflicted with? It is interesting that, in Greek, the word 'apo' in this passage is left untranslated,

καὶ γυνὴ οὖσα ἐν ρύσει αἵματος ἀπὸ ἐτῶν δώδεκα

Transliteration: "kai guneh ousa en rusei haimato apo eton dowdeka . . ."

English: "and woman being with flow of blood years of twelve . . ."

The word "apo" can mean "separation", as the Strong's definition states:

**Apo** (apo')

Word Origin: Greek, Strong's # 575

*Of separation*, - of local separation, after verbs of motion from a place i.e. of departing, of fleeing, ...  
- of separation of a part from the whole where of a whole some part is taken, - of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed, - of a state of separation, that is of distance, - physical, of distance of place, - temporal, of distance of time

In ancient Jewish culture, this would be immediately recognizable as separation in regards to the laws of *niddah* and *zavah*, meaning that the 'flow of blood' the woman was experiencing was a continuous menstrual condition (*zavah*), which rendered her ritually unclean, and unable to have sexual intercourse if she was married. This was not a regular monthly flow, but a flow that lasted many days, rendering her status not as a *niddah*, but a *zavah*, one with an abnormal flow of blood. Delitzsch reconstructs the Hebrew as follows:

וְאִשָּׁה זָבַת דָּם שְׁתַּיִם עֶשְׂרֵה שָׁנָה  
“And a woman *with* flow of **blood** **two** and **ten** years...”

Leviticus 15 states,

וְאִשָּׁה כִּי־זֹבַב זֹב דָּמָהּ יָמִים רַבִּים  
“And if a woman has a flow of **her** **blood** **many** **days**...”

“And if a woman has an issue, and her issue from her body is blood, she shall be impure (*niddah*) for seven days: and whosoever touches her shall be unclean until the evening. And everything that she lies upon in her separation (*niddah*) shall be unclean: everything also that she sits upon shall be unclean. And whoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. . . **And if a woman has an issue (zov) of her blood many days** out of the time of her separation (*niddah*), or if it flows beyond the time of her separation (*niddah*), all the days of the issue of her uncleanness shall be as the days of her separation (*niddah*): she shall be unclean.”

**Vayikra (Leviticus) 15:19-28**

In today's society, many women have difficulty during the time of menstruation. Imagine dealing with this for twelve years. To make matters worse, she experienced this condition in a society where ritual impurity was incredibly important<sup>4</sup>, as the Temple stood in the foreground of daily life. Such emphasis on ritual purity is not seen today like it was in the times of the Second Temple. She was probably avoided on all sides, from all people, who did not wish to become ritually unclean. If she was married, it would have caused great stress upon their marriage, as physical intimacy was forbidden. Moreover, the website JewFaq.org notes,

"The rabbis **broadened** this prohibition, maintaining that a man may not even touch his wife or sleep in the same bed as her during this time. . . At the end of the period of *niddah*, as soon as possible after nightfall after the seventh clean day, the woman must immerse herself in a kosher mikvah, a ritual pool. The mikvah was traditionally used to cleanse a person of various forms of ritual impurity."

**JewFaq.org, Judaism 101: Kosher Sex, <http://www.jewfaq.org/sex.htm>**

<sup>4</sup> Not only was ritual purity important in the First Century, it had grown to a level of unbalanced observance. In b.Yoma 23b, there is a tragic story of the two priests who raced to offer the sacrifice upon the altar, while running toward it one plunged the ritual knife into the heart of the other. Upon seeing this, the dying priest's father instructed those to remove the knife, before it contracted ritual impurity from a dead body. The Talmud concludes "that indicates that bloodshed had become a matter of smaller concern to them whilst the purity of the vessels retained its original importance." – Yoma 23b, Soncino Press Edition

In essence, this flow probably destroyed her life. With the importance that ritual purity was held in the times of the Temple, we can see why the woman approached Yeshua from behind, thinking that He may not want to make contact with her. She was perhaps accustomed to people avoiding her, and though her self confidence was crushed through years of emotional pain, it was overcome only by her extreme desperation to find healing. When Yeshua asked who had touched Him, she became afraid, because she, being ritually unclean, touched the corner of His garment. Rather than being chastised for her action, the merciful Messiah said unto her, "[Daughter, be of good cheer, your faith has made you well. Go in shalom.](#)" She could now truly live in shalom, complete peace, as she found healing in the Wings of the Sun of Righteousness, in the *kanaph* of His garment.

When you feel separated from God, or so far from where you need to be with Him, know that He desires to cleanse you, and bring you into perfect peace with Him. Only the Father through Yeshua can bring restoration to our lives, our families, and even the entire world, if we have faith and draw near to Him. All in fulfillment of Malachi 4:2,

"BUT TO YOU WHO FEAR MY NAME,  
THE SUN OF RIGHTEOUSNESS SHALL ARISE  
WITH HEALING IN HIS WINGS."  
MALACHI 4:2

