

faith, strangely mingled with a superstitious use of means, is rewarded. Compare also Acts 19: 12; 5: 15. Jesus accepts the feeblest disciple and elevates and purifies the real life manifested. Our Lord's subsequent constraining of the woman to disclose herself was his mode of dispelling her trust in magical influences, and fixing her faith upon himself.

45. **And Jesus said, Who touched me? When all had denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?**—If he allowed her to go away undetected, the healing filched, as it were unconsciously, from the Healer, her superstitious fancy might be confirmed. Therefore he would not suffer secrecy. (Hanna). Our Lord not only heals but educates. He let her, and everyone else there, and all since who read the story, know what was the kind of touch that had wrought the cure, what was the connection between her and him that had brought her relief. It was not that he did not sympathize with the modesty of the shrinking, delicate woman, nor that he did not know the pain it would be to her to be the gazing-stock of the crowd, but this would become a sweet sorrow to her from the new joy and knowledge that came to her with the words, "Thy faith hath made thee whole; go in peace." (Lindsay). "Many throng him but only one touches." "The flesh presses, faith touches." (Augustine). Many throng Jesus: his in name, near to him; yet not touching him, because not drawing nigh in faith." (Trench).

46. **And Jesus said, Somebody hath touched me, for I perceive that virtue is gone out of me**—We cannot imagine that our Saviour's healing power resembled an electric battery which could not help discharging itself, apart from a definite volition on his part, whenever the right kind of connection was made. This was the erroneous view of the woman. Therefore we must understand that Jesus spoke in the language of this false notion for the purpose of correcting it. He knew when the woman touched him and willed to heal her, otherwise no "virtue" could have "gone out of him." Mark tells us that Jesus looked round about. He turned round, and his eye wandered over the faces of the crowd till it fell on hers, and in that glance of recognition the woman knew that she "was not hid."

47. **And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately**—Probably her trembling arose from mingled feelings. She had done a very presumptuous thing, and her touch had ceremonially defiled, moreover, she was forced into a publicity which was hard to bear. But her cure seemed to shew that her boldness was forgiven, and gratitude to the Healer gave her courage to testify

for him before them all. Such humility is well-pleasing to God (Isa. 66: 2; Acts 16: 29). Christ still bids us tell openly what blessings he has brought to us, that others may be helped and his name glorified,

48. **And he said unto her, Daughter, be of good comfort** This is the only occasion on which our Lord used this gentle and affectionate term to any woman. He speaks to her as to the paralytic (Mark 2: 5). Both had seized their deliverance by force; the man entered through the roof in robber fashion, the woman came stealthily, forcing down her feminine fears and natural modesty. Tradition says that her name was Veronica, and that it was she who gave our Lord the handkerchief to wipe his face on the way to Calvary, on which a portrait of the blessed face remained. (Lindsay). **Thy faith hath made thee whole; go in peace** Her faith had made her whole (lit. "hath saved thee,") and Christ's virtue had made her whole. Her faith had made the occasion; his divine power had made the cure. Faith is the conditional cause; Christ himself the efficient, energetic cause. (Bp. Huntington). It is a principle of God's kingdom, and a part of God's command, that a confession before men shall accompany the believing of the heart. There is no exception, none; none for the proudest man, none for the weakest woman. (Huntington). By thus drawing her out he corrected her superstition, and pointed her to the real cause and ground of her healing.

II. THE ANXIOUS FATHER. 49. **While he yet spake there cometh one from the ruler of the synagogue's house, saying unto him, Thy daughter is dead; trouble not the Master**—"Do not worry the rabbi." The delay must have been a sore trial to the anxious father, and his hope fled when the news of his daughter's death came. It does not seem to have occurred to him that Jesus could bring back the dead to life. He could not have heard of the miracle at Nain. There is much ceremonious politeness in the message, but we know that the deeper our need the more willing is Jesus to help.

50. **But when Jesus heard it**—Mark says that Jesus "overheard it." This the R. V. translates "not heeding the word spoken." He heard it, but passed it by unnoticed, and turned to the ruler to comfort and assure him. (Dwight). He will not lose by the good deed done to another. He answered him saying, **Fear not, believe only, and she shall be made whole**—Compare John 11: 25, 26. There was no limit to our Saviour's healing power, but the want of faith on the part of those who came to him (Matt. 13: 58).

51. **And when he came into (R. V. "to") the house, he suffered no man to go in (R. V. "enter in with him") save Peter, and James, and John, and the father and the mother of the maiden**—This is the first time we read of the selection of these three. See Matt. 17: 1; 26: 37. Jesus never wrought any miracle for display.