

of swine there is, and then a furious, insane, reckless plunge headlong down a cliff, all in a heap, a multitude tumbling into the deep water, there to be buried.

Such a fleeing of the swine-herds with the news into the city!

Such a crowding out of the city to see the wonder!

And the man that once had a devil?

There he sits, calm, clothed in his right mind.

"Leave us!" the people cry to the great Wonder-worker

Will the once demoniac follow? O if he could stay

forever by the side of the tender, sympathizing Jesus!

No, let him go and tell!

And in the market-place, at the city gates, out in the fields, along the highways, echoes the cry of one who has found and would make known the great salvation.

A. D. 28.]

LESSON VII. THE TIMID WOMAN'S TOUCH.

[Feb. 17.]

Authorized Version.

Revised Version.

Mark. 5. 25-34. [Commit to memory verses 33, 34.]



25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Je'sus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

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

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

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

32 And he looked round about to see her that had done this thing.

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

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

25 And a woman, which had an issue of blood twelve years, and had suffered many things of many physicians,

26 and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Je'sus, came in the crowd behind, and touched his garment.

27 For she said, If I only touch but his garments, I shall be made whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her

30 plague. And straightway Je'sus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments?

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

32 And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

33 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

INDUCTIVE NOTES.

I. Study of General Features.

Sec. 1. Who are the chief speakers? Underscore (in lesson text) words denoting them, thus: ver. 25, (a), "a certain woman;" ver. 30, (b), Jesus. In vers. 25-29 count and record ten particulars about (a); in vers. 30-32, four about (b); in ver. 33, six details as to (a) again; and in ver. 34, four thoughts of (a). Frame and record the briefest possible statements covering these points, touching (a) and (b), somewhat thus:

A woman who had a distressing malady secretly touched Je'sus in a crowd and was instantly restored to health; Je'sus, aware that a cure had been wrought, inquired who the cured person was, and when the woman herself came trembling and knelt at his feet he gave her his blessing.

Sec. 2. The real climax of this chapter is outside the lesson, in the words (ver. 40), "They laughed him to scorn;" that is, when he said significantly of the dead child, "She sleepeth." He who had shown authority over tempest and demons is openly ridiculed because he speaks as if he were about to make death as though it had not been. How different was the timid woman's feeling toward him, and how effectively the story about her prepares us for this cruel derision! It is thus that this incident intensifies a yet more striking feature of the rising popular disfavor, whose third stage will appear in chap. 6, 3.

II. Study of Details

[Parallel passages, Matt. 9. 30-32; Luke 8. 43-48. Note Matthew's brevity and omissions. Look in Luke for traces of a professional view of the case.]

I. The Cure (vers. 25-29). 25. A woman. Read vers. 21-24 closely. Scene: A narrow street of a fishing village; Jesus, his disciples, and Jairus, whose face is full of anxiety, in the heart of a withering human mass, all of them crowded at times well-nigh to suffocation. In the thickest of the crowd, a pale invalid, a woman!

Issue. In the Jewish sense she was ceremonially unclean (Lev. 15. 19). If one should accidentally touch her in passing, he must bathe himself and wash his clothes and be regarded as unclean until evening.

Twelve. The Greek calls attention to the number, reminding the reader of the length of her suffering and the difficulty of cure. 26. Many things. In Greek "many" is emphatic. Many persons and painful courses of medical treatment. One prescription in Pliny's time called for "Ashes of burnt wolf's skull, stag's horn, the heads of mice, the eyes of crabs, owls' brain, the liver of frogs, vipers' feet, etc." Another in the Talmud reads: "Dig seven pits and burn in them some vine branches not yet four years old. Then let the woman, carrying a cup of wine in her hand, come up to each pit in succession, and sit down by the side of it, and each time let the woman be repeated, 'Be free from thy sickness.'"

Spent all. Luke, "all her living." Grew worse. The old pathetic story, an invalid's hope deferred making the heart sick. 27. The things. The cures he wrought; perhaps some of those mentioned in 1. 34. In the crowd behind. Making her way courageously through. Modesty forbade her going before, as did Zaccheus, or calling aloud, as did Bartimaeus. Like Nicodemus (John 3, 2) she came by stealth. Garment. Matthew like Luke, "the border of his garment." The loose outer abayah or cloak. 28. She said. Matthew. "In herself." Perhaps, also, to one and another in the crowd as a plea to them to let her pass closer to Jesus. If I touch. Not "may" touch, which would imply less certainty than she had. Like the leper (1. 40) she was convinced of his power, but did not suspect his loving sympathy.

His garments. Note nicely that it is, any part of his garments. What faith! A good part of her lifetime an invalid, a patient, who grew worse with each new attempt at cure, her money lavished in vain, her new journeys and new physicians only aggravating her case; and yet after twelve years she had the faith to say, "If I do but touch his raiment I shall be well!" Her faith, however, needed instruction. She thought of him as having some kind of magnetic power in his physical touch, not as being the companion of Son of God, the Saviour of the world (John 4. 42).