WITH AN ISSUE OF BLOOD. Matt. ix. 1,  
18–26. Mark v. 21–43. Onur account  
is that one of the three which brings out  
the most important points, and I have  
therefore selected it for full comment.

**40.**] **received him**—i.e. **welcomed Him;**  
the “*gladly*” of the A.V. is a correct comment, but is more than is in the original text.

**for they were all waiting for  
him**: here we have an eye-witness again.

**41.**] **a ruler of the synagogue:**“*one of the rulers of the synagogue,*”  
Mark;—in Matthew only “*a certain  
ruler.*”

**42.**] **one only daughter,**  
peculiar to Luke, but perhaps implied in  
The affectionate diminutive of Mark.

**lay a dying**] In Matthew she is represented as *already dead*. He is not aware  
of the subsequent message to Jairus, and  
narrates concisely and generally.

The crowd seems to have followed to see what  
would happen at Jairus’s house: see ver.  
54

**43.**] St. Mark adds, that she  
grew nothing better, but rather worse.

**44.**] Her inner thoughts are given in Mark, ver. 28.

There was doubtless  
a weakness and error in this woman’s  
view;—she imagined that healing power  
flowed as it were magically out of the  
Lord’s person; and she touched the fringe  
of his garment as the most *sacred*, as well  
as the most accessible part: see Matt.  
xxiii. 5: Num. xv. 37–40. But she *obtained what she desired*. She sought it,  
though in error, yet *in faith*. And she  
obtained it, because this faith was known  
and recognized by the Lord. It is most  
true objectively, that there did go forth  
healing power from Him, and from his  
Apostles (see Mark vi. 56: Luke vi. 19:  
Acts v. 15; xix. 12), but it is also true  
that, in ordinary cases, only those were  
receptive of this whose faith embraced the  
truth of its existence, and ability to heal  
them. The error of her view was overborne, and her weakness of apprehension  
of truth covered, by the strength of her  
faith. And this is a most encouraging  
miracle for us to recollect, when we are  
disposed to think despondingly of the ignorance or superstition of much of the  
Christian world: that He who accepted  
this woman for her faith even in error and  
weakness, may also accept them.

**45.**]  
We are not to imagine that our Lord *was*  
*ignorant* of the woman, or any of the  
circumstances. The question is asked to  
draw out what followed.

See, on the part of Jesus Himself, an undeniable instance of this, in ch. xxiv. 19—and note  
there. The healing took place *by His will*, and *owing to is recognition of her faith:* see similar questions, Gen. iii. 9, and 2 Kings v. 25.

**Peter and they that were with him**] A detail contained  
only here.

On the latter part of this  
verse many instructive remarks have been  
made in sermons—see Trench, Mir., p.  
192, note (edn. 2)—to the effect that many  
press round Christ, but few touch Him,  
only the faithful. Thus Augustine, “Even  
thus is it now with His body, i.e. His  
Church. She is touched by the faith of  
few, thought crowded by the mob of the  
many.” And Chrusostom, “The believer  
on the Saviour toucheth Him, but the unbeliever throngeth and vexeth Him.” It  
is difficult to imagine how the miracle  
should be, as Dr. Wordsworth calls it, “a  
solemn warning to all who crowd on  
Christ:” or how such a forbidding to  
come to Him should be reconciled with