“*Come unto Me all...*” Rather should  
we say, seeing it was one of those that  
thus crowded on Him who obtained grace  
from Him, that it is a blessed encouragement to us not only to crowd on Him,  
but even to touch Him: so to crowd on Him as never to be content till we have grasped if it be but His garment for ourselves: not to despise or discourage any of the least of those who “make familiar addresses to Him in (so called) religious hymns,” seeing that thus some of them may touch Him to the healing of their souls. I much fear that if my excellent friend had been keeping order among the multitude on the way to the house of Jairus, this poor woman would never have been allowed to get near to Jesus. But I hope and trust that he and I shall rejoice together one day in His presence amidst a greater crowd, whom no man can number, of all nations, and kindreds, and people, and tongues.

**47.**] It is not necessary (though perhaps probably), from the **when all denied**, ver. 45, that *the woman* should  
also have denied with them. She may  
have hidden herself among the crowd.  
Our Lord (Mark, ver. 32) looked around to  
see “*her that had done this thing,*”—a  
wonderful precision of expression, by which  
His absolute knowledge of the whole  
matter is set before us.

**trembling:** and more, “*knowing what was done to her,*” Mark; which is implied here. All  
this is omitted in Matthew; and if we had  
only his account, we should certainly *derive  
the wrong lesson* from the miracle;  
for there we miss altogether the reproof,  
and the shame to which the woman is put;  
and the words of our Lord look like an  
encomium on her *act itself*. Her confession **before all the people**, is very striking  
*Himself openly confessed, and not only  
secretly sought:* that our Christian life isnot, as it is sometimes called, merely ‘*a  
thing between ourselves and God;*’ but a  
*good confession*, to be witnessed before all.

**48.**] How lovingly does our Lord  
re-assure the trembling woman; her faith saved her—not merely in the act of  
touching, but as now completed by the act  
of confession;—it saved her *mediately*, as  
the connecting link between herself and  
Christ: but the “*power which went out*  
*from* Him*,*” working through that faith,  
saved her *energetically*, and as the working cause;—“*by grace, through faith,*”  
Eph. ii. 8.

**in peace**] See ch. vii. 50  
and note.

St. Mark’s addition, “*be whole of thy plague,*” is important, as  
conveying to her an assurance that the  
effect which she felt in her body should be  
permanent; that the healing, about which  
she might otherwise almost have doubted,  
openly ratified by the Lord's own word.

**49.**] Little marks of accuracy come out in each of the two fuller accounts. Here we have **there cometh one**, which was doubtless the *exact* fact:— in Mark “*there came certain,*”—generally expressed. In Mark again we learn not only that Jesus heard, but that the message was not *reported* to Him, but He *overheard it being said*, which is a minute detail not given here. Nothing could more satisfactorily mark the independent