*Him ourselves*” was enough to raise their  
faith to a point never attained by the Jews,  
and hardly as yet by the disciples,—that  
He was the Saviour of *the world*. Their  
view seems to have been less clouded by  
prejudice and narrow-mindedness than that  
of the Jews; and though the conversion of  
this people lay not in the plan of the  
official life of our Lord, or working of His  
Apostles during it (see Matt. x. 5),—yet  
we have abundant proof from this history,  
of His gracious purposes towards them.  
A trace of this occurrence may be found  
ch. viii, 48, where see note. Compare  
throughout Acts viii. 1–25. The word  
rendered **story** (literally, “*this talking*”)  
is one in which it is hardly possible not to  
see something of allusion to the woman’s  
eager and diffuse report to them.

**43—54.]** *The second miracle of Jesus  
in Galilee. The healing of the Ruler’s  
son.*

**43.] after the two days**, viz.  
those mentioned above.

We find no mention of the disciples again, till ch. vi. 3.

And thus the “*therefore*” in the  
next verse will be a word connecting it  
with this preliminary reason given.

The reason (ver. 1) why Jesus left Judea  
for Galilee was, because of the publicity  
which was gathering round Himself and  
his ministry. He betakes himself to Galilee therefore, to avoid fame, testifying that  
His own country (Galilee) was that where,  
as a prophet, He was least likely to be  
honoured. See on the difficulties which  
have been found in the connexion of this  
verse, in my Greek Testament. The above  
explanation seems to me completely satisfactory.

**45.]** They received Him, but  
in accordance with the proverbial saying  
just recorded;—not for any honour in  
which they themselves held Him, or value  
which they had for His teaching; but *on  
account of His fame in Jerusalem*, the  
metropolis,—which set them the fashion in  
their estimate of men and things.

**for they also went unto the feast** is inserted for those readers who might not be  
aware of the practice of the Galileans to  
frequent the feasts at Jerusalem.

**46. a certain nobleman]** literally, “*a royal  
person*.” “Either,” say Euthymius and  
Chrysostom, “ one of the royal race, or one  
in possession of some dignity from which  
he was called ‘*royal*;’” or, Euthymius  
adds, “because he was a servant of the  
King.” Origen thinks he may have been  
one of the household of Cæsar, having some  
business in Judæa at that time. But the  
usage of Josephus is perhaps our surest  
guide. He uses this word “*royal*,” to  
distinguish the soldiers, or courtiers, or  
officers of the *kings* (Herods or others),  
from those of *Rome*,—but never to designate the royal family. So that this man  
was probably an officer of Herod Antipas.  
He may haye been Chuza, Herod’s steward,  
Luke viii. 3: but this is pure conjecture.  
The man seems to have been a Jew:  
see below.

**47, 48.] {47}** This miracle  
is a notable instance of our Lord ‘not  
quenching the smoking flax:’ just as His  
reproof of the Samaritan woman was of  
His ‘ not breaking the bruised reed.’ The  
little spark of faith in the breast of this  
nobleman is by Him lit up into a clear  
and enduring flame for the light and comfort of himself and his house.

**come down**: see on ch. ii. 12.

{48} The charge brought against them, **Except ye see signs  
and wonders**, &c., docs not imply, as some  
think, that they would not believe signs