and wonders *heard of*, but required to *see*them—for in this case the expression would  
certainly have been fuller, “*see with your  
eyes*,” or something similar ;—and it would  
not accord with our Lord’s known low estimate of all *mere miracle-faith*, to find Him making so weighty a difference between faith from miracles *seen* and faith  
from miracles *heard*. The words imply the  
contrast between the Samaritans, who believed *because of His word*, and the Jews (the *plural* reckoning the nobleman among  
them), who would not believe but *through  
signs and prodigies*:—see 1 Cor.i.22. And  
observe also that it is not implied that even  
when they had seen signs and wonders, they  
would believe:—they required these as a  
condition of their faith, but even these  
were rejected by them: see ch. xii. 37.

But even with such inadequate conceptions  
and conditions of faith, our Lord receives  
the nobleman, and works the sign rather  
than dismiss him. It was otherwise in  
Matt. xvi. 1 ff.

**49.]** Here is the same  
weakness of faith as there,—but our Lord’s  
last words have made visible impression.  
It is like the Syrophoenician woman’s rejoinder,—‘Yea, Lord; but...,’ only the faith is of a far less noble kind than hers.  
He seems to believe it necessary that Jesus  
should be on the spot;—not that there  
was any thing strange or blameable in this,  
for Martha and Mary did the same, ch. xi.  
21, 32:—and to think that it would be  
too late when his child *had expired*;—not,  
imagining that He to whom he spoke could  
*raise the dead*.

**50.]** The bringing  
out and strengthening of the man’s faith  
by these words was almost as great a spiritual miracle, as the material one which  
they indicated.

We may observe the  
difference between our Lord’s dealing here  
and in the case of the centurion (Matt.  
viii. 6 ff. and parallel places). There,  
when from humility the man requests Him  
to speak the word only, He offers to go to  
his house: here, when pressed to go down,  
He speaks the word only. Thus (as Trench  
observes, after Chrysostom) the weak faith  
of the nobleman is strengthened, while the  
humility of the centurion is honoured.

**51.]** He appears (see below) to have gone  
leisurely away—for the hour (1 P.M.) was  
early enough to reach Capernaum the same  
evening (twenty-five miles)—in confidence  
that an amendment was taking place, which  
he at present understood to be only a gradual one.

**52, 53. {52} the fever left him]**This was probably more than he expected  
to hear; and the coincidence of so sudden  
a recovery with the time at which Jesus  
had spoken the words to him raises his  
faith at length into a full belief of the  
Power and Goodness and the Messiahship of  
Him, who had by a word commanded the  
disease, and it had obeyed. {53} The word **believed**, *absolutely*, implies that in the fullest sense he and all his *became disciples  
of Jesus*. It is very different from “*believed the word that Jesus spake*” in ver. 50—as believing on HIM must be always  
different from believing on *any thing else  
in the world*, be it *even His own word or  
His own ordinances*. The cure took place  
in the afternoon: the nobleman probably  
set out, as indeed the narrative implies,  
immediately on hearing our Lord’s assurance, and *spent the night on the way*.

**54.]** The *meaning* of the Evangelist  
clearly is, that this was the second