500 ST. JOHN. IV.   
   
 43 Now after 2¢wo days he departed thence, and wens   
 a Matt. nto Galilee. 44 For \* Jesus himself testified, that a pro-   
 Mark vi. ia   
 Lukeiv.24. het hath no honour in his own country. 4 ® Then when   
 he was come into Galilee, the Galileans received him,   
 2: » having seen all the things that he did at Jerusalem at the   
 beh, feast; ¢for they also went unto the feast.   
 46 So Jesus   
 deb.iit,. came again into Cana of Galilee, 4where he made the   
 water wine. And there was a certain nobleman, whose   
   
 . son was sick at Capernaum. 47 When he heard that   
 Jesus was come out of Judea into Galilee, he went unto   
 him, and besought him that he would come down, and   
   
 heal his son: for he was at the point of death. 48 Then   
 €1Cor.i.22. said Jesus unto him, \*Except ye see signs and wonders,   
   
 2 vender, the two days. ® render, When then.   
   
 Him ourselves” was enough to raise their which they themselves held Him, or value   
 faith toa point never attained by the Jews, which they had for His teaching; but on   
 and hardly as yet by the disciples,—that account of His fame in Jerusalem, the   
 He was the Saviour of the world. Their metropolis,—which set them the fashion in   
 view seems to have been less clouded by their estimate of men and things.   
 prejudice and narrow-mindedness than that for they also went unto the feast is in-   
 of the Jews; and though the conversion of serted for those readers who might not be   
 this people lay not in the plan of the aware of the practice of the Galileans to   
 official of our Lord, or working of His frequent the feasts at Jerusalem.   
 Apostles during it (see Matt. x. 5),—yet 46. a certain nobleman] literally, royal   
 we have abundant proof from this history, person.” ‘Kither,” say Euthymius and   
 of His gracious purposes towards them. Chrysostom, “ one of the royal race, or one   
 A trace of this occurrence may be found in possession of some dignity from which   
 ch. viii, 48, where see note. Compare he was called ‘royal ;’” or, Euthymius   
 throughout Acts viii. 1-25. The word adds, “because he was a servant of the   
 rendered story (literally, “this talking”) King.” Origen thinks he may have been   
 is one in which it is hardly possible not to one of the household of Czsar, having some   
 see something of allusion to the woman’s business in Judza at that time. But the   
 eager and diffuse report to them. usage of Josephus is perhaps our surest   
 43—54.] The second miracle of Jesus guide. He uses this word “royal,” to   
 in Galilee. The healing of the Ruler’s distinguish the soldiers, or courtiers, or   
 son. 43.) after the two days, viz. officers of the kings (Herods or others),   
 those mentioned above. We find no from those of Rome,—but never to desig-   
 mention of the disciples again, till vi. 3. nate the royal family. So that this man   
 And thus the “therefore” in the was probably an officer of Herod Antipas.   
 next verse will be a word connecting it He may haye been Chuza, Herod’s steward,   
 with this preliminary reason given. Luke viii. but this is pure conjecture.   
 The reason (ver. 1) why Jesus left Judea The man seems to have been a Jew:   
 for Galilee was, because of the publicity see below. 47, 48.) This miracle   
 which was gathering round Himself and is a notable instance of our Lord ‘not   
 his ministry. He betakes himself to Gali- quenching the smoking flax:’ just as His   
 lee therefore, to avoid fame, testifying reproof of the Samaritan woman was of   
 His own country (Galilee) was that where, His ‘ not breaking the bruised reed.’ The   
 as a prophet, He was least likely to be little spark of faith in the breast of this   
 honoured. See on the difficulties which nobleman is by Him lit up into a clear   
 have been found in the connexion of this and enduring flame for the light and com-   
 verse, in my Greek The above fort of hinself and his house. come   
 explanation seems to me completely satis- down: sec on ch. ii. The charge   
 factory. 45.| They received Him, but brought against them, Except ye see signs   
 in accordance with the proverbial saying and wonders, &c., docs not imply, as some   
 just recorded;—not for any honour in think, that they would not believe signs