**18—26.**] RAISING OF JAEIRUS’S DAUGHTER, AND HEALING OF A WOMAN  
WITH AN ISSUE OF BLOOD. Mark v.  
21–43: Luke viii. 41—56. In Luke and  
Mark this miracle follows immediately  
after the casting out of the devils at  
Gadara, and our Lord’s recrossing the  
lake to Capernaum ; but without any precise note of time as here. He may well  
have been by the sea (as seems implied by  
Mark and Luke), when the foregoing conversation with the disciples of John and  
the Pharisees took place. The account in  
the text is the most concise of the three ;  
both Mark and Luke, but especially the  
latter, giving many additional particulars.  
The miracle forms a very instructive point  
of comparison between the three Gospels.

**18. a certain ruler**] A *ruler of the  
synagogue*, named Jaeirus. In all except  
the connecting words, “*while he spake  
these things unto them,*” the account in the  
text is summary, and deficient in particularity. I have therefore reserved full annotation for the account, in Luke, which  
see throughout.

**is even now dead**]  
She was *not dead*, but *dying*; at the last  
extremity. St. Matthew, omitting the  
message from the ruler’s house (Mark v.  
35: Luke viii. 49), gives the matter summarily in these words.

**20.**] The  
“**hem,**” see ref. Num., was the fringe or  
tassel which the Jews were commanded to  
wear on each corner of their outer  
garment, as a sign that they were to be holy  
unto God. The article, as in ch. xiv. 36,  
designates the particular tassel which was  
touched.

**22.**] The cure was effected  
on her touching our Lord’s garment, Mark  
v. 27–29: Luke viii. 44. And our Lord  
enquired who touched Him (Mark, Luke),  
for He perceived that virtue had gone out  
of Him (Luke). She, knowing what had  
been done to her, came fearing and trembling, and told Him all.

**24.**] No inference can be drawn from *these words*  
as to the fact of the maiden’s actual  
death; for our Lord uses equivalent words  
respecting Lazarus (John xi. 11). And if  
it be answered that there He explains the  
sleep to *mean death*, we answer, that this  
explanation is only in consequence of the  
disciples misunderstanding his words. In  
both cases the words are most probably  
used *with reference to the speedy awaken-  
ing which was to follow*; “Think not the  
damsel dead, but sleeping; for she shall  
soon return to life.” Luke: appends, after  
“*they laughed him to scorn,*’ —“*knowing  
that she was dead,*” in which words there  
is at least no recognition by the Evangelist  
of a mere apparent death.  
**25.**] **took her by the hand** is common to  
the three Evangelists. From Luke we  
learn that our Lord said “*Maid, arise;*”  
from Mark we have the words He actually  
uttered, Talitha Cum: from both we learn  
that our Lord only took with him Peter,  
James, and John, and the father and  
mother of the maiden,—that she was  
twelve years old,—and that our Lord  
commanded that something should be given