authority of the two narratives.

**50.**]  
**and she shall be made whole** is only here.

**51.**] Our Lord had entered the  
house, where He found “*a tumult, and  
them that wept and wailed greatly,*”  
Mark: “*the minstrels and people making  
a noise,*” Matthew, who were all following  
Him into the chamber of death. On this  
*He declared who were to follow Him,* and uttered the words “*Give place*” &c. Matthew.–Then He entered with His three Apostles and the parents. I say this, not for the sake of harmonizing, but to bring out the sequence in our narrative here, which unless we get the right meaning for **suffered no man to go in**, seems disturbed.

**53.**] The maiden was *actually dead* as plainly appears from the **knowing that  
sho was dead**. The words, **she is not dead  
but sleepeth**, are no ground for surmising  
the contrary: see note on Matthew, ver. 24.

**54.**] Mark gives the actual Aramaic words uttered by the Lord, “Talitha  
cumi.”

**55.**] **her spirit came again:**see Judges xv. 19, 1 Kings xvii. 21, in the  
former of which places death *had not*taken place, but in the latter it *had*; so that no inference adverse to her actual death can be derived from the use of the word.

The command *to give her to eat*,  
shews that she was restored to actual life  
with its wants and weaknesses; and in  
that incipient state of convalescence, which  
would require nourishment. The testimony of Mark here precludes all idea of a  
recovery from a mere paroxysm—“*and she  
walked.*” One who “*lay at the point of  
death*” at the time of the father’s coming,  
and then died, so that it could be said of  
the minstrels and others who had time to  
assemble, “*knowing that she was dead,*”—  
could not, supposing that they were mistaken and she was only in a trance, *have  
risen up and walked*, and been in a situation to take meat, in so short a time after.  
Every part of the narrative combines to  
declare that the death was real, and the  
miracle a *raising from the dead*, in the  
strictest sense.

**56.**] The injunction, however, was not observed; for we read in  
Matthew, “*the fame hereof went abroad  
into all that land.*”

**CHAP. IX. 1—5.**] {1} MISSION OF THE  
TWELVE. Matt. x 5–12. Mark vi. 7–