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238 THE GOSPEL ACCORDING TO S. LUKE [VIII. 54, 55.

This laying hold of her hand and the raised voice (*ἐφώνησεν*) are consonant with waking one out of sleep, and the two may be regarded as the means of the miracle. Comp. and contrast throughout Acts ix. 36-42.

Ἡ παῖς, *ἔγειρε*. "Arise, get up," not "awake." Mt. omits the command; Mk. gives the exact words, *Talitha cumi*. For the nom. with the art. as voc. see on x. 21, xviii. 11, 13. For *ἐφώνησεν* comp. ver. 8, xvi. 24.

55. *ἐπιστρέψεν τὸ πνεῦμα αὐτῆς*. There can be no doubt that the Evangelist uses the phrase of the spirit returning to a dead body, which is the accurate use of the phrase. Only the beloved physician makes this statement. In LXX it is twice used of a living man's strength reviving; of the fainting Samson (Judg. xv. 19), and of the starving Egyptian (1 Sam. xxx. 12). Note that Lk. has his favourite *παράκλημα*, where Mk. has his favourite *εὐθύς*; and comp. ver. 44, v. 25, xviii. 43, xxii. 60.

δίδαξεν αὐτὴν δοῦναι φαγεῖν. This care of Jesus in commanding food after the child's long exhaustion would be of special interest to Lk. In their joy and excitement the parents might have forgotten it. The charge is somewhat parallel to *ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ* (vii. 15) of the widow's son at Nain. In each case He intimates that nature is to resume its usual course: the old ties and the old responsibilities are to begin again.

56. *παρήγγειλεν αὐτοῖς μηδεὶ εἰπεῖν τὸ γεγονός*. The command has been rejected as an unintelligible addition to the narrative. No such command was given at Nain or at Bethany. The object of it cannot have been to keep the miracle a secret. Many were outside expecting the funeral, and they would have to be told why no funeral was to take place. It can hardly have been Christ's intention in this way to prevent the multitude from making a bad use of the miracle. This command to the parents would not have attained such an object. It was given more probably for the parents' sake, to keep them from letting the effect of this great blessing evaporate in vainglorious gossip. To thank God for it at home would be far more profitable than talking about it abroad.

IX. 1-50. To the Departure for Jerusalem.

This is the last of the four sections into which the Ministry in Galilee (iv. 14-ix. 50) was divided. It contains the Mission of the Twelve (1-9), the Feeding of the Five Thousand (10-17), the Transfiguration (28-36), the Healing of the Demoniac Boy (37-43), and two Predictions of the Passion (18-27, 43-50).

1-9. The Mission of the Twelve and the Fears of Herod. Mt. x. 1-15; Mk. vi. 7-11. Mt. is the most full. Lk. gives no note