

Two Daughters
Mark 5:21-43
ABC 2/19/23

Today we have the 3rd & final in a series of miracles proving who Jesus is, God in human flesh. In the previous 2 Jesus commanded nature (4:35–41) & overcame massive demonic possession (5:1–20). Now He heals a long-term illness that’s baffled doctors (5:25–34) & defeats the greatest enemy of all, death itself (5:21–24, 35–43). He controls the dangers of the deep, demons, disease, & death. These miracles demonstrate that the arrival of the kingdom of God brings hope of restoration & renewal to fallen creation. We don’t only see Jesus’ incomparable might, but also His mercy, gentleness, sensitivity, & loving-kindness. The greatness of His power is placed alongside His goodness. Mark gives us these stories like a picture in picture TV with 2 events interwoven together. The common theme of them is faith. Jesus announces to the woman that her faith has healed her & calls Jairus to a greater faith in the apparent hopelessness of his daughter. There are both contrasts & similarities between them. The main contrast is in the social status of the 2 supplicants. Jairus is a Jewish male & a leader in his community near the top of the social ladder. The woman is poor, helpless, & an outcast. She remains chronically ill, despite having spent all she had on doctors. Her disorder makes her ceremonially unclean & separated from Israel’s religious life. The parallels are also striking: both involve females who are in hopeless situations, both relate to ceremonial uncleanness, both are identified as **daughters**, a period of 12 years is significant for each, & the healing in both involves Jesus’ touch & is linked to faith. These lessons in faith will stand in sharp contrast to the episode that follows, where Jesus’ hometown suffers from a complete lack of faith (6:6). Let’s read it & then get into it. **21-43**

1. Scene 1 (21-24) Jesus returns to the western side of the Sea of Galilee & crowds gather around Him. According to Lk, **the people welcomed Him, for they had all been waiting for Him** (8:40). On the east side He’d been asked to leave. Here great crowds greet Him. Mark’s account focuses on 2 individuals out of the many who surrounded Jesus. One was a man, the other a woman; one wealthy, one poor; one respected, one rejected; one honored, one ashamed; one leading the synagogue, the other cast out of the synagogue; one with a 12-year-old child, the other with a 12-

year-old malady. We 1st meet a man named Jairus. Why Mark chose to include his name isn't clear, but it's not impossible that Jairus was known by Peter,¹ Mark's source. Jairus was an administrator of the synagogue, maintaining the facilities & organizing worship services.² Jairus comes to Jesus & falls at His feet. He's helpless in the face of his daughter's illness & begs Jesus for help. Mark is dramatic saying, *he comes... he falls... he begs*. Remember, most religious leaders were opposed to Jesus. Jairus might have been earlier, but not now. He's probably seen Jesus heal others & has certainly heard of it. He knew the hatred of the religious leaders against Jesus. Yet he was willing to publicly seek Jesus' help. His heart is breaking as he sees his only girl dying (Lk 8:42). Compelled by the urgency of his need & the hopefulness of his faith, he came to Jesus. That Jairus believed Jesus could heal his daughter is seen in his request. **23**

How grateful he must have been when Jesus not only listened to his request but agreed to go with him to his home. The King of creation, the Lord of lords, & the Ruler of all wasn't too busy to graciously care for those in need. Jesus agrees to go with Him but **a large crowd was following Him & pressing in on Him** (24). That's scene #1. A frantic father appealing to Jesus to come & save his only daughter.

2. Scene 2 (25-34) Jairus's heart must have leaped with joy at the thought that his daughter would soon be healed. He undoubtedly did everything he could to hurry Jesus along. Yet, the crowd made it impossible to move quickly. Suddenly, to Jairus' dismay, their journey came to an abrupt halt as they're interrupted by a sick woman.³ Mark describes her troubles & her attempt to get to Jesus in one long sentence in vss 25–28. For 12 years this lady has had a chronic bleeding disorder. She's suffered under the care of many doctors & **spent all that she had**. Mark tells us she **was not helped at all, but rather had grown worse** (26). She's beyond human help, helpless & hopeless. What had the doctors done for her? The Talmud gave 11 possible remedies for someone like her. For example:

Take of the gum of Alexandria the weight of a small silver coin; of alum the same; of crocus the same. Let them be bruised together, & given in wine to the woman that has an issue of blood. If

¹ James R. Edwards, *The Gospel according to Mark*, The Pillar NT Commentary, p 162

² W. Schrage, *TDNT*, 7:847; BDAG, 139

³ William L. Lane, *The Gospel of Mark*, The New International Commentary on the NT, p 194

this does not benefit take of Persian onions three pints; boil them in wine, & give her to drink, & say "Arise from thy flux." If this does not cure her, set her in a place where two ways meet, & let her hold a cup of wine in her right hand, & let some one come behind & frighten her, & say, "Arise from thy flux."⁴

In another place, it recommended the sick woman carry a barley corn which had been taken from the droppings of a white, female donkey⁵ or to carry the ashes of an ostrich egg. Undoubtedly, she'd tried everything she could afford. Financially drained & emotionally exhausted, she suffered both the physical discomfort & the social humiliation caused by years of sickness. It also made her ceremonially unclean, setting her outside of Israel's religious life (Lev 15:19–31; Ezek 36:17).

Jesus' reputation as a healer has spread throughout Galilee & this woman has one last hope. Like Jarius, she's compelled to go to Jesus by the urgency of her need & the strength of her faith. Yet, hoping to avoid notice, she came just close enough to touch **the fringe of His cloak** (Lk 8:44). The woman's faith in Jesus' ability to heal pays off, & she **immediately** realizes that she's been healed. Jesus too immediately feels the effect, as **the power *proceeding* from Him had gone forth** (30). In this we see the human & divine in Jesus. She's healed because of Jesus' power & Jesus is aware of a single touch in the midst of a pressing crowd. At the same time, He's unsure of who touched Him & must look around & ask, **who touched My garments** (30)? Jesus' searching provides the woman with an opportunity to come forward & say what's happened to her. Jesus had a purpose for this woman that went beyond her physical healing. She'd come incognito, hoping to shrink back unnoticed into the crowd. But Jesus brings her out to draw her to Himself. She was healed of her physical infirmity but Jesus knew her spiritual condition still needed to be addressed. From a human point of view, the disciples, through Peter (Lk 8:45), asked an obvious question. *You've got to be kidding! Who touched You? Everyone is touching You!* There were so many people close to Jesus that it seemed impossible to single out just one. From the divine perspective, the Lord knew precisely to whom He was referring. & **He looked around to see the woman who had done this**. She had wanted to hide, but she knew Jesus was speaking directly to her. & so, **the woman fearing & trembling, aware of what had happened to her, came & fell down before Him & told Him the whole**

⁴ M. R. Vincent, *Word Studies in the NT*, p 103

⁵ William Barclay, *The Gospel of Mark*, p 128

truth (33). For the past 12 years, she'd faced the fear of embarrassment & rejection. The **fearing & trembling** she felt now was of a different kind altogether. She was gripped with a holy fear as the reality **of what had just happened to her** began to sink in. She's overwhelmed with awe by the power of God to heal & restore. Realizing she was in the presence of deity, she **came & fell down before Him** & publicly related **the whole truth** about both her malady & her healing (Lk 8:47). As Jairus fell down before Jesus asking of Him (22), so now this woman falls down before Him in awe & worship. She was fearful but grateful & in her gratitude she told Jesus everything. She tells him **the whole truth**. By doing so she's also proclaiming the good news & bearing witness to the power of Jesus to heal. Jesus responds by praising the woman's faith & sending her off restored (34). This is the only place in the gospels where Jesus addresses someone as **daughter**, a term of familial affection & acceptance welcoming her back to the community of God. He didn't say, *Daughter, your touch has made you well* or *My garments made you well*. No, **your faith has made you well** (34). It wasn't the magical power of Jesus' robe or some spiritual force residing within Him. Rather, it was God's gracious response to her faith in Jesus' authority & power to heal. What did He mean by, **your faith has made you well**? Simply that God healed her in response to her faith (10:52). The Greek verb **made well** or *to save* has a wide range of meaning & can refer to spiritual salvation (8:35; 10:26; 13:13), physical rescue (13:20; 15:30, 31), preservation of life (3:4; 8:35), or physical healing (5:23, 28, 34; 6:56; 10:52). It's often used to demonstrate a connection between a person's faith & their salvation. For example, when the woman washed Jesus' feet with her tears, He told her the same thing, **Your faith has saved you** (Lk 7:50; cf Mk 10:52; Lk 17:19). The wording is identical in both. While Jesus healed many people who didn't have true faith (& thus were made well only in a physical sense), there were some who expressed saving faith in Him. In such cases, their bodies weren't only delivered but also their souls. Jesus' response to this woman suggests she was healed of more than just a physical affliction. Because she had been saved, she could now truly **go in peace**. Her bodily healing enabled her to be reunited with her family & restored to the synagogue. More importantly, her salvation meant she was now reconciled to God. The word **peace** means not just freedom from inward anxiety, but that wholeness or completeness of life that

comes from being brought into a right relationship with God.⁶ It's an affirmation of not only the woman's healing, but also her restoration to wholeness in the community of God⁷ & her now being right with God. He welcomed the interruption, taking the necessary time to minister to her, not only by healing her body but also by saving her soul.⁸ Though Jesus was on His way to Jairus' house, He was willing to be interrupted in order to help this woman. From a human perspective, He had more pressing needs to meet. Jairus's daughter was at death's door & this woman's medical condition wasn't life-threatening. Tim Keller writes:

Imagine Jairus's anxiety during all of this; the disciples' irritation; Jesus's patience & composure. This woman with a chronic condition is getting attention instead of the little girl who has an acute condition. Jesus chooses to stop & talk with the woman who has just been healed. This makes no sense. It is absolutely irrational. In fact, it's worse than that: It's malpractice. If these two were in the same emergency room, any doctor who treated the woman first & let the little girl die would be sued. & Jesus is behaving like such a reckless doctor. Jairus & the disciples must be thinking, "What are you doing? Don't you understand the situation? Hurry, or it will be too late. The little girl needs help from you now, Jesus. Hurry, Jesus, hurry." But Jesus will not be hurried.⁹

Which brings us to the concluding scene.

3. Scene 3 (35-43) Mark doesn't say how long Jesus' interaction with the woman took. It was long enough that **while He was still speaking** to the woman, messengers **came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?"** (35). The delay, to the dismay & distress of Jairus, had turned deadly. His heart must have sunk as he heard this. The implication was that Jesus had been wasting time & now it was too late as reflected in their question, **Why trouble the Teacher anymore?** They wrongly assumed Jesus' power could do nothing once death arrived & therefore His involvement was now pointless. The woman's joy is Jarius' agony. The delay to restore one **daughter** (34) results in the death of another *daughter*. Yet this tragedy isn't outside God's sovereign purpose & the delay will result in an even greater miracle.

Jesus overhearing in vs 36 can mean *ignore, pay no attention, disregard, or refuse to listen*. All fit the context since Jesus 1st hears & then ignores or disregards their message. He calls on Jairus not

⁶ Walter W. Wessel, "Mark," in *The Expositor's Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8, p 662

⁷ Mark L. Strauss, *Mark*, ed. Clinton E. Arnold, Zondervan Exegetical Commentary on the NT, pp 231–232

⁸ John MacArthur, *Mark 1–8*, MacArthur NT Commentary, pp 261–262

⁹ Timothy Keller, *Jesus the King: Understanding the Life & Death of the Son of God*, pp 66–67

to fear but to believe. Jairus came to Jesus out of fear for his daughter's life & faith in Jesus' healing power. Now Jesus calls him to put aside the greater fear caused by the girl's death & to progress to an even greater faith. **Do not be afraid, only believe** (36). According to Lk 8:50, Jesus added the promise, & **she will be made well**. With tender compassion, rather than waiting until He arrived at Jairus' home, the Lord reassures this distraught father. They arrive at the house & Jesus only permits Peter, James, & John & the parents to accompany Him. They will serve as witnesses to this miracle. Though our funerals are usually solemn & quiet, ancient Jewish funerals were quite different. 3 elements characterized them: 1st, grief was expressed by tearing their clothes. Tradition included 39 regulations on how one's clothes were to be torn. For example, relatives of the deceased were required to rip their garments directly over the heart. The tear could be sewn up loosely, but it was to be worn for 30 days as a sign of prolonged grief. 2nd, professional mourners were hired to vocalize & broadcast feelings of sadness. These professionals had mastered the art of howling & groaning. Their hysterics set the mood for everyone who attended. 3rd, the funeral included the hiring of musicians, usually flute-players (cf Mt 9:23). Like the mourners, they would play loud, discordant sounds that symbolized the emotional discord & pain associated with death. According to Jewish tradition, even the poor were required to have at least 2 flute-players & one wailing woman.¹⁰ The weeping & wailing is evidence that the child has died. Jesus, however, always in control, calls for a halt to the ruckus, rhetorically asking, **Why make a commotion & weep?** (39). According to Matthew & Luke, Jesus told the mourners to **stop weeping** (Lk 8:52) & to **leave** (Mt 9:24). He brought the funeral to a halt & makes a shocking statement, **The child has not died, but is asleep** (39). Don't misunderstand this: Jesus knew Jairus' daughter was dead. **Sleep** is used throughout the NT to remind believers that death isn't permanent & that future resurrection awaits (Jn 11:11-14; 1 Cor 15:51; 1 Thes 4:13-14). Of course, some take Jesus' words literally & believe this was a revival from a coma. But this isn't how those present understood it. The entire flow of the story, including the report of the death & the disdain of the mourners, confirms that the girl

¹⁰ Mishnah, *Ketub. 4:4*. Jeremiah assumes this practice when he says, "Call for the wailing women to come; send for the most skillful of them. Let them come quickly & wail over us till our eyes overflow with tears & water streams from our eyelids" (9:17-18). Josephus similarly describes the great lamentation & "a great many hired mourners" playing pipes & singing dirges for the inhabitants of Jotapata. Josephus, never one for modesty, points out the mourning was especially profound, all of Jerusalem was in great sorrow, because they thought Josephus himself had been killed! (*J.W.* 3.9.5 §437).

had died (Mt 9:24). Jesus views the **sleep** of the girl as a temporary pause in her mortal life. The mourners, who know the child is dead, react with scorn at Jesus' suggestion. They mock while the Son of God prepares to do the impossible. The scene also *anticipates the mocking of Jesus* later (14:65 & 15:16–20), *which will be refuted by Jesus' rising from the dead.*¹¹

Jesus had already demonstrated His kindness to Jairus in many ways. He granted him a personal audience in the midst of a crushing crowd. He agreed to go with him to see his daughter. He reassured Jairus even after his daughter died. He took charge of the situation at Jairus' home. & Jesus led Jairus & his wife into the room where the girl's body lay. Jesus now heals with a simple touch & a command. He speaks with His own authority. A moment ago she was a corpse, pale & lifeless. Now she's walking around, filled with life, health, & vigor. The astonishment of the overjoyed parents & the 3 disciples over the top. Significantly, the laws of impurity are reversed here. Jesus' touch doesn't render Him unclean but brings restoration & healing to the girl. Only Mark records the original Aramaic, which was the language spoken by most Jews in 1st century Galilee. **Talitha** means youth or lamb, & was used as a pet name for children. In essence, Jesus referred to her as a *little lamb*, an expression of endearment & kindness. **Kum** means **get up**. Culturally she'd entered womanhood at 12 years old, but the Creator of the universe saw her as a little lamb, as her parents surely viewed her. His divine power was unleashed & **immediately her spirit returned** (Lk 8:55) & **the girl got up & began to walk**. Why did Mark record the Aramaic phrase? Probably because of the profound impact it had on those who witnessed it. Jesus' words were no doubt ringing in their ears as they witnessed the impossible, & these words would have been repeated again & again as the story was told & retold by them.

What's the result? The girl gets up **immediately** & begins to walk around confirming the reality of the miracle (42). Its effects were immediate, complete, & undeniable. Jesus brings life from death & turns the parents' grief into joy. **They were completely astounded** or literally, *they were amazed with a great amazement*. Grief was instantly transformed into joy & pain gave way to praise. What an amazing event. I'm sure these 5 who saw it were eager to tell others. But Jesus is back in Jewish

¹¹ Bob Stein, *Mark*, p 274

territory & so the command to silence returns (1:44; 7:36; 8:26; cf. 1:25, 34; 3:11–12; 8:30; 9:9). Jesus wants to lessen messianic expectations & to shape His ministry on His own timetable. He knew His earthly mission wouldn't be finished until after His death & resurrection, & no one, including His own disciples, would fully understand His message until then. Jesus didn't want to be known simply as a miracle worker or teacher. Those titles, while accurate, are incomplete because He came for a greater purpose (cf Lk 19:10). He insisted on silence because the story wasn't yet finished. The full message about Jesus must include the fact that He's the crucified & risen Savior. His death & resurrection are essential to the good news of the gospel. As Paul explained to the Corinthians:

Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, ... For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, & that He was buried, & that He was raised on the third day according to the Scriptures (1 Cor 15:1–4).

Jesus knew that a miracle like this could only be fully appreciated in light of the cross & the empty tomb. Ultimately, it was His own victory over sin & death that enabled Him not only to give physical life to a dead girl but to offer eternal life to all those who believe in Him (Rom 8:11). The command to give the girl something to eat is probably intended to be proof of her full recovery. It also reveals Jesus as a compassionate healer who is personally concerned about the girl's welfare. From respected synagogue official to a poor social outcast to countless others, Jesus repeatedly demonstrated genuine love for suffering people. As God in human flesh, the greatness of His power was equaled only by the goodness of His compassion.¹²

What's it all mean? Throughout the 1st half of Mark's gospel, Jesus' authority as the announcer & inaugurator of the kingdom of God is on center stage. The miracles serve as snapshots of the coming kingdom, the restoration of creation & the reconciliation of God & humanity. In the miracles of chpts 1–3, the exorcisms symbolize the victory of God's kingdom over Satan's realm; the healings provide a glimpse of the future restoration of fallen humanity; & the forgiveness of sins previews the reconciliation between God & His people. In this 2nd cycle of miracles (4:30–5:43),

¹² MacArthur, p 268

this restoration theme intensifies. The calming of the storm shows that the Messiah has authority over the forces of nature. He is the One who will restore a broken world. The exorcism of the demoniac teaches that even the most powerful of Satan's forces are helpless before the authority of the Son of God. Now, in the intertwined episodes of Jairus's daughter & a sick woman, Jesus demonstrates His authority over the most persistent of diseases & over even death itself. By raising this girl, Jesus provides a preview of the coming victory that will be achieved through His sacrifice for sins (10:45) & resurrection from the dead.¹³ The theme of defeating death has roots in the OT. When God placed Adam & Eve in the garden, He warned them that if they ate from the tree of knowledge of good & evil they would surely die (Gen 2:17). Their decision to disobey God resulted in immediate spiritual death & eventually physical death. From a biblical worldview, human death isn't a natural part of life. It's a tragic intrusion into God's plan for humanity, an anomaly resulting from a fallen creation (Rom 5:12). Death is the consequence & penalty of human sin: **the wages of sin is death** (Rom 6:23). Yet from the moment of humanity's fall, God launched a rescue plan to restore true life to His rebellious people (Gen 3:15). Isaiah predicted the day when God would **swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. He will swallow up death for all time (25:7–8)**. That day came through the life, death, & resurrection of Jesus. His death paid the penalty for sin, His resurrection is the beginning of the end-time resurrection of the dead. By identifying with Him in His life, death, & burial, believers are spiritually raised with Him in salvation & seated with Him at the right hand of God (Rom 6:3–6; Eph 2:1–10; Col 2:12; 3:1–4). Because of Christ's resurrection, **death is swallowed up in victory** (1 Cor 15:54). Like all such resuscitations in the OT & NT,¹⁴ the raising of Jairus's daughter isn't a true *resurrection*. True resurrection means the renewal to immortal, imperishable life (1 Cor 15:53–54). Jesus Himself is **the firstborn from the dead** (Col 1:18; cf. Rev 1:5). Jairus's daughter, like these others, is raised to mortal, perishable life. Resuscitations are therefore a preview & foreshadowing of Jesus' coming death & resurrection, & the eternal life we receive through our identification with Him.

¹³ Strauss, pp 235–236

¹⁴ 1 Kgs 17 (widow of Zarephath's son); 2 Kgs 4 (Shunammite's son); Lk 7 (widow's son); Jn 11 (Lazarus); Acts 9 (Dorcas); 20 (Eutychus)

In these 2 miracles we see the faith that Jesus expects from those who follow Him. Faith is recognizing that there's nothing we can do to save ourselves & expressing our full dependence on His saving power. Jairus demonstrates faith by coming to Jesus, despite the fact that to do so could mean ostracism from the Jewish religious establishment. The woman's faith is demonstrated through her approach to Jesus, despite her shame & fear of rejection. Both believe Jesus has the power to save. When Jairus's daughter dies, Jairus faces an even greater challenge. Jesus calls him away from his fear to even greater faith in His power to raise the dead. These 2 episodes on the need for faith stand in contrast to episodes that frame it on either side. Jesus rebukes the disciples for their failure to believe in the face of the angry storm (Mk 4:40) & the people on the other side of the lake respond to Jesus' amazing exorcism with rejection instead of faith (5:18). In the next episode, Jesus will face rejection from His own people in His hometown of Nazareth (6:1-6). While everyone is amazed at Jesus' miraculous power, Jesus Himself is amazed at their lack of faith (6:6). These lessons on faith remind us that the Christian life isn't always a comfortable walk in the park. It entails trials, suffering, & persecution. When the pressure comes, whether through persecution, illness, accidents, loss of work, betrayal by a friend, a broken relationship, or the death of a loved one, God calls us to turn to Him in hope & faith, recognizing that He has a purpose & that, in the end, nothing can **separate us from the love of God, which is in Christ Jesus our Lord** (Rom 8:39).

We must also see Jesus' care for those of low social status. Jesus turns away from Jairus, a religious male of high social status, to meet the needs of a woman whose gender & illness render her of little value by society's standards. As both a female & a child, Jairus' daughter would also be low on the social pecking order. Through Jesus' willingness to touch & heal these 2 women, he challenges both social norms & purity laws & demonstrates the restorative power & inclusivity of the kingdom of God. As followers of Jesus Christ, we're called to treat all people, whatever their position or status, with respect & compassion & to break down barriers that divide & alienate. This Savior cares for our suffering. He cares about this broken world. There's a reason to get up in the morning & press on because this world has been invaded by a glorious Savior! He cares. Jesus is the conqueror over danger, demons, disease, & death. This doesn't mean that God must always

rescue His people from danger or heal every sickness. It means that He holds the ultimate authority & that we need never fear. We are **more than conquerors through Him who loved us** (Rom 8:37, ESV).¹⁵ He is the Hope of the hopeless. He showed this to the man who couldn't be tamed, to the woman who couldn't be cured & to the father who was told he couldn't be helped. Jesus, in His majesty, power, & compassion, triumphed over this hopelessness in all 3 cases. He dispelled the demons & transformed the maniac into a missionary; he healed the woman & perfected her faith; & He not only brought the child back to life, but in His tenderness took care that she got something to eat.

Faith in the Lord Jesus Christ, in the middle of the harsh realities of life, is what matters. You either believe that Jesus is who He is, & you live out that belief, & it shapes the way you respond to the things you face every day, that in His sovereignty, He has planned for you. Or, you mock His existence, & you live based on your own reason. There is no hope for us but Jesus. In Him & Him alone can forgiveness & power & deliverance from sin be found.

How do we respond to this? Jesus calmed the storm. Jesus cast out demons. Jesus healed this woman. Jesus raised this girl from death to life. What does that mean? It means we need to have an ongoing, unshakeable faith in Jesus. Yes, we know that illness & death are a normal part of life. Jesus' power doesn't make us immune to them. In faith, we must look forward to the time when God will loosen the grip of death on all who are in Christ. Our faith is in God Himself, His power & sovereignty. We can face the tragedies of everyday existence with confident faith that God is not through with us.¹⁶ Think of it this way: If God intervened in every situation, we'd never have to exercise faith. Shadrach, Meshach, & Abednego expressed the kind of faith that carries us through any & all tragedy when they declared to their tormentor:

Our God whom we serve is able to deliver us from the furnace of blazing fire; & He will deliver us out of your hand, O king. But *even* if *He does* not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up (Dan 3:17–18).

¹⁵ Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 1, pp 128–129

¹⁶ David E. Garland, *Mark*, The NIV Application Commentary, p 226

Jesus can do all things. He made the raging sea instantly lay flat with a word. He cast out a legion of evil spirits with another word. He healed the outcast woman without a word. He tenderly raised the little girl. He is understanding, lovingly gentle, & inviting. If God is speaking to you, but you fear that your faith is too ignorant & selfish, don't be put off. He knows every heart. Ask Him to give you faith, & then reach out to Him with your faltering faith. He will make you whole. He will heal your uncleanness & give you resurrection-life. Have you done this?