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# Fifth and Sixth Sundays after Pentecost (Mark 4:35–41 and Mark 5:21–43)

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## Mark 4:35–41: Fifth Sunday after Pentecost

A miraculous calming of a storm, as described in Mark 4:35–41, is alien to our contemporary experience. As with some post-Enlightenment interpreters, we might be tempted to explain away this recounted miracle since we have not witnessed a storm suddenly ceasing in direct response to someone's word. This Markan story represents another world as it describes Jesus' words having power to rescue his disciples from the wind's destructive forces. Moreover, in 4:39, Mark suggests that Jesus is exorcizing the storm's demonic power, possibly alluding to the cosmic battle between God and the great dragon of the chaotic seas (see Isaiah 27:1, Daniel 7, and Revelation 12). People in biblical times would have had no difficulty in viewing the sea as controlled by malevolent forces. For the Markan audience, 4:35–41 would likely signal the appearance of the Stronger One who plunders the house of Beelzebul, the ruler of the demonic forces (3:22–27). Jesus' control over the chaotic storm offers dramatic proof of Jesus' divine power in the end-time struggle against the forces of evil.

For Markan hearers, Jesus' authority over the wind and waters relates him directly to God, who alone possesses such power. For example, Psalm 107:28–29 states, "Then they [sailors] cried to the Lord in their trouble, [and the Lord] brought them out from their distress; [the Lord] made the storm be still, and the waves of the sea were hushed."<sup>1</sup> Psalm 65:7, addressing God, says, "You silence the roaring of the sea, the roaring of their waves, the tumult of the peoples."<sup>2</sup> Psalm 89:9–10 also addresses God, "You rule the raging of the sea; when its waves rise, you still them. You crushed Rahab<sup>3</sup> like a carcass; you scattered your enemies with your mighty arm."

### *A close reading of the text*

A closer analysis of this sea storm story more fully illustrates its intended rhetorical effect in the larger Markan narrative. The scene-setting introduction in 4:35–36 portrays Jesus as seated in a boat near the shore after a long day of teaching (4:1–34). When

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1. Unless otherwise noted, translations of biblical texts are from the NRSV.

2. For Mark's juxtaposition of the stilling the storm story and the story of Gerasene demoniac (5:1–20), some commentators suggest that Mark would have recognized this Old Testament allusion: God quiets both the roaring of the sea and the tumult of the people.

3. This is another name for the sea dragon.

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evening came, Jesus requests to be taken to the other side of the lake, leaving the crowd, and presumably seeking a place to rest. It is striking that "the other side" brings the Jesus-party into territory that was primarily inhabited by Gentiles, as the next story of the healing of Gerasene demoniac suggests (5:1–20). Is this first Markan boat story symbolically implying Jesus' openness to the Gentile world, a theme developed in 7:24–30, 7:31–37, 11:17, and 15:39?<sup>4</sup>

The storm story itself quickly focuses on Jesus and his disciples, as the accompanying boats mentioned in 4:36b drop out of the picture. The heart of the story in 4:37–39 recounts a crisis involving Jesus and his disciples. With few words in 4:37, the narrator immediately describes an enormous whirlwind stirring up the lake. The waves were relentlessly beating against the boat, swamping the vessel with water. Then 4:38 suddenly inserts a surprising detail. Jesus is sleeping in the rear of the boat with his head on a cushion. Joel Marcus proposes, "The sort of boat envisaged in the story would have had a large stern platform, which was the helmsman's station, underneath which there was an area protected from the

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4. Pushing this metaphorical reading of the storm story, Ched Myers, et al., in *"Say to This Mountain": Mark's Story of Discipleship* (Orbis Books, 1996, 57) assert, "The wind and waves in Mark's story, as cosmic forces of opposition (see Psalm 104:7), symbolize everything that impedes Jesus' attempted 'boundary crossing.' The enmity between Jew and Gentile was seen by most of Mark's contemporaries as the prototype of all human hostility. The separation between them was considered part of the 'natural order.' Mark's harrowing sea stories suggest that the task of social reconciliation was not only difficult but virtually inconceivable. No wonder, then, that in Mark's second boat episode Jesus must force the disciples to make the crossing (6:45)."



elements. This is where Jesus is pictured as sleeping.”<sup>5</sup>

The story is told in such a way to contrast the sleeping Jesus with his panicky disciples. To add excitement and urgency to the account, the narrator recounts this past event in the present tense (designated in Greek the “historical present”). The disciples *are rousing* Jesus and *are saying* to him, “Teacher, is it not a concern to you that we are facing death?”<sup>6</sup> The ferocious storm, for the disciples, produces a terrifying and life-threatening situation, similar to that frequently faced by ancient people traveling on the Mediterranean Sea.<sup>7</sup>

In response to the disciples’ desperate appeal, Jesus woke up and “rebuked” (*epitimaō*) the wind, addressing it as a demonic force.

5. Joel Marcus, *Mark 1–8*, The Anchor Bible 27 (Doubleday, 2000), 333.

6. This is the author’s own translation, intended to express the Greek more clearly.

7. Acts 27:13–44 describes the treacherous voyage by Paul and others on the Mediterranean Sea. In 2 Corinthians 11:26, Paul himself includes “with dangers of flooding rivers” and “with dangers at sea” in his long list of hardships as an apostle. Although Jonah 1:3–16 is by no means parallel, it does share similarities with Mark 4:35–41, including the need to awake the sleeping prophet.

The fishing boat “envisaged in the story” would probably be similar to the one discovered on the northwest shore of the Sea of Galilee in 1986 and dated in the first century C.E., with the dimensions of 27 ft. long, 7.5 ft. wide, and 4.3 ft. in depth and accommodating up to fifteen people.

He said to the sea (4:39), “Stop making noise and be muzzled” (*siōpaō* and *phimōō*).<sup>8</sup> The first and third Greek words (*epitimaō* and *phimōō*) are the same ones Mark used in 1:25 to describe Jesus’ commands to the unclean spirit. Jesus’ strong words immediately transform the situation. Now the wind ceased, and “a great calm” (*galēnē megalē*) occurred. These last two words in 4:39 underscore this amazing makeover of the sea. They also parallel the words *lailaps megalē* (“a great storm”) in 4:37. Jesus has transformed a roiling, agitated sea into a smooth, unruffled surface of water.

This brings the audience to the rhetorically critical conclusion of the story, which typically reveals its meaning and purpose. The conclusion of Mark’s story of Jesus’ calming of the storm

8. These are the author’s translations of the two Greek words. Joel Marcus (*Mark 1–8*, p. 189), suggests that the Greek term *phimōō* is slangy and crude and could be translated “Shut up!” or “Shut your trap!”



(4:40–41) does not end with the miracle itself, nor with a chorus of thanksgiving (as in Psalm 107:31–32), but with a series of questions asked by Jesus (4:40) and the disciples (4:41). Jesus' double-question ("Why are you cowardly? Do you *not yet* have faith?") challenges the disciples' panicky question in 4:38 ("Teacher, it is not a concern to you that we are about to die?").<sup>9</sup> Up to this point in Mark's narrative, the disciples have reason to trust Jesus but they have "not yet" done so. They are portrayed as accompanying Jesus during his Galilean ministry, listening to his compelling words, witnessing his powerful acts, and overhearing the unclean spirits' fearful confessions of Jesus as "the holy one of God" (1:24) and as "the son of God" (3:11; see also 5:7). Yet, they do not understand who Jesus is; and, even though Jesus is with them, they are still overcome with terror in the storm (see also 6:51, 8:14–21, and 9:19). They do *not yet* trust Jesus, whose sleeping during the storm exemplifies his confidence in God's providential care. They do *not yet* trust that Jesus' being in the boat will make a difference. Jesus' piercing question exposes their lack of confidence in his presence. Joel Marcus' comments are insightful: "These are both real questions because both reflect realities—on the one hand the desperate human situation, on the other hand the divine assurance. . . . The ultimate issue at stake in any given circumstance is which of these two realities will turn out to be determinative."<sup>10</sup>

The disciples' final question in 4:41 ("Who then is this one, since both the wind and sea obey him?")<sup>11</sup> hints that their *desperate fear* in the face of the storm has changed to *awesome fear* in the face of their rescuer. Prior to this final question, the disciples "feared a great fear." The movement in the story has hence shifted from "a great storm" to "a great calm" to "a great awe." The hearers are left with the disciples' "great awe" and their ominous question. It is Jesus' power over the storm that compels them to reconsider who Jesus is: "Who then is this one?" Now the people's question posed in 1:27 after Jesus' first exorcism ("What is this?") is personalized—it focuses on the very person of Jesus. This unanswered question is left for both the first-century and contemporary hearers to ponder.

### ***Significance of the text for today***

When the Gospel of Mark was written—sometime during the brutal subjugation by the Romans of the Jewish rebellion 67–73 C.E.—undoubtedly those in the Markan community would have identified with Jesus' desperate disciples crying out in the midst of the storm. Joel Marcus writes,

. . . with the storm of civil war and persecution breaking upon them from all sides (13:9–13), the members of the Markan community must have felt much like this, and their inclination to identify with the disciples' crisis would have been encouraged by the tendency of apocalyptic texts to use a storm at sea as a symbol of the terrors of the end-time (Dan 7:2–3 and Qumran texts).

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The persecution experienced by the Markan community, moreover, seems to have been related to its mission to the Gentiles (see 13:9–13), thus forging a link between the community's situation and that of the disciples buffeted by the waves on a journey "to the other side." We may well hear an echo of the community's sense of desperation, therefore, in the anguished appeal of the disciples: "Teacher, don't you care that we're about to die?" (cf. 13:20).<sup>12</sup>

Today this storm story invites us to consider situations in which we face our limits. Like those in the first century, we can suddenly discover ourselves in crises where we feel utterly helpless. Although we now have technology to manage our environment and are quite skilled at controlling our surroundings, we can be confronted with unexpected storms, blizzards, earthquakes, and mud slides that can still terrorize us. In situations where things are out of control, we panic and desperately cry out for help.

Human beings can also feel such impotence in the midst of financial calamity, political upheaval, military conflict, family crisis, severe illness, or the sudden death of a loved one. The mere news of a nearby terrorist attack can strike fear in us and cause panic. In such situations, we are forced to recognize our helplessness in altering our predicament, and can feel overwhelmed by what is occurring around us.

In crises, doubts about God's presence and power arise within us. Afterward, however, we might be in a new place to reconsider God's involvement in this world, so that this rescue story could comfort and challenge us. Confronted with our limits, this story declares that the saving God we know in Jesus Christ does not abandon us. A divine, peaceful presence accompanies our panic-filled lives. But the story also challenges us to ask whether we truly entrust ourselves to Jesus as the one who will bring peace into our personal chaos and disordered world. When delivered from an overwhelming crisis, we ponder anew the One who rescued us.

9. These are the author's own translations.

10. Joel Marcus, *Mark 1–8*, 339–340.

11. This is the author's own translation.

12. Joel Marcus, *Mark 1–8*, 337.

This storm story calls us to discern more deeply who this One is that even the wind and the sea obey him.

### Mark 5:21–43: Sixth Sunday after Pentecost

This Gospel selection includes two interwoven stories. The story of the raising of Jairus' daughter (5:21–24, 35–43) is interrupted by the episode involving the woman with the flow of blood (5:24–34). This intercalation of two stories—or what some label a “sandwich technique”—occurs elsewhere in Mark (3:19b–35, 6:7–30, 11:12–25, 14:1–11, and 14:54–72). This favorite technique of Mark prompts interpreters to ask how the interweaving enhances the meaning of the stories.

Last Sunday's Gospel, the calming of the storm story in 4:35–41, introduced a sequence of four miracle-stories in Mark. The four display Jesus' extraordinary power over chaotic waters (4:35–41), the ferocity of a man possessed with an evil spirit (5:1–20), a twelve-year-long hemorrhage of blood plaguing a desperate woman (5:24–34), and the heartrending death of a twelve-year-old girl (5:21–24, 35–43). These are the “deeds of power” about which the people in Jesus' hometown, Nazareth, inquire (6:2); however, their unwillingness to respond positively to Jesus and his message limits his capacity to do similar powerful acts among them (6:5–6a).

#### *A close reading of the interwoven stories*

The opening verses (5:21–24) quickly reposition Jesus on the Jewish side of the lake, where a large crowd assembled around him. Immediately one of the synagogue leaders, named Jairus,<sup>13</sup> approached him. Upon seeing Jesus, Jairus falls at his feet and begs him at great length, saying, “My dear little daughter is about to die. Come and lay your hands on her, so that she might be saved and live” (5:23).<sup>14</sup> This sympathetic portrayal of a local synagogue leader as a parent pleading for his dying daughter elicits Jesus' response. Hence, the opening scene ends simply, “And [Jesus] went with him” (4:24a).

While Jesus is responding to this urgent mission, another pressing one—that of an unnamed woman—interrupts his journey. By using parallel phrases, the story informs us that the woman has suffered with a vaginal flow of blood<sup>15</sup> for the *duration of twelve*

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*years*, that she has endured *much* at the hands of *many* physicians, that she has spent *all* she had, and that she is no better *but* actually worse.<sup>16</sup> This is no abstract glance at human suffering, but rather a compassionate focus on a particular woman with a particular, debilitating problem. Trapped in a hopeless existence, her options for relief have run out.

The story continues by describing the woman's actions and thoughts (5:27–29). Having heard something about Jesus that gives her hope, likely his healings, the woman acts by approaching Jesus from behind<sup>17</sup> in the crowd and touches his outer garment. The crushing crowd around Jesus allows this anonymous woman to approach him covertly (5:24b). Her motivation for doing so is clear from what she repeatedly told herself: “If I might only touch his clothes, I will be saved” (5:28).<sup>18</sup> When she touches Jesus' clothes, her hemorrhaging blood immediately dries up, so that the woman sensed in her body that she had been saved from this “scourge.”<sup>19</sup>

The story's final part (5:30–34) is narrated dramatically. Aware that “power” (*dynamis*) has gone out from him, Jesus turns around looking at the crowd and inquires, “Who touched my clothes” (5:30)? His disciples' response assumes the futility of Jesus' question, since it would be impossible to determine who specifically “touched” him in the swarming throng. In response to Jesus'

16. Joel Marcus, *Mark 1–8*, 358, states, “. . . a glance through b. Sabb. 110ab will make clear that some ancient treatments for menstrual disorders were of the sort that were as likely to harm as to help the patient (e.g., frightening her or feeding her grain found in a mule's dung).”

17. The woman's clandestine approach to touch Jesus' cloak has been variously interpreted. Was it because she did not want to touch Jesus directly and pass on her ritual uncleanness that could negate his healing power? Or was it the notion in the biblical world that holy men possessed healing power that could be transmitted through material objects, even without their intent (Mark 6:56, 3:10, and Acts 19:11–12; see also Acts 5:15). The story probably assumes both motivations for the woman's covert and discreet tactic in contacting Jesus. However, the final section of the story takes away the woman's anonymity and ushers her into the presence of Jesus.

18. This is the author's translation.

19. The Greek word *mastix* (5:29, 34) literally means “lashing” with a whip and figuratively suggests an enormous torment that could be associated with God's punishment of a human being (cf. BDAG, 620–621).

13. The two females in these stories are unnamed, as is the case for most minor characters in Mark.

14. This is the author's adaptation of the NRSV translation.

15. The Greek word *pēgē* depicts something that gushes out or flows, such as a spring or fountain. See *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Third Edition, Revised and edited by Frederick William Danker (University of Chicago Press, 2000; hereafter cited as BDAG), 810–811. Compare Leviticus 15:25–30, which also focuses on a woman with such an abnormal flow of blood. See Jacob Milgrom, *Leviticus 1–16*, The Anchor Bible (Doubleday, 1991), 942–947, for an explanation of the regulations surrounding such a woman's ritual uncleanness. Elsewhere Milgrom (767) suggests the fundamental reason for impurity: “The loss of vaginal blood and semen, meant the diminution of life and, if unchecked, destruction and death. And it was a process unalterably opposed by Israel's God, the source of its life. . . .”

searching glance, the woman risks disclosing herself. She comes forward *with fear and trembling*<sup>20</sup> and falls down before Jesus and relates “the whole truth.”

The story’s climax comes with Jesus’ words in 5:34. Will Jesus reject her as an unclean woman? Will he reprimand her for surreptitiously touching his cloak? With such questions in mind, the first-century hearers would have been surprised by Jesus’ response. He addresses her as “daughter,” an affectionate and respectful term with meaning for the Markan community of Jesus-followers. Then he commends the woman, “Your faith has saved you;<sup>21</sup> go in peace, and be cured from your scourge,”<sup>22</sup> thereby connecting the healing with her faith. Strikingly Jesus characterizes her action as “faith.” This woman, whose condition appeared to be hopeless, dares to make contact with Jesus’ power, and, as a result, she is not only restored to health but also commended for her faith. And most significantly, the whole episode becomes a personal encounter between the woman and Jesus. Her trust is now focused on Jesus.

Little in the story of the synagogue leader’s daughter suggests that Mark was primarily concerned to highlight the faith of Jairus. Nevertheless, both Jairus’ posture before Jesus and his plea that Jesus should come and lay his hands upon his daughter so that she might be saved and live are expressions of faith (5:22–23). This theme is explicit in 5:35–36. After hearing of the girl’s death, Jesus declares to the ruler, “Do not be fearful, only keep on trusting.” Jesus—whose presence demands continuing faith, not fearfulness—encourages Jairus to trust (see 6:50). Unlike the preceding story, which ends by focusing on the woman’s faith, this story concludes with the witnesses’ reaction to the girl’s raising and Jesus’ command to give the girl something to eat, both of which establish the reality of the miracle.

As we have observed, the woman, to a great extent, dominates the first incident. In this second episode, however, Jesus—not Jairus—is the principal actor. Jesus responds to Jairus’ initial appeal (5:23–24). After his delay, due to his attending to the needy woman, he is not thwarted by the messengers’ announcement of the girl’s death and their dispiriting question, “Why trouble the teacher any further?” (5:35). Jesus ignores<sup>23</sup> what they have said and right away urges Jairus not to fear, but to have unwavering

20. In Philippians 2:12b–13, Paul uses these same two words when writing the Philippians: “work out your own salvation with *fear and trembling*, for it is God who is at work in you, enabling you both to will and to work for his good pleasure.” Paul’s words follow directly the hymn that celebrates Christ Jesus as exalted Lord before whom “every knee should bow . . .” (2:10 RSV).

21. Here the Greek word *sōzō* would likely connote to Mark’s hearers both “to be healed” from a physical malady and “to be saved” in a religious sense (cf. BDAG, 982–983). The story of the healing of Bartimaeus ends with the same words, “Go, your faith has healed/saved you.” But in that case, the healed blind man reacts to Jesus’ commendation by “following him on the way” (10:52), thus becoming for the Markan community an example of the Jesus-disciple “on the way to the cross.”

22. This is the author’s translation of 5:34.

23. The Greek word *parakouō* can mean “to overhear” or “to pay no attention to something that has been heard” (BDAG, 767). The latter meaning “to ignore” seems appropriate in 5:36.

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confidence (5:36). Allowing only his inner circle of disciples to follow him, he arrives at Jairus’ house, expels the mourning party, permits only a selected few to witness his raising of the little girl (5:37–40), and speaks and acts with authority in restoring life in her (5:41–43).

The raising of Jairus’ daughter is an astonishing event that only the selected few are allowed to witness—the inner circle of Jesus’ disciples (5:37; see also 9:2 and 14:33) and the girl’s parents (5:40). This selection stresses the secrecy that surrounds this miracle. Jesus’ command for silence in 5:43<sup>24</sup> further underlines the need for concealment. Although in both 1:45 and 7:36 Jesus’ command is disobeyed, here Mark says nothing about the spread of the news of this miracle, possibly because it cannot be comprehended until after Jesus’ resurrection (cf. 9:9).

Jesus’ words in 5:39b (“The child has not died *but* is sleeping”) are somewhat puzzling, and commentators have frequently given them a rationalizing interpretation. However, nothing suggests that Mark thought that the girl was not actually dead.<sup>25</sup> For Mark, this story undoubtedly demonstrates Jesus’ power over death. Jesus raises the girl from the dead by means of his touch and his words. Taking hold of the child’s hand, Jesus speaks the Aramaic words “*Talitha koum*,” which are translated, “Little girl, I say to you, arise” (5:41 RSV).<sup>26</sup> Both the evangelist and his audience would have certainly viewed this story in the light of Jesus’ own resurrection from the dead. The post-Easter Jesus, whom God raised from the dead, now shares in divine power, not only to heal, but even to

24. This command for silence is probably a feature inserted to serve Mark’s narrative purpose, since it fits the details of this story rather poorly. In 5:35 the girl’s death has already been publicly announced, and in 5:38 the presence of the mourners further substantiates the fact of her death. How can this awesome event be kept secret? Mark likely includes the command for secrecy because this miracle possesses christological significance and points to the identity of Jesus. This secrecy motif appears elsewhere in Mark (e.g., 1:43–44, 3:11–12, 7:36–37, 8:30, and 9:9).

25. See n. 21 above.

26. The word “arise” translates the same Greek word (*egeigō*) used to announce Jesus’ resurrection in 16:6 (“he has been raised”).



raise the dead. For Mark's believing community, this story reveals the inner meaning of Jesus' healing ministry—i.e., the redemptive “saving” of the faithful even from death.<sup>27</sup>

### *Significance of the text for today*

There are notable similarities between the two interwoven stories: in both, the supplicant seeks “salvation” (5:23, 28, 34) and falls at Jesus' feet (5:22, 33); in both, the healed person is called “daughter” (5:23, 34, 35), with one daughter ill for twelve years and the other daughter being twelve years old (5:25, 42); and in both, fear is mentioned (5:33, 36) and faith plays a role (5:34, 36).

Despite the similarities, some interpreters emphasize the social disparity between Jairus and the woman. Jairus is a known and prominent leader of the synagogue with a family and large household (5:40c suggests his daughter is lying in a separate room of the house). The unknown woman is the face of the poor, one with depleted resources, apparently on her own with no one to intercede for her, and likely isolated from the community because of her chronic condition. By juxtaposing these episodes, Mark highlights the marginalized woman being granted priority before Jesus and hence to be viewed as equally important as Jairus and his daughter. The Ched Myers volume concludes such an interpretation with these words:

Only when the outcast woman is restored to true “daughterhood” can the daughter of the synagogue be restored to true life. That is the faith the privileged must learn from the poor. This story thus shows a characteristic of the sovereignty of God that Jesus will later address: The “last will be first” and the “least will be greatest” (see 10:31, 43).<sup>28</sup>

Richard Horsley, to the contrary, argues that it is inappropriate to emphasize purity issues and view the two females as representing the opposite ends of the social spectrum. Rather, both “. . . are typical of peasant women involved in the Jesus movement and addressed in the [Markan] Gospel. Insofar as they represent other women in similar circumstances, moreover, they represent the whole society, Israel” (as the symbolic number 12 suggests).<sup>29</sup>

Clearly, the fate of these two “daughters” are intricately linked in the Markan Gospel. In the biblical world, as in many societies today, diseases and health problems unduly plague women, partly due to child-bearing complications and childhood diseases. Death visited disproportionately vulnerable children then even as happens today in many parts of the world. The conditions of both females were extreme and seemed hopeless. The woman had suffered the “scourge” of an abnormal vaginal loss of blood for *twelve years*, the same length of time Jairus' daughter had actually lived, and now that daughter was about to die without realizing her potential to have a family and children—something that Jairus and his

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household would have eagerly anticipated.

Our society's caring for the sick and dying often functions as a zero-sum game, where the gain of some people tends to be balanced by the loss to others. Initially, the narrative in 5:21–34 suggested this reality, since Jesus' delay was a “gain” for the desperate woman but seemingly a “loss” for Jairus and his daughter. The girl is now dead, so don't bother Jesus. Yet this worldly logic does not prevail. Jesus' powerful acts give us a glimpse of the new reality of God's kingdom, where all are healed and even death is overcome.

These interconnected stories describing “saved” daughters invite us to live by faith, not fear. Those who live by fear design health care systems based on scarcity—not enough to go around, so the more privileged gain while the disadvantaged lose. Those who live by trusting a God who wills health and wholeness for all envision networks of caring and healing that seek to meet the needs of all.

Yet, as human beings we do not ultimately escape death. We all will experience the process of dying and, for most, death will come like an unwelcomed intruder into life, as the premature death of Jairus' daughter would have seemed. At any age, most humans are not ready for death. On sick and death beds, our confession in Christ is tested.

The nuanced meaning of the Greek word *sōzō*, meaning both “healed” and “saved,” invites us to view healing holistically with a redemptive dimension. Faith is never an abstract “belief in Jesus”; rather, it is trusting Jesus' life and words in the concrete losses brought about by illness and dying. Do we keep on trusting Jesus in spite of hopelessness and fear, even in the face of death? Do we, like the woman, risk revealing to him the “whole truth” about ourselves? And do we hear, even if only so faintly, the words of the messenger at the tomb, “Do not be alarmed; you are seeking Jesus of Nazareth, the one crucified. He has been raised, he is not here . . . But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you” (16:6–7, slightly adapted from the NRSV)?

27. See use of *sōzō* in 5:23.

28. Ched Myers, et al., “*Say to This Mountain*,” 66.

29. Richard A. Horsley, *Hearing the Whole Story: The Politics of Plot in Mark's Gospel* (Westminster John Knox, 2001), 211.