

Let the Dead Speak: What Does the Resuscitation Miracle Story Teach?

Tae Sik Park*

Abstract

Although 8 years have passed, the cruel memories of the Sewol ferry still remain. What will Jesus say about the tragedy of the Sewol ferry? This is what I thought while reading the story of raising the daughter of Jairus. Jesus often encountered the dead. There was the dead daughter of Jairus, the ruler of the synagogue (Mark 5:21-23.35-43), the son of a widow who was taken out of the coffin (Luke 7:11-17), and Lazarus, who had been dead for four days, was in the tomb with a stench (John 11:1-46). Jesus saves them all. These stories are divided into a literary genre called 'resuscitation miracle story'. Firstly, the resuscitation miracle story contained in the Gospels was used as a tool of the proclamation of gospel in first century Christianity. Secondly,

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* Assistant Professor, Department of Theology, Sungkonghoe Univ., Seoul, Korea. Th.D.

we can trace back to Jesus at his time through the tradition criticism. Jesus may have heard voice from the Dead. And we need to hear it too, he says, “Do not miss a single word from those who have died in misery. Wash their sorrows carefully with all your heart. Bring them out of the darkness. Let the dead speak.” The resurrection miracle stories are also well worth reading over and over again.

- **Keywords**

Sewol Ferry, resurrection miracle story, proclamation of the Gospel, tradition criticism, voices from the Dead

1. Introduction

How much will the lives of students died in the Sewol Ferry incident¹ cost? Someone did the math and said, 'Isn't it enough to pay about 1.1 billion won as the price of life?' Another person standing on the other side said that it was just an excessive amount as compensation for a traffic accident. As I watched the process of opinions come and go in that way, I thought that it might be a topic to be resolved entirely on a legal level, excluding the philosophical level. In other words, it is an argument from which there is nothing to learn. What would Jesus be teaching on this subject? This is what I thought while reading the story of raising the daughter of Jairus, the leader of the synagogue.

In the Gospels, Jesus often encountered the dead. There was the dead daughter of Jairus, the ruler of the synagogue (Mark 5:21-23.35-43), the son of a widow who was taken out of the coffin (Luke 7:11-17), and Lazarus, who had been dead for four days, was in the tomb with a stench (John 11:1-46). Jesus saves them all. These stories are divided into a literary genre called 'resuscitation miracle story' (Totenerweckungswundergeschichte), and the process of tracing the formation process is called 'tradition criticism' (Überlieferungsgeschichte). First, let's take a closer look at the resuscitation stories.

1 The Sewol ferry disaster occurred on 16 April 2014 in South Korea, when the ferry MV Sewol was on the route from Incheon towards Jeju. The 6,825-ton vessel sent a distress signal from about 2.7 kilometres (1.7 mile) north of Byeongpungdo. Out of 476 passengers and crew, 304 died in the disaster, including around 250 students from Danwon High School. The tragic sinking of Sewol, resulted in widespread social and political reaction within South Korea.(Wikipedia online encyclopedia)

2. Three Resuscitation Miracle Stories

Mark 5:21-23,35-43: One day Jairus, the ruler of the synagogue, came to Jesus and knelt on his knees. He wanted to cure his daughter's illness.² At the time of Jesus, there were synagogues in every region in Israel, and in a situation where religion influenced the real life of everyone, including politics, society, economy, and culture, the ruler of the synagogue was the best adult in the region.³ Jairus, who had been in that position, knelt before Jesus for the sake of his dying daughter (Mark 5:22). However, on the way to Jairus' house, he was delayed to heal the woman with hemophilia (verses 25-34), and in the meantime, the news that his daughter had died (v. 35) was delivered. In this situation, Jesus went into Jairus' house and said, "Why are you fussing and weeping? The child is not dead but asleep." (v. 39). Jesus' carefree words may have made Jairus' house feel a sense of imminent danger. "Your delay has resulted in the death of the child, and he is sleeping, though he cannot relieve his sorrow!" But at the words of Jesus, the girl got up (v. 41: "Little girl, get up") and a miracle hap-

2 "He pleaded earnestly with him, 'My little daughter is dying. Please come and put your hands on her so that she will be healed and live ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ, ἵνα σωθῇ καὶ ζήσῃ.'" (Mark 5:23) The usage used here, ἵνα plus imperative, is a direct way of expressing urgency. (D. Lührmann, *Das Markusevangelium*, HNT 3, Tübingen, 1987, 103)

3 So, once, when Jesus healed a woman with a crooked back in the synagogue, the synagogue leader immediately came forward and pointed out Jesus' wrongdoing. "We have six working days a week. So please come and heal him during those six days. Not on the Sabbath." (Luke 13:14) This is a word that reproaches Jesus without hesitation, which is a good example of the position of a synagogue leader. Therefore, according to the social standards of the time, a synagogue leader was not in a position to kneel in front of anyone willingly. But Jairus was different.

pened, Jesus said as people were when people get excited, “Give this girl something to eat” (v. 43).

Luke 7:11-17: One day, Jesus stopped by a town called Nain and met a funeral procession just in time. There were women who sang, and many other villagers followed the coffin in mourning. Among them, one woman stood out in particular. She was the mother of a dead young man. She grieved because of the loss of her child and she probably would not have eaten her food and would have eventually died following her son. Jesus did what was necessary for the woman. “Get up, young man” (v. 14). Jesus raised the young man from the dead. The following is worth watching carefully. The young man who survived said something to Jesus, and Jesus returned the young man to his mother (v. 15). What did the young man who had just risen from his death say to Jesus?

John 11:1-46: The story of Lazarus is the most dramatic of the three. While Jesus was on his way to Jerusalem, an urgent message came from the home of Lazarus, Martha, and Mary in Bethany. It was said that Lazarus was going to die soon. The house of Lazarus in Bethany is the place where Jesus used to stay on the pilgrimage to Jerusalem, so it is a place name often mentioned in the Bible. The close relationship between Lazarus and Jesus can be fully guessed from the expressions in the text. Lazarus was “the one whom the Lord loved” (v. 3) and “our friend” (v. 11). But Jesus said that Lazarus was sleeping and let him die. Then he came to Bethany too late to hear the criticism of Martha, Lazarus’ sister. “Lord, if you had been here, my brother would not have died” (v. 32), “Is it not possible that the man who opened the eyes of the blind could not keep Lazarus from dying?” (v. 37) After visiting the tomb, Jesus did not hide his grief and finally raised

Lazarus to life (v. 43: “Come out, Lazarus”). And the next word was, “Set him free and let him go!” (v. 44)

3. Until the Resuscitation Miracle Stories Appeared in the Bible (Tradition Criticism)

In this section, we will look at the process from when the three resuscitation stories were first formed and transmitted to the Gospels. Extensive work is required to explain the whole process of tradition criticism, so only the main points will be revealed here. Reading the resuscitation stories, the contents are different, but the commonalities stand out. First of all, the structure of miraculous history coincides. First, there is a situation where a person with miracle power meets a person who receives the benefits of a miracle. Second, there is a description of how the miracle is accomplished. Third, there is a part of the demonstration that tells us that the miracle actually happened, followed by the reactions of those who witnessed the miracle. The story leads to description of circumstances, description of miracle, demonstration of miracle, and peripheral reactions.⁴ This is a typical structure of numerous miracle histories that were popular in the Greco-Roman period, and was quite common at that time.⁵

4 Y.M. Jeng, *The Gospel according to St. Mark*, Waegwan, 1981, 69.

5 G. Lohpink, *How do you understand the Bible?*, tr. by Hyuk Hu, Waegwan, 1995. Regarding this, A. Weiser says with certainty, based on the Greek resuscitation story in Philostratus' biography of Apollonius. Here, a girl who died is revived, and it is said that the resuscitation story of Luke 7:11-17 was drawn by borrowing the schematic and expression method of the Greek rebirth story. (A. Weiser, *What Is the Bible Called a Miracle?*, tr. by Yunju Kim, Waegwan,

The next thing to point out is when and where the form was used. As a literary style, resuscitation story contains the contents of the dead being resurrected by the miraculous power of Jesus, suggesting the divine existence of Jesus, that is, the 'Son of God'.⁶ In other words, after the resurrection and ascension of Jesus, it reflects the identity of Jesus that prevailed in the church in the first century. Looking at it that way, it is not difficult to guess in what circumstances the miracle stories were used. In the process of proclaiming the gospel of Jesus Christ, the power of resuscitation stories must have been exerted, and the sermon during community worship was the specific context, that is, *Sitz im Leben*⁷ of resuscitation stories. The apostles preaching the gospel would have proclaimed the resurrection of Jesus during their sermons. And they would probably explain it like this: "As we have seen in the resuscitation story, it is clear that Jesus is the Son of God who can over-

1987, 152-153).

- 6 This title appears as a representative setting for the identity of Jesus used in the Gospel of Mark (1:1; 9:7; 15:39). Jesus is baptized on 1:9-11 and is accepted as the 'Son of God' when he goes ashore. In addition to the close relationship between the father and the son, this title also implies that Jesus has inherited the full authority of the father and that he is the son who completely obeys the will of his father. Jesus is the ultimate savior. 'Son of God' is a concept originally derived from the Old Testament, and those who are close to God, such as kings, priests, or the people of Israel, are called 'sons of God' (Psalms 2:7 etc.). However, the 'Son of God' used in the Gospel of Mark is to express the unique relationship between Jesus and God, so it can be said that it is very different from the use of the Old Testament, which is merely a 'man of God'. Rather, demons recognize that Jesus is the "Son of God" (Mark 3:11).
- 7 *Sitz im Leben* is a technical term in the form criticism (*Formgeschichte*) and describes the presumed original genesis or function of a text. German biblical scholar H. Gunkel named the style 'Sitz im Leben' for the background and use of the style. It is a widely known expression in the biblical theology. The *Sitz im Leben* must be taken into account when interpreting the text for its understanding.

come even the power of death.”

Another question posed here is where to find the roots of these traditions. In the resuscitation story of raising Jairus’ daughter Jesus takes the girl’s hand and says: “Talita Kum. translated, it means ‘Girl, I tell you, get up.’ (Ταλιθα κούμ, ὃ ἐστὶν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.)” (Mark 5:41).⁸ “Ταλιθα κούμ” is the transliteration of Aramaic used by Jesus, and “ἔγειρε” (get up) is a Greek translation. ‘Kum’, which corresponds to the command ‘get up’ appears not only here but also in several places in NT. In the resuscitation story of saving the youth of Nain, Jesus says to the young man, “Get up, young man” (Luke 7:14), and in Acts 9:36-43, in the resuscitation history in which Peter saves the woman named Tabitha, the expression “Tabitha, get up” (v. 40) appears. Considering the Hebrew word “Kum כּוּם”, which has a similarity to Aramaic, the root of the verb can be found in Israel in the time of Jesus. Although the resuscitation story was used as a tool of proclamation during the spread of Christianity in the second half of the first century, the roots of the story can be traced back to Israel, which serves as evidence to reflect the original understanding of Jesus as the one who raised the dead (Totenerwecker).⁹

Next, something similar to the resuscitation story that saved the

8 In “Girl, I tell you, get up,” ‘I tell you’ was inserted to show that Jesus, the Son of God, has the power to overcome death. (J. Gnllka, *Das Evangelium nach Markus* 1., EKK 2/1, Neukirchen, 1979, 218)

9 According to Babylonian Talmud, Sabbath (bSchab) 110b, the word ‘Kum’ is used to heal bleeding patients. This means that in the ancient Jewish tradition ‘Kum’ was widespread as the formula of salvation (Heilsformeln) (B. Kollmann, *Jesus und die Christen als Wundertäter*, Vandenhoeck & Ruprecht, Göttingen, 1996, 264).

youth of Nain (Luke 7:11-17) appears in 1 Kings 17:17-24 of the Old Testament.¹⁰ It is a resuscitation story in which the son of the widow Zarephath was brought back to life by the prophet Elias. In the Greek translation of the Old Testament, which is said to have been completed around 200 B.C., in the Septuagint LXX, an expression completely consistent with Luke 7:15 was found in 1 Kings 17:23. (“And he gave him to his mother καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ”). Therefore, the reaction of those around Jesus who raised the youth of Nain, that “a great prophet (like Elijah) has appeared among us” (v. 16) is fully understandable. Again, this is evidence that the roots of the resuscitation story are deeply embedded in the ancient Israeli tradition.¹¹ In fact, with these two pieces of evidence alone, it is possible to trace back the first point of resuscitation story. It is possible to trace the resuscitation story to the land of Israel at the time Jesus was active.

So far, we have looked at various information related to resuscitation stories and have been able to obtain clues about the process of tradition formation. Resuscitation histories, which first started in Israel in the

10 Sometime later the son of the woman who owned the house became ill. He grew worse and worse, and finally stopped breathing. She said to Elijah, “What do you have against me, man of God? Did you come to remind me of my sin and kill my son?” “Give me your son,” Elijah replied. He took him from her arms, carried him to the upper room where he was staying, and laid him on his bed. Then he cried out to the Lord, “Lord my God, have you brought tragedy even on this widow I am staying with, by causing her son to die?” Then he stretched himself out on the boy three times and cried out to the Lord, “Lord my God, let this boy’s life return to him!” The Lord heard Elijah’s cry, and the boy’s life returned to him, and he lived. Elijah picked up the child and carried him down from the room into the house. He gave him to his mother and said, “Look, your son is alive!” Then the woman said to Elijah, “Now I know that you are a man of God and that the word of the Lord from your mouth is the truth.”

11 L.T. Johnson, *The Gospel of Luke*, Sacra Pagina 3, Collegeville, 1991, 119-120.

time of Jesus, gained vitality as they were contained in the literary style of the Greco-Roman period called 'Miracle Story', and were used in the proclamation of the gospel of the Christian Church in the first century to acquire a Sitz im Leben.

4. The Theological Work of the Evangelist, the Gospel Writer (Redaction Criticism)

Among the resuscitation stories, Mark 5:21-24:35-43 has a special context. It sounds like one story, but it's actually two stories mixed together. One is the resuscitation story of the death of Jairus' daughter (verses 21-23.35-43), and the other is the miracle story of healing a woman with hemorrhage (verses 24-34). The story of Jesus healing a woman with hemorrhage while hearing Jairus' request and going to Jairus' house is naturally connected, but in fact, it is only a combination of two miracle stories.¹² If so, what motive was needed to make this connection? After healing the woman with hemorrhage, Jesus tells the woman: "Woman, your faith (ἡ πίστις σου) has made you alive." (v. 34), and Jesus tells those who discourage you from going to his house when you get the message that her daughter is already dead. "Do not worry, only believe (μόνον πίστευε)." (v. 36) The two stories are connected using the motive of 'belief'.¹³

Next, in verse 43, there is a scene in which it is strictly said, "Do not

12 When these two stories are tied together, it is called 'Sandwich technique' (Mischgattung).

13 W. Grundmann, *Das Evangelium nach Markus I*, ThNT 2, Berlin 1971, 147-79; R. Pesch, *Markusevangelium I*, HThNT 2/1, Freiburg, 1984, 287-89.

tell anyone about this.” the command of silence.¹⁴ This is an extension of the previous verse 40, where Jesus sent all the people around him out of the room before raising the girl. Thus, through faith in Jesus and the resuscitation of the girl, the resurrection of Jesus is naturally implied.¹⁵

The resuscitation story alludes to the resurrection of Jesus. If Jesus brings the dead back to life, this builds faith in Him as a person with sufficient power, who has absolute authority to subdue even the forces of death. But it doesn't end there. When the resurrected Jesus comes again to judge the world and to save those who fervently believed in Christ, 'resurrection faith' reaches its ultimate completion. Expectations for the Second Coming of Jesus have been established in the church since the early 30's when Jesus ascended to heaven after resurrection, and the situation did not change even around A.D. 70-110, when the four Gospels were written. So, what does the Second Coming mean for Christians?

John 11:1-46 tries to answer that question. In verses 25-26, Jesus makes a unique statement that no one has ever heard. "I am¹⁶ the resurrection and the life. He who believes in me will live even if he dies. And everyone who lives and believes will never die. Do you believe

14 Command of silence is one element of the 'The Messiah Secret' (Das Messiasgeheimnis), one of the theological themes of Mark's Gospel, Mark 1:24,34; 3:12; 5:43, etc. Jesus was usually reluctant to reveal his identity. And if anyone found out who Jesus was, he immediately gave a command of silence. (Y.M. Jeng, *The Gospel according to St. Mark*, Waegwan, 1981, 19).

15 D.-A. Koch, *Die Bedeutung der Wundererzählungen für die Christologie des Markusevangelium*, Walter de Gruyter, Berlin, 1975, 67-68.

16 In Jesus' words in verses 25-26, the confident expression "I am—" (ἐγώ εἰμι) is found, showing that Jesus is the one endowed with power by God and can give life. This is the writing of the early church that worshiped and enshrined Jesus.

this?" Jesus' words involve two dimensions: one is that if anyone believes in Jesus, even if he dies, he can have eternal life again, and the other is that if someone is alive, he will not die. And faith is presented as a condition for obtaining eternal life.¹⁷

Verses 25-26 are often regarded as giving crucial hints to the understanding of the eschatology of the John's Gospel. The end is completely clinging to the present, and the present is a clear mirror of the end. So, when someone believes in Jesus and decides now and here to accept him as Lord, the end has already been realized for him. It means that the ultimate future (eternal life) is only governed by the decision of faith.

We can read the uniqueness of the eschatology of John's Gospel in that the end of the future has been brought forward to the present through faith in Jesus, or that the aspect of the end is determined by the present decision (Präsentische Eschatologie).¹⁸ The time of the end

17 The idea that 'Jesus is the giver of life' is a representative setting of the identity of Jesus in the Gospel of John. Those who believe in Jesus have "eternal life" (John 3:1-21), because Jesus Himself is the eternal "bread of life" (John 6:22-59). Jesus was originally the Logos, a being equal to God who did not belong to this world, and he participated in the creation of the heavens and the earth. In other words, 'the work of giving life' is the pre-existing Logos' major (John 1:1-4). And now the Logos, which was a non-universe being, became a cosmic being through incarnation (John 1:14), and together with it, 'life' was revealed.

18 The understanding of time that 'this is the time of the end' is found throughout the Gospel of John (3:18-19; 5:24-25; 9:39; 12:31; 16:11). The person who discovered the realized eschatology (or the current eschatology) in the Gospel of John and ideologically organized it was R. Bultmann (R. Bultmann, *Theologie des Neuen Testaments*, Tübingen, 1968). He was fascinated by existentialism while interacting with the German philosopher M. Heidegger and others, and he drew the idea of eschatology realized by analyzing the Gospel of John within that framework. Of course, it is the present dimension that constitutes the main subject of the eschatology in the book, but a future understanding of the eschatology is also occasionally found (John

was changed from the future to the present due to the editing work of the Gospel writer John. “Come out, Lazarus” (v. 43). With these words of Jesus, Lazarus takes his body and walks out of the tomb. The present decision that determines the end of the future is eloquently revealed.¹⁹

So far, we have looked at the theological editing works of the Evangelists that have been done while resuscitation story has been published in the Gospels. It was the moment to announce the birth of the ‘resurrection faith’ that will dominate the history of Christianity for the next two thousand years. The figure of Jesus found in the resuscitation history is the prelude to the figure of Jesus that will be shown at the second coming, and it is also the present figure of the resurrected Jesus as the end that has already been realized. And faith in Jesus makes all of this possible.

5. The Original Meaning of the Resuscitation Story (Hermeneutic Reflection)

Previously, through the historical-critical methodology, we traced back from the text recorded in the Bible to the original state of the text.

6:39; 14:2-3 etc.). To give one example: “Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out—those who have done what is good will rise to live, and those who have done what is evil will rise to be condemned.” (John 5:28-29).

- 19 “What is crucial is that Jesus has given (physical) life as a sign of his power to give eternal life on this earth (realized eschatology) and as a promise that on the last day he will raise the dead (future eschatology).” (R.E. Brown, *The Gospel according to John*, AncB 4, NY, 1966, 437).

The resuscitation story contained in the Gospels was used as a tool for proclamation of the Gospel in first century Christianity, and the Gospel writers collected the resuscitation stories that were used in this way. Also, in Mark 5:21-43, the intention to link the resurrection of Jesus with faith is notable. It is the editing work of the evangelist Mark, the grouping of the two miracle stories. In John 11:1-46, the sense of the end is renewed by linking the resurrection to the Second Coming of Jesus. As long as you believe in the resurrection of Jesus here and now, the end of the future has already been realized. It is also the editing work of the evangelist John. Then, what was the state of the story before it was dressed in the literary style of miracle history?

Underlying the story are the primal experiences of those who directly followed Jesus at the time. They must have heard the words of Jesus and the command to bring the dead back to life in their native language (Ταλιθα κουμι), and considering the miraculous accounts of the Book of Kings (1 Kings 17:17-24) in the Old Testament containing God's words, there would have been no reason to doubt Jesus' miracles. In fact, in the ancient world, there was no scientific thought that there was an immutable law of nature behind a certain phenomenon, and it was believed that divine power was at work in all affairs of the world. Therefore, the miracle was not intended to be the marvelousness of the event, but to experience the divine aspect.²⁰ Miracles were accepted as a common occurrence, so the literary style of miracle story, unfamiliar to us today, was rather natural in the Greco-Roman era.²¹

20 A. Weiser, op. cit., 20.

21 For example, in Mark 11:12-14, 20-25, the miraculous story of Jesus causing the fig tree to wither and die. Let's say there is a report out today somewhere in South America that a man

Now, let's reconstruct the story based on the 'tradition criticism'. It means making it so that even modern people can understand it. Those who witnessed the miracle of Jesus first-hand²² reacted as follows when the miracle occurred. According to the literary structure of miracle story, it is the fourth stage, the 'peripheral reactions'.

When Jesus said, "The child is not dead but asleep." (Mark 5:39) over the girl's death, people who made a fuss (Mark 5:38)²³ only sneered. Then, when the girl got up and walked around to prove her integrity, they expressed their astonishment (Mark 5:42). In fact, this is a situation that is understandable even if it is not a literary frame of miracle story. As for the reason that Jesus raised the girl back to life,²⁴ the Gospels stipulate that it was because of "faith" (verses 34 and 36), but Jesus' words after the surrounding reaction are also important. Jesus tells them to bring the girl something to eat. A girl who was seriously ill would have had a hard time eating even the most delicious food, and would have spent her last days in that condition. It must have

withered a tree to death in one day. Then everyone will think. You should first look closely to see if there is any deception, and if so, what scientific explanation should be given. However, the world was different two thousand years ago. At that time, people were more interested in what God was trying to say through this miracle than whether it was true or not. Maybe it's a sign of a famine?

- 22 These are often referred to in the biblical academic circles as the 'primary transmission group'.
- 23 Weepers and flute players were essential to all Jewish burials. (JosBell 3,437, Billerbeck I, 521-523).
- 24 In Mark 5:23("My little daughter is dying. Please come and put your hands on her so that she will be healed and save"), two verbs are used: 'to heal' and 'to save'. This shows that the healing act of Jesus is linked to the act of salvation. (J.R. Donahue /D.J. Harrington, *The Gospel of Mark*, Sacra Pagina, Collegeville, 2002, 173), actually Aramaic 'haya', has two meanings: 'to heal' and 'to save' (V. Taylor, *The Gospel according to St. Mark*, New York, 1966, 288)

been a great pain for a 12-year-old girl in her growing years.²⁵ Jesus had heard the sound of pain from the dead girl. She would have said, “Jesus, why do I have to die like this without eating delicious food? I don't have any energy. Please grant me my wish. I want to eat anything.”

It is said that when Jesus raised the young man of Nain from the dead, everyone around him was overcome with fear and praised God (Luke 7:16). This is a common reaction that people see when they see a spiritual event. When Jesus went up a mountain with his disciples and his appearance changed, the disciples became terrified (Mark 9:6 etc.). When the fear passes, the witnesses praise God, which also depicts the spiritual aspect of a miracle, which shows the sentiment of the time well. After a few words of the young man whom Jesus had raised, Jesus hastened to return him to his mother (v, 15).²⁶ The young man who had died leaving his widowed mother would have thanked Jesus. He might said, “I couldn't close my eyes to my mother, who trusted only me. Jesus, thank you for saving me. Now I will see her mother.”

Lazarus couldn't even close his eyes. Lazarus was rich enough to be enshrined in a separate cave,²⁷ and he had the financial power and

25 “The age of 12 is the boundary between minor and adulthood for women. In Israel, women were allowed to marry from the age of 12.5. However, this miracle story treats the girl as a child. Perhaps the age standard of the Greek world was applied. For reference, in the Greek world, from the age of 16, it was considered an adult who could lead an independent life.” (T.S. Park, *The Gospel according to St. Mark*, Seoul, 2017, 113).

26 It is a very natural and very moving scene for a young man to return to his mother. (M.-J. Lagrange, *Évangile selon Saint Luc*, Paris, 1921, 211).

27 There were two methods of burial in Israel at that time. One was to bury the body in the ground

favor to treat Jesus and his disciples who came on a pilgrimage to Jerusalem (Luke 10:38-42; John 12:1-8). But after he is responsible for continuing his family business, how can his comrades, Martha and Maria, take over when he dies? "I can't comfortably close my eyes because of family worries. Jesus, what should I do?"

A 12-year-old girl suffering from a deathly disease missed food, a young man who gave up his life leaving his mother alone did not close his eyes from worry, and Lazarus, who had to leave without taking care of his sisters and family, died full of regrets. When they were resurrected with a single word from Jesus, would they not have thanked Jesus properly and ran to her father Jairus, to his old mother, and to his sisters Mary and Martha? So the dead made a wish to Jesus, and Jesus, who could hear the dead, granted their wish. And the family, which was full of despair, overflowed with life and hope. Jesus had the ability to listen to the dead.

6. Conclusion - Again to the Sewol Ferry

Jesus heard the voices of the dead people. That voice doesn't stop just because they are dead, it's still ringing in our ears. It means that the story of a girl, a young man, and Lazarus does not end as a one-time thing. It also contains a variety of contexts, from the situation of the ancient people of Israel, the sentiments of the Greco-Roman times, and the belief in the risen Jesus and his Second Coming. It means that

and place a marker on it, and one to put the body in a cave. Of course, putting the body in a cave is the way of the rich. See Joseph of Arimathea in Mark 15:42-47; John 19:38-42.

we do not stop at the miracle story of raising one from the dead. Life and death face each other on a single sheet of paper. This is the greatest strength of narrative resuscitation miracle stories. Now let me hear a story of those who have died in our time. Here are the souls who speak their wishes.

“Jesus, please listen to me. When the ship sank, I never thought I would die at first. But no one came to rescue us. The ship was leaning more and more and I was not sure what to do when I was not ready at all. Some of my friends struggled and ran out of the boat, but I couldn’t do it because I didn’t have the courage to do it. Time passed and even the slightest hope was gone. I thought I could die like this. At that time, a friend next to me took out his cell phone and sent a text message. I didn’t even have to ask my friends what texts to whom. I also took out my cell phone. And frantically I wrote on the dial. Until I can’t see my eyes from getting wet, until the sea water fills my lungs and I can’t breathe, until my nails are all gone..... I love you, Mom and Dad.”

Jesus must have heard what we hadn’t heard. So he would have awakened boys and girls from their death, fed them and returned them to their parents, allowing them to walk freely and giving them love to his mom and dad. What Jesus did, though we cannot comprehend. And Jesus will plead with us, whose hearts are cold.

“Do not miss a single word from those who have died in misery. Wash their sorrows carefully with all your heart. Remove the sacks and towels that tied them up and let them run away. Bring them out of the darkness. Let the dead speak.” Their stories are also well worth reading over and over again.

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