

The Resurrection Pattern

Why should any of you consider it incredible that God raises the dead? Acts 26:8.

The biblical narratives of resurrection form a sequence that is difficult to explain other than by divine arrangement. The pattern emerges when resurrection stories in both Old and New Testaments are compared.

The first resurrection in the Bible is at 1 Kgs 17:17-24, part of the story of Elijah. During a punitive drought in Israel God sends Elijah to the house of a Sidonian widow in the town of Zarephath. The widow's only child, a son, falls ill and stops breathing as his mother holds him. The woman cries out in anguish to Elijah, who takes the boy from her arms and lays him on a bed. Elijah prays, then stretches himself on the boy three times, whereupon the boy's life is restored.

Elisha, Elijah's successor as God's prophet to the northern kingdom of Israel, also performs a resurrection of a young boy (2 Kgs 4:8-37). In return for the hospitality extended to him by a childless woman of the village of Shunem, Elisha promises that the woman will give birth to a son. In time the woman does have a son, but one day as the boy is going to the field with his father he complains of a headache and collapses. Like the son of the widow of Zarephath, the child of the Shunamite woman dies in his mother's arms. The woman lays the boy on a bed and travels to Mt. Carmel to find Elisha. Elisha returns with the woman and stretches himself twice upon her son, after which the boy revives.

The third resurrection occurs some time after Elisha's death. As the body of an Israelite man is being interred in a communal sepulcher, the funeral party is frightened by a band of Moabite raiders. In their haste to leave the tomb they drop the body in such a way that it touches the bones of Elisha, which causes the man being buried to come alive (2 Kgs 13:20-21).

Three postmortem stages are evident in these episodes. The first stage is the condition of the body in the first few minutes following death. Breathing (along with other vital signs) has ceased but the body is still warm. The boy raised by Elijah was in the first stage, since Elijah was within earshot of the woman and took the boy from her arms shortly after he stopped breathing.

The second postmortem stage begins in the hours between the first stage and burial, during which time the dead person's relatives would prepare the body. In this stage not only has breathing stopped but the warmth that accompanies life has ebbed away. The technical term for this condition is *algor mortis*. Because the woman of Shunem had to travel some distance to find Elisha and return, her son necessarily was resurrected while in the second stage. 2 Kgs 4:34 says that after Elisha stretched himself upon the boy the first time, "his flesh became warm," confirming that *algor mortis* had taken hold in the hours before the prophet arrived.

Entombment is the final postmortem stage, the one from which the man who touched the bones of Elisha came to life. The body had not yet been placed in a niche or on a ledge but it was within the burial chamber.

Identifying the postmortem stages reveals a progression in the three Old Testament resurrections. Death, like a thief, strips its victims first of their breath, then of their warmth and finally of their physical presence in the world of the living. God heightened the miracle of resurrection by restoring more of what death had stolen with each successive instance. Do we find anything similar in the resurrections described in the New Testament?

The sole example of Jesus raising the dead offered by Matthew and Mark is the resurrection of a young girl of twelve. A synagogue official named Jairus, apparently in the town of Capernaum on the western shore of Galilee (Matt 4:13; 9:1; Mark 5:21), asks Jesus to come to his house and heal his gravely ill daughter. Jesus and the disciples go with Jairus but before they reach his house the man gets word that his daughter has died. Jesus reassures Jairus and continues on to the house, where he restores the girl to life (Matt 9:18-26; Mark 5:21-43; Luke 8:41-56). From these circumstances we know that the girl was raised from the first postmortem stage, like the boy raised by Elijah.

Jesus also resurrects a young man who is the only son of a widow in the village of Nain (Luke 7:11-17). A funeral procession is coming out of the city gate as Jesus and his disciples arrive. Moved by the widow's plight, Jesus stops the bearers and commands the dead man to rise. The young man sits up and begins to speak, and Jesus presents him to his mother alive. At the time of his resurrection the man's body was prepared for burial but had not yet been interred. In common with the boy raised by Elisha, he was in the second stage.

John's Gospel is the only source of information about the last of Jesus' resurrections, that of Lazarus of Bethany (11:1-45).¹ Upon learning that his friend Lazarus is sick, Jesus nevertheless delays going to see him. By the time Jesus arrives in Bethany Lazarus is already in the grave, having died four days earlier. Jesus commands the stone to be removed from the mouth of the tomb. He calls out to the dead man, who comes forth still wrapped for burial. This resurrection was from the third postmortem stage, as in the case of the man who was restored to life upon touching Elisha's bones.

Remarkably, the same three stages from which Elijah and Elisha raised the dead occur in the resurrections performed by Jesus. But Jesus' resurrection miracles seem to deviate in one respect from the ascending order of the accounts in 1-2 Kgs. Luke places the resurrection of the son of the widow of Nain (second stage) chronologically before the resurrection of Jairus's daughter (first stage).

I will return to the question of Luke's chronology after considering another systematic feature of these stories. In all of them the physical presence of the man of God is necessary to the the miracle. However, as resurrections occur from progressively later stages the degree of contact with the agent of resurrection diminishes. Elijah must stretch himself upon the widow's son three times before the boy revives (1 Kgs 17:21); Elisha stretches himself twice on the boy of Shunem (2 Kgs 4:34-35); the man who is resurrected in the communal sepulcher touches of the bones of Elisha just once (2 Kgs 13:21). Similarly, Jesus' physical contact is inversely related to the postmortem stage of the body. To raise Jairus's daughter, who is in the first stage, Jesus takes her hand (Mark 5:41). Jesus merely touches the bier of the young man of Nain in order to revive him (Luke 7:14). In the case of Lazarus, Jesus stands before the tomb and calls out (John 11:38, 41-43).

Reading through the Bible we encounter Jesus' resurrection miracles in ascending order. In Matthew and then Mark we learn that Jesus raised Jairus's daughter (first stage). Then in Luke we learn that there was another such resurrection, that of the young man of Nain (second stage). Finally, it is only upon coming to the Fourth Gospel that we add the story of the raising of Lazarus (third stage). Given

the complex web of circumstances that led to the formation of New Testament canon, it is unrealistic to suggest that Christian scribes placed the Gospels their traditional order with the resurrection pattern in mind. If we credit a guiding influence as opposed to blind chance, it is not one that human compilers of the canon could have exercised. In this light the violation of ascending order within the Gospel of Luke is all the more puzzling. If progression through postmortem stages is a deliberate feature of these accounts then we can expect to find indications that Luke has placed the resurrection of the young man out of order with respect to that of Jairus's daughter.

The Gospels unitedly show Jesus beginning his work in Galilee, traveling in larger circles as opposition increases, and then undertaking what he knows will be a last, climactic visit to Jerusalem. In that broad sense all of them are written, as Luke says, "in consecutive order" (καθεξῆς, Luke 1:3). Descending to details, their chronologies of Jesus' ministry are tangled and asynchronisms abound, even considering that Jesus undoubtedly gave similar teachings at different times. Matthew places the healing of the centurion's servant before the healing of Peter's mother-in-law (Matt 8:5-15), while Luke not only reverses the order but widely separates the two events (Luke 4:38-39; 7:1-10). In Matthew Jesus exorcises the Gadarene demoniacs (two men) before he heals and forgives the sins of the paralytic young man (Matt 8:28-9:8), but in Mark the paralytic is healed first and the Gadarene is exorcised much later (Mark 2:1-12; 5:1-20). In Mark Jesus refuses the summons of his mother and brothers before he gives (and then interprets privately for the disciples) the parable of the sower, whereas Luke inverts these scenes (Mark 3:31-4:25; Luke 8:1-21). In Matthew Peter's first denial occurs after Jesus is taken to Caiaphas, the high priest, while in John it occurs before that event (Matt 26:57-58, 69-70; John 18:12-17, 24).

Beyond the general lack of chronological precision in the Gospels, there are asynchronisms between Matthew and Luke that bear on the order of the first two resurrections of Jesus' ministry. One of them concerns the timing of a delegation sent by John the Baptist to Jesus. John, having been imprisoned by Herod, hears the report about Jesus' works and sends his disciples to ask Jesus to confirm that he is the expected one. Jesus tells the delegation to inform John that the blind, the lame, and the lepers are being healed, the dead are being raised and the poor are hearing the good news (Matt 11:2-6; Luke 7:18-23). Matthew places the delegation from John after several early episodes in Jesus' ministry, including the calming of the storm, the Gadarenes, Jairus's daughter, and the mission of the twelve (Matt 8:23-34; 9:18-26; 10:1-15). Luke, by contrast, puts the delegation before these events (Luke 8:22- 9:5). Jesus' reply to John nevertheless makes narrative sense in Luke because the raising of the young man of Nain, which only Luke records, has been placed immediately prior to the delegation (Luke 7:11-17).

Two simple rules will help us sort out the time line. First, insofar as an evangelist has grouped events topically their sequence is less likely to be chronological. So, for example, the sequence of pericopes in Mark 2:23-3:6 dealing with controversies over Sabbath observance is less likely to be chronologically accurate than a sequence that lacks a topical link. Second, the more definite an evangelist is about the chronological relationship between events, the greater the likelihood of accuracy as to sequence. Since none of the evangelists hesitates to use vague transitions, specificity will tend to reflect at least the strength of an evangelist's own belief about when certain events occurred in relation to others.

Judging by our first rule Matthew's placement of the resurrection of Jairus's daughter some time before the delegation from John fares better than Luke's placement of the Nain resurrection. Matthew has 55 verses between Jairus's daughter and the delegation, relating the healing of two blind men, the healing of the mute demoniac, a general description of the Galilean ministry, the saying about the plentiful harvest, instructions for the mission of the twelve, and extensive comments on the demands and rewards of discipleship (Matt 9:27-11:1). Nothing intervenes in Luke between the resurrection at Nain

and the delegation from John. Luke admits that he has culled his information from various sources (Luke 1:1-3), and it would be natural for him to insert a resurrection report from early in Jesus' ministry just before a claim by Jesus that the dead are being raised. To the extent that Luke's arrangement is topical by comparison with that of Matthew, Matthew's order is more likely to be accurate. Even assuming that the Nain resurrection did occur close to the time of John's delegation, if Matthew is correct that Jairus's daughter was raised well before the delegation then her resurrection likely occurred before that of the young man.

The second rule also favors an early timing of the girl's resurrection. The Synoptics agree that shortly after the beginning of his ministry Jesus called Matthew (Levi) to follow him, and that in response Matthew held a banquet for his less-than-reputable friends. Jesus attends the banquet and so is challenged as to why his disciples fail to fast as did the disciples of John. Jesus replies that the friends of the bridegroom do not fast when the bridegroom is with them. He then gives sayings about the patching of a garment and putting new wine into old skins, indicating the incompatibility of his mission with prevalent religious attitudes. At this juncture Mark and Luke cut away to a new scene without bothering to use a chronological transition (Mark 2:23; Luke 6:1). According to Matthew, however, as Jesus is still delivering the saying about the wineskins Jairus approaches him and requests healing for his daughter, leading to the girl's resurrection (Matt 9:17-18). Matthew's transition is definite as to time and circumstance. If Jairus's daughter was raised just after the call of Matthew, then in all probability her resurrection occurred before the raising of the young man of Nain.

Luke inserts several pericopes between the saying about wineskins and the Nain resurrection, and then a good deal more material between the Nain resurrection and that of Jairus's daughter. He locates the Nain incident chronologically by saying that it took place "soon after" the healing of the centurion's servant at Capernaum, which might refer to a lapse of days, weeks, or even months. He locates Jairus's daughter after the calming of the storm and the exorcism of the Gadarene, as part of a narrative block that he introduces with the indefinite phrase, "Now on one of those days" (Luke 8:22).²

Matthew and Luke cannot both be correct about the timing of the girl's resurrection. She cannot have been raised both before and after the delegation from John the Baptist. If she was raised just after the call of Matthew, as in Matthew's Gospel, then she could not have been raised long after that event, as in Luke. The conflict is reminiscent of the disagreement between Matthew and Luke over the last two wilderness temptations. In Luke, the second temptation is the vision of kingdoms on the mountain and the third is the invitation to jump from the temple battlement, reversing the order found in Matthew (Matt 4:5-10; Luke 4:5-12). Matthew's account is more definite about the order inasmuch as it has Jesus dismissing Satan after the vision on the mountain (Matt 4:10-11; cf. Luke 4:13).

I have examined the chronology of these two resurrections at some length because it excludes contrivance as an explanation for the relationship among the resurrection reports. It is telling enough that none of the Gospels has all three of the resurrections and that the canonical order reveals the resurrections according to successive postmortem stages. Those facts aside, if Luke had attempted to imitate the progression seen in the stories from 1-2 Kgs he would not have put the first and second resurrections in the order that he did. The need to compare Luke and Matthew in detail to discover the possibility if not the likelihood of an ascending chronological order puts to rest any theory of manipulation.

The Old Testament resurrections and those that occurred during Jesus' ministry are like two short flights of steps leading up to the higher and greater events of Jesus' own death and resurrection. A striking feature of Jesus' experience in this context is the speed of the process. Although he bore the

full agony of crucifixion Jesus died relatively early, at about three o'clock in the afternoon. Mark 15:44 may be understood to say that Pilate was surprised that Jesus had succumbed so quickly. John says that the other two condemned men survived until the end of the day and that Jewish authorities, not wanting corpses to be on display during the impending Sabbath, asked Pilate to have his soldiers hasten the prisoners' deaths by breaking their legs (John 19:31-33). If, shortly after Pilate gave the command, Joseph appeared before him with the news that Jesus was already dead, Pilate's surprise is understandable.

Algor mortis, too, must have been rapid for Jesus. The spring weather was cool, as indicated by the fire lit for warmth in the courtyard of the high priest's house (Mark 14:54; Luke 22:55; John 18:18). Condemned prisoners were crucified naked and in a position that dispersed rather than conserved body heat. The crucifixion site may have been on a hill to give visibility to executions, and Jesus was suspended a meter or more off the ground where wind exposure was high (Matt 27:48; Mark 15:36; John 19:29). The sun was hidden for the three hours leading up to Jesus' death, suggesting heavy cloud cover (Matt 27:45; Mark 15:33; Luke 23:44-45). By the time of his death Jesus almost certainly was hypothermic. His body continued to hang exposed for another two to three hours, until near sunset. When the corpse was taken down it would have been as cold as one that had lain all day in a sheltered area.

Next, Jesus rapidly entered the third postmortem stage. Matthew says that Joseph of Arimathea asked for the body in the evening, meaning sometime after 3 pm. The fact that the body was still on the cross when the legs of the other two prisoners were broken means that Joseph (with help from Nicodemus, according to John 19:39) had limited time to remove it, wrap it with linen and place it in a tomb before the Sabbath began. Although Matthew and John make no mention of the body needing further attention, Mark and Luke claim that the women came later to finish funerary preparations, implying that the initial wrapping of the body had been done hurriedly (Mark 16:1; Luke 23:55-56).

The resurrection of Jesus also was quick, considering his predictions about when he would rise. The Gospels report that this would happen after he had been in the earth for "three days and three nights" (Matt 12:40), "after three days" (Mark 8:31), and "on the third day" (Matt 16:21). Efforts to read into the Gospels six full twelve-hour periods of day and night are unworkable and unnecessary. Jesus died on the day of preparation of the Sabbath, was in the tomb for the Sabbath and was raised the day afterward (Matt 28:1; Mark 15:42; Luke 23:54-24:1; John 19:31, 42; 20:1). The time in the grave consisted of an extremely small fraction of daylight Friday, Friday night, Saturday, Saturday night, and a small fraction of Sunday morning—enough to qualify as "three days and three nights" in the sense of portions of three day-and-night periods.³

The rapid passage of passage of Jesus through each stage of death and even through the appointed three days in the earth is reminiscent of a track athlete taking hurdles at high speed. It happens that Jesus is implicitly portrayed as a runner at Heb 12:1-2, an image that occurs in Psalms 19:5 and 147:15 (cf. Isa 40:31). Jesus speaks of himself as proceeding along a course that has been mapped out, as would an entrant in a race (Luke 22:22).

As intriguing as the speed with which Jesus passes the milestones between death and rebirth is his status as the seventh person in biblical history to experience resurrection. In keeping with seven being the number of completeness and perfection in the Bible, the seventh is frequently blessed and/or holy. God blessed and sanctified the seventh day (Gen 2:3). The Mosaic Law requires Hebrew slaves to be freed from bondage in the seventh year of their servitude (Exod 21:2). The seventh year was to be a year of rest and regeneration for the land (Exod 23:10-11). Enoch, the seventh man in the line of

descent from Adam, is memorialized as having walked with God and having been spared natural death (Gen 5:24; Heb 11:5; Jude 14). David, who is described as the youngest of eight sons of Jesse in 1 Sam 16:10-11, is nevertheless given the place of the seventh son in 1 Chron 2:13-15. Solomon, beloved by God at the time of his birth, is presented as David's seventh son (2 Sam 5:14; 12:15b-19; 24-25; 1 Chron 3:1-5).

The Gospels, along with the rest of the New Testament, claim that Jesus was raised to a new mode of life that unites natural and supernatural properties.⁴ His resurrection, uniquely, was to the glory of immortality and in that sense it stands as the first—and so far, the only—triumph over death (1 Cor 15:20, 23, 42-45; Col 1:18; Rev 1:5). A homely but telling detail is that the sixth man to be resurrected, Lazarus of Bethany, had to be freed of his grave clothes by onlookers, while the wrappings that held the seventh man were laid aside without human assistance (John 11:44; cf. Luke 24:12; John 20:5-7).

So far we have seen that the resurrections reported in the Hebrew Bible and the Gospels form an integrated pattern. Because the pattern emerges from documents written by at least five authors, at different times and places and from somewhat different perspectives, naturalistic explanations are inadequate. The resurrection pattern instead makes sense as a supernatural feature both of the biblical documents and of the history they claim to preserve, and fits well with New Testament claims that at least some events in the history of Israel have a prophetic aspect.⁵

Jesus' resurrection to glory seals the pattern of previous resurrections. According to the book of Acts, however, two resurrections occurred after that of Jesus. The evidence that the resurrections leading up to Jesus' own were systematically arranged points toward the possibility that the details of the resurrections in Acts are not accidental.

The first resurrection after that of Jesus is performed by Peter, who receives an urgent summons to come to the coastal city of Joppa, just 56 km from Jerusalem, upon the death there of a much-loved disciple named Tabitha (Greek, Dorcas). Peter enters the room where the woman is laid out, kneels and prays, and then calls to her. The woman opens her eyes and sits up (Acts 9:36-42).

Paul performs the second resurrection at Troas on the coast of Asia Minor, some 2,400 km by land from Jerusalem, as related in Acts 20:6-12. While he is gathered with believers there to break bread on the first day of the week, Paul gives a sermon that lasts until midnight. A young man named Eutychus (a boy, according to v. 12) sitting on a window sill dozes off while Paul is speaking and falls from the third floor of the building to the street below. Paul goes down and embraces the lifeless body, announcing that the young man is alive.

The two resurrections preserve in their own way the symmetry evident in previous accounts. The body of Tabitha was laid out after having been washed for burial, so she was in the second postmortem stage. Eutychus was in the first stage, being raised just seconds after death. The stages regress as we move in time away from Jesus' resurrection just as they progressed leading towards it. The rule that contact with the agent of resurrection is inverse to the postmortem stage appears still to operate, in that Peter merely prays in front of Tabitha's corpse while Paul fully embraces Eutychus to restore life.

Although Peter formally invited Gentiles into the church at the conversion of Cornelius, his ministry was primarily to Jews. Unlike Peter in this respect, Paul came to focus his attention on Gentiles (Gal 2:7-9; cf. Acts 18:6; 22:21; Rom. 11:13). Tabitha, who was raised by Peter, is an appropriate beneficiary of his mission. Acts reinforces Tabitha's identity as a Jew by giving her name first in Aramaic and providing the Greek form only parenthetically. Her social circumstances can be inferred

from clues in the account. The Christian widows of Joppa are those who grieve most deeply for Tabitha and are the first to greet her upon her resurrection. A husband and children are conspicuously absent. Apparently Tabitha was a childless widow who expended herself in the service of other believers (Acts 9:36b). The widowhood, childlessness, and selflessness that attach to Tabitha are also associated with the first Biblical resurrections: of the women who extended hospitality to Elijah and Elisha and eventually received sons back by resurrection, the first had a son but no husband and the second, originally, had a husband but no son.

The husbandless, childless woman is a figure of oppressed but hopeful Israel (Isa 54:1-6). The character of Israelite Naomi, the bereft widow who is old in comparison with her supportive non-Israelite daughter-in-law Ruth, comes to mind (Ruth 1:1-16). The faithful Jewish remnant who responded to Jesus and subsequently formed the “mother church” based in Jerusalem are well typified by a childless widow such as Tabitha who nevertheless received the gift of new life. By her death Tabitha drew Peter to Joppa, where he remained after her resurrection until he received a vision prompting him to accompany messengers from the Gentile God-fearer Cornelius. Through her death and resurrection, Tabitha helped to give birth, spiritually speaking, to the Gentile believers who came flocking to the church soon afterward.

We neither expect nor are given an identification of the young man raised by Paul other than the thoroughly Greek *Eutychus* (“fortunate”). The setting of the resurrection in the Hellenistic Asian city of Troas and the description of the Eucharistic breaking of bread as taking place on the first day of the week give the event a Gentile flavor. Nothing in the account would lead us to believe that the boy was anything but a Greek-speaking Gentile Christian. Again, the resurrected individual is suited to represent the group to which the agent of resurrection—in this case Paul—was ministering. As the matron Tabitha was a fitting type of the long-faithful Jewish remnant, the youthful Eutychus was of the relatively new and vigorous Gentile segment of the early church.

According to the author of Acts, Jesus himself had alluded to God’s concern for the Gentiles by recalling that God had sent Elijah not to any of the widows of Israel but to a non-Israelite Sidonian (Luke 4:25-26). It was not just the Sidonian widow who was blessed through this one-man mission to Gentiles, but also her non-Israelite son, whom Elijah resurrected with a procedure similar to the one employed by Paul.

The apparent symbolism in the final two resurrections in the Bible corroborates the already well-justified conclusion that the Biblical resurrections were deliberately orchestrated into a pattern. It is not plausible, however, that the pattern was created by human collaboration.

- 1 I do not attempt to fit the event of Matt 27:52-53 into the pattern of Jesus' resurrections. Interpreting these verses as narrating a literal mass-resurrection faces many scriptural difficulties. By saying that the resurrected holy ones "appeared" to witnesses in Jerusalem, v. 53 implies a glorious and eternal resurrection. But the Scriptures clearly designate Jesus as the first to receive a resurrection to immortal life (1 Cor 15:20; Col 1:18; Rev 1:5) and place the resurrection of the faithful at his future coming (John 6:39; 1 Cor 15:23; 1 Thess 4:15-16; 2 Tim 2:18). Peter's words about David remaining in his tomb would have a strange ring to them if various other holy persons from Israel's past were known to have recently risen from the dead (Acts 2:29, 34). Taken as it stands, the passage says that persons were raised from the dead when Jesus died but, inexplicably, did not come out from among the tombs until more than 36 hours later, after Jesus was resurrected. Perhaps the verses represent a visionary glimpse of the future effects of Jesus' conquest of death, when the inhabitants of the "holy city" of New Jerusalem will see the resurrected people of God from past generations (Heb 11:16, 39-40; 13:14). Whatever the case, the episode stands well apart from the resurrections performed by Jesus during his ministry.
- 2 Matthew and Mark also put Jairus's daughter shortly after the calming of the storm and the Gadarene, except that Matthew puts these two events earlier than either Mark or Luke. The first evangelist claims that when Jesus returned to Capernaum after the storm and the exorcism of the Gadarene, he called Matthew and shortly thereafter resurrected the girl (Matt 8:28-9:18). Consequently, an implication of Matthew's Gospel is that Matthew Levi was not present with the disciples in the boat during the calming of the storm. If the Marcan-Lucan chronology is correct about this sequence and if the First Gospel actually was composed by Matthew the apostle, then it appears that the first evangelist forgot that he was present on the Sea of Galilee during a particularly dramatic demonstration of Jesus' power over the natural elements.
- 3 The flexibility of such a description of time can be seen in 1 Sam 30:11-33, where an Egyptian slave who had not eaten for "three days and three nights" was abandoned "three days ago." Another example is Esther's request that the people fast "for three days night and day" to prepare for her appearance before Xerxes, which is then described as taking place on the "third day" (Esth 4:16-5:1). This last incident is one of those in which condemned persons who were "as good as dead" (Gen. 20:3) were effectively reprieved after three days or on the third day. For others, see Gen 22:1-12; 40:13; 42:14-18; Josh 2:2-4, 21-23; 2 Sam 24:13-16; 2 Kings 20:8-11; and possibly Jonah 3:3-10, because of the notation regarding three days in v. 3.
- 4 Jesus can enter locked rooms and instantly disappear, yet he remains sufficiently corporeal to eat and drink and to be touched and felt (Luke 24:31; 36-43; John 20:19, 27; Acts 1:9; 10:41; 1 John 1:1).
- 5 See, for example, Matt 2:15; 12:40; Luke 1:17; John 3:14; 1 Cor 10:1-11; Heb 3:7-4:9; 8:1-5; 9:1-10:1.