

Soon after the burial of Jesus on Friday afternoon, the chief of the archangels of Nebadon, then present on Urantia, summoned his council of the resurrection of sleeping will creatures and entered upon the consideration of a possible technique for the restoration of Jesus. These assembled sons of the local universe, the creatures of Michael, did this on their own responsibility; Gabriel had not assembled them. By midnight they had arrived at the conclusion that the creature could do nothing to facilitate the resurrection of the Creator. They were disposed to accept the advice of Gabriel, who instructed them that, since Michael had "laid down his life of his own free will, he also had power to take it up again in accordance with his own determination." Shortly after the adjournment of this council of the archangels, the Life Carriers, and their various associates in the work of creature rehabilitation and morontia creation, the Personalized Adjuster of Jesus, being in personal command of the assembled celestial hosts then on Urantia, spoke these words to the anxious waiting watchers:

"Not one of you can do aught to assist your Creator-father in the return to life. As a mortal of the realm he has experienced mortal death; as the Sovereign of a universe he still lives. That which you observe is the mortal transit of Jesus of Nazareth from life in the flesh to life in the morontia. The spirit transit of this Jesus was completed at the time I separated myself from his personality and became your temporary director. Your Creator-father has elected to pass through the whole of the experience of his mortal creatures, from birth on the material worlds, on through natural death and the resurrection of the morontia, into the status of true spirit existence. A certain phase of this experience you are about to observe, but you may not participate in it. Those things which you ordinarily do for the creature, you may not do for the Creator. A Creator Son has within himself the power to bestow himself in the likeness of any of his created sons; he has within himself the power to lay down his observable life and to take it up again; and he has this power because of the direct command of the Paradise Father, and I know whereof I speak."

When they heard the Personalized Adjuster so speak, they all assumed the attitude of anxious expectancy, from Gabriel down to the most humble cherubim. They saw the mortal body of Jesus in the tomb; they detected evidences of the universe activity of their beloved Sovereign; and not understanding such phenomena, they waited patiently for developments.

## 1. THE MORONTIA TRANSIT

At two forty-five Sunday morning, the Paradise incarnation commission, consisting of seven unidentified Paradise personalities, arrived on the scene and immediately deployed themselves about the tomb.

Nedugo nakon Isusovog pogreba u petak poslije podne, poglavar nebadonskih arhandela koji je ovom prilikom bio nazočan na Urantiji, **sazvao je** sabor uskrsnuća uspavanih smrtnika obdarenih slobodnom voljom, **te je odmah započeo** razmatranje **moćnih tehnika** Isusovog uskrsnuća. Ovi **okupljeni** sinovi lokalnog svemira, Mihaelova stvorena bića, ovako **su učinili** vodeći se vlastitim osjećajem odgovornosti, a ne prema Gabrijelovom pozivu. Prije ponoći **došli su do zaključka** da stvoreno biće **ne može olakšati proces uskrsnuća Stvoritelja**. Bili su **skloni prihvatiti Gabrijelov savjet, koji ih je poučio da s obzirom da je** Mihael "sam od sebe dao svoj život, **te on sam također** ima vlast opet ga uzeti u skladu sa svojom odlukom." Nedugo po razilaženju ovog **vijeća arhandela**, Prijenosnika Života i njihovih različitih suradnika pri procesu **obnove** stvorenih bića i morontija tvorevine, tjeskobnim se promatračima obrati Isusov **Personificirani** Ispravljač, koji je **zapovijedao okupljenim nebeskim** vojskama **Urantije, riječima:**

"**Nitko** od vas ne **može učiniti ništa** kako bi pomogao svom Stvoritelju-ocu da se vrati u život. **Kao smrtnik on je iskusio fizičku smrt; kao Stvoritelj svemira on još uvijek živi. Ono što sada imate priliku vidjeti je smrtni** prijelaz Isusa Nazarećanina iz zemaljskog života u morontija obličje. **Isusov je duhovni prijelaz bio okončan onog trenutka kad sam se odvojio od njegove ličnosti i postao vašim osobnim zapovjednikom.** Vaš je Stvoritelj-otac odabrao proći cjelokupnim iskustvom svojih smrtnih bića, od rođenja na materijalnim svjetovima, prirodne smrti i morontija uskrsnuća, do statusa **istinskog duhovnog postojanja**. **Uskoro ćete vidjeti određenu fazu ovog iskustva, ali u njemu nećete moći sudjelovati. One stvari koje inače činite za stvorena** bića ne možete učiniti **za Stvoritelja**. Sin Stvoritelj ima moć **darivati se** u obličju svojih stvorenih sinova; on **sam po sebi** ima vlast dati svoj život **te ga** ima vlast ponovo uzeti; i on ima ovu vlast prema **izravnoj** zapovijedi svog Rajskog Oca, i ja znam o čemu govorim.

**Kad su čuli** ove riječi Personificiranog Ispravljača, **svi promatrači, od Gabrijela do najnižeg kerubina, zauzeli su stav tjeskobnog iščekivanja**. Promatrali su Isusovo zemaljsko tijelo koje je ležalo u grobu; mogli su **primjetiti** kozmičku aktivnost svog voljenog Stvoritelja; i kako nisu bili u stanju shvatiti ove pojave, strpljivo su čekali **daljnji** razvoj događaja.

## 1. MORONTIJA PRIJELAZ

U petnaest do tri u nedjelju ujutro, na **mjesto događaja došlo je Rajsko povjerenstvo** utjelovljenja -- sedam neobznanjenih rajskih ličnosti -- **te su se odmah**

At ten minutes before three, intense vibrations of commingled material and morontia activities began to issue from Joseph's new tomb, and at two minutes past three o'clock, this Sunday morning, April 9, A.D. 30, the resurrected morontia form and personality of Jesus of Nazareth came forth from the tomb.

After the resurrected Jesus emerged from his burial tomb, the body of flesh in which he had lived and wrought on earth for almost thirty-six years was still lying there in the sepulchre niche, undisturbed and wrapped in the linen sheet, just as it had been laid to rest by Joseph and his associates on Friday afternoon. Neither was the stone before the entrance of the tomb in any way disturbed; the seal of Pilate was still unbroken; the soldiers were still on guard. The temple guards had been on continuous duty; the Roman guard had been changed at midnight. None of these watchers suspected that the object of their vigil had risen to a new and higher form of existence, and that the body which they were guarding was now a discarded outer covering which had no further connection with the delivered and resurrected morontia personality of Jesus.

Mankind is slow to perceive that, in all that is personal, matter is the skeleton of morontia, and that both are the reflected shadow of enduring spirit reality. How long before you will regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities?

As far as we can judge, no creature of this universe nor any personality from another universe had anything to do with this morontia resurrection of Jesus of Nazareth. On Friday he laid down his life as a mortal of the realm; on Sunday morning he took it up again as a morontia being of the system of Satania in Norlatiadek. There is much about the resurrection of Jesus which we do not understand. But we know that it occurred as we have stated and at about the time indicated. We can also record that all known phenomena associated with this mortal transit, or morontia resurrection, occurred right there in Joseph's new tomb, where the mortal material remains of Jesus lay wrapped in burial cloths.

We know that no creature of the local universe participated in this morontia awakening. We perceived the seven personalities of Paradise surround the tomb, but we did not see them do anything in connection with the Master's awakening. Just as soon as Jesus appeared beside Gabriel, just above the tomb, the seven personalities from Paradise signaled their intention of immediate departure for Uversa.

Let us forever clarify the concept of the resurrection of Jesus by making the following statements:

postavili oko groba. U deset do tri, iz Josipovog novog groba počele su dolaziti snažne vibracije materijalno-morontijalnih aktivnosti, a u tri sata i dvije minute u nedjelju ujutru 9. travnja 30. godine poslije Krista, iz groba je izašlo uskrsnulo morontija obličje i ličnost Isusa Nazarećanina.

Nakon što je uskrsnuli Isus izašao iz svog groba, materijalno tijelo u kojem je živio i radio na zemlji gotovo trideset šest godina, ostalo je ležati netaknuto na pogrebnoj postelji ovijeno lanenim platnom, upravo onako kako su ga u petak poslije podne postavio Josip i njegovi prijatelji. Kamen na ulazu u grob nije bio pomaknut; Pilatov pečat bio je nedirnut; stražari su još uvijek bili na straži. Hramski čuvari ni jednog trenutka nisu napustili svoje položaje, a smjena rimskih vojnika uslijedila je oko ponoći. Niti jedan od ovih promatrača ni jednog časa nije posumnjao da se predmet njihovog čuvanja podigao u novi i viši oblik postojanja i da je tijelo koje su čuvali sada bilo samo odbačeni prekrivač koji je izgubio svaku povezanost s Isusovom oslobođenom i uskrsnutom morontija ličnosti.

Čovječanstvo vrlo sporo sazrijeva u spoznaji da je u svemu što je osobno materija jedino kostur morontije, dok ni jedno ni drugo nisu ništa više od sjenovitih odražaja trajnih duhovnih stvarnosti. Kad ćete konačno početi smatrati vrijeme pokretnim obličjem vječnosti, a prostor nestalnom sjenom stvarnosti Raja?

Koliko smo mi u stanju prosuditi, ni jedno stvoreno biće ovog svemira niti bilo koja ličnost drugih svemira, nije sudjelovalo u morontija uskrsnuću Isusa Nazarećanina. Isus je u petak položio svoj život kao smrtnik; u nedjelju ujutro, ponovo je uzeo svoj život kao morontija biće norlatiadeškog sustava Satanije. Mi nismo u stanju shvatiti velik dio događaja vezanih s Isusovim uskrsnućem. Ali znamo da se ono odigralo na način i otprilike u vrijeme koji smo ovdje predložili. Takkođet možemo ustvrditi da su se sve poznate pojave vezane s ovim smrtnim prijelazom -- morontija uskrsnućem -- odigrale u Josipovom novom grobu, gdje su se nalazili Isusovi materijalni ostaci uvijeni u pogrebne povoje.

Sa sigurnošću znamo da ni jedno stvoreno biće lokalnog svemira nije sudjelovalo u ovom morontija buđenju. Vidjeli smo sedam rajskih ličnosti koje su okružile grob, ali nismo primjetili da su činili bilo što vezano uz Učiteljevo buđenje. Čim se Isus pojavio pored Gabrijela, nešto malo poviše groba, sedam je rajskih ličnosti dalo znak da se smjesta namjeravaju vratiti na Uversu.

Ovom prilikom želimo zauvijek razjasniti koncepciju Isusovog uskrsnuća sljedećim izjavama:

1. His material or physical body was not a part of the resurrected personality. When Jesus came forth from the tomb, his body of flesh remained undisturbed in the sepulchre. He emerged from the burial tomb without moving the stones before the entrance and without disturbing the seals of Pilate.

2. He did not emerge from the tomb as a spirit nor as Michael of Nebadon; he did not appear in the form of the Creator Sovereign, such as he had had before his incarnation in the likeness of mortal flesh on Urantia.

3. He did come forth from this tomb of Joseph in the very likeness of the morontia personalities of those who, as resurrected morontia ascendant beings, emerge from the resurrection halls of the first mansion world of this local system of Satania. And the presence of the Michael memorial in the center of the vast court of the resurrection halls of mansonia number one leads us to conjecture that the Master's resurrection on Urantia was in some way fostered on this, the first of the system mansion worlds.

The first act of Jesus on arising from the tomb was to greet Gabriel and instruct him to continue in executive charge of universe affairs under Immanuel, and then he directed the chief of the Melchizedeks to convey his brotherly greetings to Immanuel. He thereupon asked the Most High of Edentia for the certification of the Ancients of Days as to his mortal transit; and turning to the assembled morontia groups of the seven mansion worlds, here gathered together to greet and welcome their Creator as a creature of their order, Jesus spoke the first words of the postmortal career. Said the morontia Jesus: "Having finished my life in the flesh, I would tarry here for a short time in transition form that I may more fully know the life of my ascendant creatures and further reveal the will of my Father in Paradise."

After Jesus had spoken, he signaled to the Personalized Adjuster, and all universe intelligences who had been assembled on Urantia to witness the resurrection were immediately dispatched to their respective universe assignments.

Jesus now began the contacts of the morontia level, being introduced, as a creature, to the requirements of the life he had chosen to live for a short time on Urantia. This initiation into the morontia world required more than an hour of earth time and was twice interrupted by his desire to communicate with his former associates in the flesh as they came out from Jerusalem wondering to peer into the empty tomb to discover what they considered evidence of his resurrection.

Now is the mortal transit of Jesus -- the morontia resurrection of the Son of Man -- completed. The transitory experience of the Master as a personality midway between the material and the spiritual has

1. Njegovo materijalno ili fizičko tijelo nije bilo dio **uskrsl**e ličnosti. Kad **je** Isus **izašao** iz groba, njegovo **je** zemaljsko tijelo **ostalo** netaknuto na pogrebnom ležaju. U **procesu izlaska** iz **grobnice** nisu **pomaknuti** kamenovi na ulazu u grob, niti su dirnuti Pilatovi pečati.

2. On nije izišao iz groba bilo kao duh ili kao Mihael iz Nebadona; on se nije pojavio u obličju Suverenog Stvoritelja koje je imao prethodno svom utjelovljenju u **smrtnom** obličju na Urantiji.

3. On je izišao iz Josipovog groba u obličju morontija ličnosti, poput osoba koje izlaze iz odaja uskrsnuća prvog svijeta mansonije lokalnog sustava Satanije kao **uskrsla** uzlazna bića morontija obličja. Štoviše, sama nazočnost Mihaelovog **spomenika** u središtu prostranih odaja **za uskrsnuće** prve mansonije navodi na zaključak da je ovaj prvi mansonijski svijet morao na neki način sudjelovati u Učiteljevom uskrsnuću na Urantiji.

Isus je po izlasku iz groba prvo **pozdravio** **Gabrijela te ga uputio** da u **svemiru** nastavi djelovati na izvršiteljskoj poziciji pod Imanuelovim nadzorom, nakon čega je **uputio poglavara** Melkizedeka da **prenese** njegove bratske pozdrave Imanuelu. Zatim je tražio od Svevišnjih Edentije da daju **potvrdu** **Starostima Dana** za njegov **smrtni prijelaz**; te je, obraćajući se morontija grupama sedam svjetova mansonije koji su ovom prilikom **skupili kako bi pozdravili svoga Stvoritelja i poželjeli mu** dobrodošlicu uoči ove **njegove** pojave u obličju bića njihovog reda, izgovorio prve riječi svog novog života poslije zemaljske smrti. **Morontija Isus je rekao**: "Nakon što se završio moj zemaljski život, namjeravam ovdje ostati kraće vrijeme kako bi cjelovitije upoznao život mojih uzlaznih **stvorenja** i kako bi nastavio obznanjivati volju mog Rajskog Oca."

**Kad je to rekao, dao je znak svom** **Personificiranom** Ispravljaču koji **je odmah odaslao sva** **inteligentna kozmička bića okupljena na Urantiji kako bi prisustvovala uskrsnuću na njihove dužnosti.**

Isus **je** zatim **započeo** uspostavljati kontakte na morontija razini, **upoznavajući se, kao stvorenje, sa zahtijevima života** kojim je **odlučio kratko vrijeme živjeti** na Urantiji. **Ovo uvođenje u morontija svijet trajalo je** više od jednog sata zemaljskog vremena, i **bilo je** dva puta **prekinuto** njegovom željom da **razgovara** sa svojim negdašnjim zemaljskim suradnicima **koji su izišli iz Jeruzalema da zavire u prazan grob ne bi li otkrili ono što su smatrali dokazom njegovog uskrsnuća.**

Tako se **završio** Isusov **smrtni prijelaz**, morontija uskrsnuće Sina Čovječjeg, **te se započelo** Učiteljevo prijelazno iskustvo u obliku ličnosti na pola puta između materijalnog i duhovnog

begun. And he has done all this through power inherent within himself; no personality has rendered him any assistance. He now lives as Jesus of morontia, and as he begins this morontia life, the material body of his flesh lies there undisturbed in the tomb. The soldiers are still on guard, and the seal of the governor about the rocks has not yet been broken.

## 2. THE MATERIAL BODY OF JESUS

At ten minutes past three o'clock, as the resurrected Jesus fraternized with the assembled morontia personalities from the seven mansion worlds of Satania, the chief of archangels -- the angels of the resurrection -- approached Gabriel and asked for the mortal body of Jesus. Said the chief of the archangels: "We may not participate in the morontia resurrection of the bestowal experience of Michael our sovereign, but we would have his mortal remains put in our custody for immediate dissolution. We do not propose to employ our technique of dematerialization; we merely wish to invoke the process of accelerated time. It is enough that we have seen the Sovereign live and die on Urantia; the hosts of heaven would be spared the memory of enduring the sight of the slow decay of the human form of the Creator and Upholder of a universe. In the name of the celestial intelligences of all Nebadon, I ask for a mandate giving me the custody of the mortal body of Jesus of Nazareth and empowering us to proceed with its immediate dissolution."

And when Gabriel had conferred with the senior Most High of Edentia, the archangel spokesman for the celestial hosts was given permission to make such disposition of the physical remains of Jesus as he might determine.

After the chief of archangels had been granted this request, he summoned to his assistance many of his fellows, together with a numerous host of the representatives of all orders of celestial personalities, and then, with the aid of the Urantia midwayers, proceeded to take possession of Jesus' physical body. This body of death was a purely material creation; it was physical and literal; it could not be removed from the tomb as the morontia form of the resurrection had been able to escape the sealed sepulchre. By the aid of certain morontia auxiliary personalities, the morontia form can be made at one time as of the spirit so that it can become indifferent to ordinary matter, while at another time it can become discernible and contactable to material beings, such as the mortals of the realm.

As they made ready to remove the body of Jesus from the tomb preparatory to according it the dignified and reverent disposal of near-instantaneous dissolution, it was assigned the secondary Urantia midwayers to roll away the stones from the entrance of the tomb. The larger of these two stones was a huge circular affair, much like a millstone, and it moved in a groove chiseled out of the rock, so that it could be rolled back and forth to open or close the tomb. When

statusa. Isus je sva ova postignuća ostvario vlastitim unutarnjim moćima i bez ičije pomoći. U tom je periodu on živio kao morontija Isus, a na tom početku njegovog morontija života njegovo je materijalno tijelo još uvijek ležalo netaknuto u grobu. Stražari su još uvijek bili na straži, a Pilatov je pečat još uvijek bio nedirnut oko kamena na ulazu u grob.

## 2. ISUSOVO MATERIJALNO TIJELO

U tri i deset, dok je uskrsli Isus razgovarao s okupljenim morontija ličnostima sa sedam mansonijških svjetova Satanije, poglavar arhandela – anđela uskrsnuća – pristupio je Gabrielu tražeći Isusovo materijalno tijelo. Taj je arhandeo rekao: "Mi nismo mogli sudjelovati u morontija uskrsnuću darivanja našeg vladara Mihaela, no željeli bismo da nam se daju njegovi posmrtni ostaci kako bismo ih što prije uništili. Ne želimo predložiti upotrebu naše tehnike dematerijalizacije; jednostavno želimo pokrenuti ubrzani protok vremena. Dovoljno je što smo imali priliku vidjeti našeg Suverenog Vladara kakko živi i umire na Urantiji; želimo poštediti nebeska bića bilo kakvog sjećanja na prizor sporog raspadanja ljudskog obličja kozmičkog Stvoritelja i Održavatelja. U ime nebeskih inteligencija cijelog Nebadona, tražim da mi se da nadzor nad smrtnim tijelom Isusa Nazarećanina i dopuštenje za njegovo neposredno uništenje."

I nakon što se Gabriel posavjetovao sa starješinom Svevišnjih Edentije, arhandeoski glasnogovorniku nebeskih vojski dobio je dopuštenje da ukloni Isusove fizičke ostatke kako sam bude smatrao najbolje učiniti.

Kad je arhandeoski starješina primio ovo dopuštenje, zatražio je pomoć svojih suradnika kao i mnogobrojnih predstavnika različitih redova nebeskih ličnosti, te je uz pomoć srednjih bića Urantije preuzeo kontrolu nad Isusovim fizičkim tijelom. Čovjekovo smrtno tijelo predstavlja posve fizičku tvorevinu; ono je fizičko i doslovno; ne može biti odstranjeno iz groba onako kako je morontija obličje moglo proći kroz zatvorena vrata zapečaćene grobnice. Uz pomoć određenih pomoćnih morontija ličnosti, morontija obličje može privremeno poprimiti osobine duha te na taj način biti u stanju proći kroz fizičku materiju, dok u drugim slučajevima može postati vidljivo i spoznatljivo materijalnim bićima poput zemaljskih smrtnika.

Dok su se spremali odstraniti Isusovo tijelo iz groba prije nego što će mu ukazati dostojanstveno i dostojno uništenje gotovo trenutačnim procesom raspada, drugorazrednim srednjim bićima Urantije pripala je zadaća da odstrane kamenove s ulaza u grob. Veći od dva kamena bio je okrugli, poput mlinskog kamena, te je bio užlijebljen u udubljenje u stijeni kako bi se mogao pomaknuti s ulaza. Kad su židovski stražari i rimski vojnici u blizjedom

the watching Jewish guards and the Roman soldiers, in the dim light of the morning, saw this huge stone begin to roll away from the entrance of the tomb, apparently of its own accord -- without any visible means to account for such motion -- they were seized with fear and panic, and they fled in haste from the scene. The Jews fled to their homes, afterward going back to report these doings to their captain at the temple. The Romans fled to the fortress of Antonia and reported what they had seen to the centurion as soon as he arrived on duty.

The Jewish leaders began the sordid business of supposedly getting rid of Jesus by offering bribes to the traitorous Judas, and now, when confronted with this embarrassing situation, instead of thinking of punishing the guards who deserted their post, they resorted to bribing these guards and the Roman soldiers. They paid each of these twenty men a sum of money and instructed them to say to all: "While we slept during the nighttime, his disciples came upon us and took away the body." And the Jewish leaders made solemn promises to the soldiers to defend them before Pilate in case it should ever come to the governor's knowledge that they had accepted a bribe.

The Christian belief in the resurrection of Jesus has been based on the fact of the "empty tomb." It was indeed a fact that the tomb was empty, but this is not the truth of the resurrection. The tomb was truly empty when the first believers arrived, and this fact, associated with that of the undoubted resurrection of the Master, led to the formulation of a belief which was not true: the teaching that the material and mortal body of Jesus was raised from the grave. Truth having to do with spiritual realities and eternal values cannot always be built up by a combination of apparent facts. Although individual facts may be materially true, it does not follow that the association of a group of facts must necessarily lead to truthful spiritual conclusions.

The tomb of Joseph was empty, not because the body of Jesus had been rehabilitated or resurrected, but because the celestial hosts had been granted their request to afford it a special and unique dissolution, a return of the "dust to dust," without the intervention of the delays of time and without the operation of the ordinary and visible processes of mortal decay and material corruption.

The mortal remains of Jesus underwent the same natural process of elemental disintegration as characterizes all human bodies on earth except that, in point of time, this natural mode of dissolution was greatly accelerated, hastened to that point where it became well-nigh instantaneous.

The true evidences of the resurrection of Michael are spiritual in nature, albeit this teaching is corroborated by the testimony of many mortals of the realm who met, recognized, and communed with the resurrected morontia Master. He became a part of the personal experience of almost one thousand human beings before he finally took leave of Urantia.

jutarnjem svjetlu **ugledali** kako se **miče** veliki kamen na ulazu u **grob** i to, kako **kako se njima činilo**, sam od sebe – bez ikakvog vidljivog objašnjenja – **obuzeo** ih je veliki strah i panika te **su pobjegli** sa svojih stražarskih mjesta. Židovi **su** prvo **pobjegli** svojim kućama, **a zatim su otišli** prijaviti ove događaje svom zapovjedniku koji se nalazio u hramu. Rimljani **su pobjegli** u **tvrđavu Antonija** i **te su svoga stotnika izvijestili o onome što su vidjeli** čim se ovaj pojavio na dužnosti.

Židovske vođe **su** svoje prljavo nastojanje da se tobože riješe Isusa **započeli** podmićivanjem izdajnika Jude, **a sada su, našavši se u ovako neugodnoj situaciji, umjesto da kazne stražare zato što su pobjegli sa svojih položaja, pokušali te stražare i rimske vojnike podmititi. Platili su** svakom od ovih dvadeset osoba određenu sumu novca te **su im rekli da svima kažu sljedeće**: "Dok **smo** sinoć spavali, njegovi **su** učenici **došli** i **uzeli** tijelo." Židovske vođe svečano **su obećali** vojnicima da će **ih obraniti** pred Pilatom u slučaju da se ikada obznani da su primili mito.

Krišćansko **se** vjerovanje u Isusovo uskrsnuće **temelji** na činjenici "praznog groba." Uistinu je točno da je grob bio prazan, ali ova činjenica ne predstavlja istinu uskrsnuća. Grob je **uistinu** bio prazan **kad su prvi vjernici došli**, i ova je činjenica, zajedno **s** činjenicom Učiteljevog nesumnjivog uskrsnuća, **dovela do stvaranja** netočnog vjerovanja: učenja da **je** Isusovo materijalno smrtno tijelo **ustalo** iz groba. Istina povezana s duhovnim stvarnostima i vječnim vrijednostima ne može uvijek počivati na **kombinaciji** očiglednih činjenica. Premda individualne činjenice mogu biti materijalno ispravne, **povezivanje** ovih činjenica ne mora rezultirati ispravnim duhovnim zaključkom.

**Josipov je grob bio prazan, ali ne zato što je Isusovo tijelo obnovljeno i uskrslo, već zato što je nebeskim vojskama dano dopuštenje da izvrše posebno i jedinstveno uništenje**, povratak "praha prahu," bez vremenske odgode ovog procesa i bez djelovanja uobičajenih i **vidljivih** procesa smrtnog raspada i postupnog raspada materije.

Isusovi posmrtni ostaci **prošli su** istim prirodnim procesom materijalnog raspada koji je karakterističan svim ljudskim tijelima na zemlji, **osim** što je ova prirodna metoda raspada **bila toliko** ubrzana **da bi se moglo reći da je** bila gotovo trenutačna.

**Istinski su** dokazi Mihaelovog uskrsnuća **po svojoj prirodi duhovni, iako je** ovo učenje potkrijepljeno svjedočanstvima mnogih zemaljskih smrtnika **koji su sreli, prepoznali i razgovarali s uskrslim** morontija Učiteljem. On je na ovaj način postao dijelom osobnog iskustva gotovo tisuću ljudskih bića **prije** nego što je konačno otišao s Urantije.

### 3. THE DISPENSATIONAL RESURRECTION

A little after half past four o'clock this Sunday morning, Gabriel summoned the archangels to his side and made ready to inaugurate the general resurrection of the termination of the Adamic dispensation on Urantia. When the vast host of the seraphim and the cherubim concerned in this great event had been marshaled in proper formation, the morontia Michael appeared before Gabriel, saying: "As my Father has life in himself, so has he given it to the Son to have life in himself. Although I have not yet fully resumed the exercise of universe jurisdiction, this self-imposed limitation does not in any manner restrict the bestowal of life upon my sleeping sons; let the roll call of the planetary resurrection begin."

The circuit of the archangels then operated for the first time from Urantia. Gabriel and the archangel hosts moved to the place of the spiritual polarity of the planet; and when Gabriel gave the signal, there flashed to the first of the system mansion worlds the voice of Gabriel, saying: "By the mandate of Michael, let the dead of a Urantia dispensation rise!" Then all the survivors of the human races of Urantia who had fallen asleep since the days of Adam, and who had not already gone on to judgment, appeared in the resurrection halls of mansonia in readiness for morontia investiture. And in an instant of time the seraphim and their associates made ready to depart for the mansion worlds. Ordinarily these seraphic guardians, onetime assigned to the group custody of these surviving mortals, would have been present at the moment of their awaking in the resurrection halls of mansonia, but they were on this world itself at this time because of the necessity of Gabriel's presence here in connection with the morontia resurrection of Jesus.

Notwithstanding that countless individuals having personal seraphic guardians and those achieving the requisite attainment of spiritual personality progress had gone on to mansonia during the ages subsequent to the times of Adam and Eve, and though there had been many special and millennial resurrections of Urantia sons, this was the third of the planetary roll calls, or complete dispensational resurrections. The first occurred at the time of the arrival of the Planetary Prince, the second during the time of Adam, and this, the third, signalized the morontia resurrection, the mortal transit, of Jesus of Nazareth.

When the signal of the planetary resurrection had been received by the chief of archangels, the Personalized Adjuster of the Son of Man relinquished his authority over the celestial hosts assembled on Urantia, turning all these sons of the local universe back to the jurisdiction of their respective commanders. And when he had done this, he departed for Salvington to register with Immanuel the completion of the mortal transit of Michael. And he was immediately followed by all the celestial host not required for duty on Urantia. But Gabriel remained on Urantia with the morontia Jesus.

### 3. SVEOPĆE USKRSNUĆE

Nedugo nakon pola pet u nedjelju ujutro, Gabrijel je k sebi pozvao arhanđele, te se spremio objaviti sveopće uskrsnuće u znak svršetka Adamičke ere na Urantiji. Nakon što se mnoštvo serafima i kerubina koji zaduženih za ovaj značajni događaj okupilo u određene formacije, pred Gabrijela pojavio se morontija Mihael, govoreći: "Kao što moj Otac ima život u sebi, tako je dao Sinu da ima život u sebi. Premda još nisam u cjelosti preuzeo punu kozmičku vlast, ono samonametnuto ograničenje ni na koji način ne ograničava moju sposobnost podarenja života mojim uspavanim sinovima; neka započne prozivka planetarnog uskrsnuća."

Ovo je bio prvi put da je krug arhandela djelovao na Urantiji. Gabrijel i arhandeoske vojske stupili su na položaj duhovnog polariteta planeta; a kad je Gabrijel dao znak, prvim mansonijским svijetom odjeknuo je njegov glas: "Prema Mihaellovoj zapovijedi, neka započne podizanje mrtvih na Urantiji!" Zatim su se svi preživjeli pripadnici ljudske rase na Urantiji koji su zaspali još od doba Adama, a koji do tog trenutka nisu došli na sud, pojavili u mansonijским dvoranama uskrsnuća spremni za svečano morontija ustoličenje. I odmah su se serafimi i njihovi suradnici spremili poći na mansonijske svjetove. Obično serafimski čuvari, nekad postavljeni kao grupni čuvari ovih preživjelih smrtnika, čekaju na njihovo buđenje u odajama uskrsnuća na svjetovima mansonije, ali su se u ovom slučaju na tom svijetu nalazili zato što je Gabrijel tu morao biti nazočan zbog Isusovog uskrsnuća u morontija obličju.

Iako su mnoge osobe koje su imale osobne serafimske čuvarе i koje su postigle odgovarajuće napredovanje duhovne ličnosti otišle na mansoniju tijekom stoljeća koja su uslijedila nakon razdoblja Adama i Eve, i premda je u međuvremenu bilo mnogih posebnih i tisućljetnih uskrsnuća sinova Urantije, ovaj događaj bio treća planetarnu prozivku, to jest potpuno epohalno uskrsnuće. Prvo je epohalno uskrsnuće nastupilo prilikom dolaska Planetarnog Kneza, drugo u vrijeme Adama, a treće je obilježeno morontija uskrsnućem ili smrtnim prijelazom Isusa Nazarećanina.

Istog časa kad je arhandeoski poglavar primio pozivni signal planetarnog uskrsnuća, Personificirani Ispravljач Sina Čovječjeg predao je upravu nad nebeskim vojskama Urantije, vraćajući sve ove sinove lokalnog svemira pod upravu njihovih individualnih zapovjednika. I on se potom uputio na Salvington kako bi s Imanuelom zabilježio dovršenje Mihaellovog smrtnog prijelaza. Odmah nakon njega krenule su sve nebeske vojske koje nisu bile potrebne na Urantiji. Gabrijel je ostao na Urantiji s morontija Isusom.

And this is the recital of the events of the resurrection of Jesus as viewed by those who saw them as they really occurred, free from the limitations of partial and restricted human vision.

#### 4. DISCOVERY OF THE EMPTY TOMB

As we approach the time of the resurrection of Jesus on this early Sunday morning, it should be recalled that the ten apostles were sojourning at the home of Elijah and Mary Mark, where they were asleep in the upper chamber, resting on the very couches whereon they reclined during the last supper with their Master. This Sunday morning they were all there assembled except Thomas. Thomas was with them for a few minutes late Saturday night when they first got together, but the sight of the apostles, coupled with the thought of what had happened to Jesus, was too much for him. He looked his associates over and immediately left the room, going to the home of Simon in Bethpage, where he thought to grieve over his troubles in solitude. The apostles all suffered, not so much from doubt and despair as from fear, grief, and shame.

At the home of Nicodemus there were gathered together, with David Zebedee and Joseph of Arimathea, some twelve or fifteen of the more prominent of the Jerusalem disciples of Jesus. At the home of Joseph of Arimathea there were some fifteen or twenty of the leading women believers. Only these women abode in Joseph's house, and they had kept close within during the hours of the Sabbath day and the evening after the Sabbath, so that they were ignorant of the military guard on watch at the tomb; neither did they know that a second stone had been rolled in front of the tomb, and that both of these stones had been placed under the seal of Pilate.

A little before three o'clock this Sunday morning, when the first signs of day began to appear in the east, five of the women started out for the tomb of Jesus. They had prepared an abundance of special embalming lotions, and they carried many linen bandages with them. It was their purpose more thoroughly to give the body of Jesus its death anointing and more carefully to wrap it up with the new bandages.

The women who went on this mission of anointing Jesus' body were: Mary Magdalene, Mary the mother of the Alpheus twins, Salome the mother of the Zebedee brothers, Joanna the wife of Chuza, and Susanna the daughter of Ezra of Alexandria.

It was about half past three o'clock when the five women, laden with their ointments, arrived before the empty tomb. As they passed out of the Damascus gate, they encountered a number of soldiers fleeing into the city more or less panic-stricken, and this caused them to pause for a few minutes; but when nothing more developed, they resumed their journey.

Ovo je pregled događaja vezanih uz Isusovo uskrsnuće s gledišta onih koji su ih vidjeli onako kako su se uistinu dogodili, bez ograničenja nepotpunog ljudskog promatranja.

#### 4. OTKRIĆE PRAZNOGA GROBA

Kako se bližilo vrijeme Isusovog uskrsnuća u nedjelju rano ujutro, treba napomenuti da su se deseterica apostola smjestili u domu Ilije i Marije Marko, gdje su spavali u sobi na gornjem katu na istim onim ležajima na kojima su sjedili tijekom posljednje večere s Učiteljem. Ove nedjelje ujutro svi su se tu okupili osim Tome. Toma je bio uz njih nekoliko minuta kad su se okupili kasno u subotu navečer, ali nije mogao podnijeti prizor okupljenih apostola i sjećanje na ono što se dogodilo njegovom Učitelju. Pogledao je svoje suradnike i onda odmah napustio sobu, te je otišao do Šimunovog doma u Betbasi, gdje je želio tugovati u samoći. Apostoli su svi patili, ne toliko zbog sumnje i očajanja, koliko zbog straha, tuge i sramote.

U Nikodemusovom su se domu okupili, pored Davida Zebedeevog i Josipa iz Arimateje, nekih dvanaest do petnaest istaknutijih osoba iz Jeruzalema, Isusovih učenika. U domu Josipa iz Arimateje okupile su se nekih petnaest do dvadeset vodećih vjernica. One su se jedine smjestile u Josipovoj kući, a kako su cijeli dan u subotu i večer nakon subote bile zajedno, nisu znale da je na grobu postavljena vojna straža; nisu znale čak ni da je na grob stavljen i drugi kamen, te da su oba kamena zapečaćena Pilatovim pečatom.

Nešto prije tri sata u nedjelju ujutro, tek što se na istoku počeli ukazivati prvi jutarnji znaci, prema Isusovom se grobu uputilo pet žena. Pripremile su pregršt posebnih miomirisa, a nosile su i dosta platnenih plahti. Namjeravale su detaljnije pomazati Isusovo tijelo, te ga brižljivije oviti novim plahtama.

Žene koje su krenule pomazati Isusovo tijelo bile su: Marija Magdalena, Marija majka Alfejevih blizanaca, Saloma majka braće Zebedeja, Ivana žena Kuze, i Suzana kćer Ezre iz Aleksandrije.

Bilo je otprilike pola četiri kad su ovih pet žena, noseći miomirise, stigle do praznoga groba. Kad su prošle kod vrata koja su nosila ime grada Damaskusa, vidjele su više vojnika kako bježe prema gradu obuzeti panikom, te su se zbog toga zaustavile na par minuta; ali kako se ništa drugo nije dogodilo krenule su dalje.

They were greatly surprised to see the stone rolled away from the entrance to the tomb, inasmuch as they had said among themselves on the way out, "Who will help us roll away the stone?" They set down their burdens and began to look upon one another in fear and with great amazement. While they stood there, atremble with fear, Mary Magdalene ventured around the smaller stone and dared to enter the open sepulchre. This tomb of Joseph was in his garden on the hillside on the eastern side of the road, and it also faced toward the east. By this hour there was just enough of the dawn of a new day to enable Mary to look back to the place where the Master's body had lain and to discern that it was gone. In the recess of stone where they had laid Jesus, Mary saw only the folded napkin where his head had rested and the bandages wherewith he had been wrapped lying intact and as they had rested on the stone before the celestial hosts removed the body. The covering sheet lay at the foot of the burial niche.

After Mary had tarried in the doorway of the tomb for a few moments (she did not see distinctly when she first entered the tomb), she saw that Jesus' body was gone and in its place only these grave cloths, and she uttered a cry of alarm and anguish. All the women were exceedingly nervous; they had been on edge ever since meeting the panicky soldiers at the city gate, and when Mary uttered this scream of anguish, they were terror-stricken and fled in great haste. And they did not stop until they had run all the way to the Damascus gate. By this time Joanna was conscience-stricken that they had deserted Mary; she rallied her companions, and they started back for the tomb.

As they drew near the sepulchre, the frightened Magdalene, who was even more terrorized when she failed to find her sisters waiting when she came out of the tomb, now rushed up to them, excitedly exclaiming: "He is not there -- they have taken him away!" And she led them back to the tomb, and they all entered and saw that it was empty.

All five of the women then sat down on the stone near the entrance and talked over the situation. It had not yet occurred to them that Jesus had been resurrected. They had been by themselves over the Sabbath, and they conjectured that the body had been moved to another resting place. But when they pondered such a solution of their dilemma, they were at a loss to account for the orderly arrangement of the grave cloths; how could the body have been removed since the very bandages in which it was wrapped were left in position and apparently intact on the burial shelf?

As these women sat there in the early hours of the dawn of this new day, they looked to one side and observed a silent and motionless stranger. For a moment they were again frightened, but Mary Magdalene, rushing toward him and addressing him as if she thought he might be the caretaker of the garden, said, "Where have you taken the Master? Where have they laid him? Tell us that we may go and get him."

Jako su se iznenadile kad su vidjele da je kamen već odgurnut s ulaza u grob, jer su na putu prema grobu govorile jedna drugoj: "Tko će nam odgurnuti kamen s ulaza u grob?" Spustile su svoje stvari te su se počele pogledavati ustrašene i u velikom čudu. Dok su tako stajale i drhtale od straha, Marija Magdalena smiono je zaobišla manji kamen i ušla u otvoreni grob. Josipov se grob nalazio u njegovom vrtu na brežuljku na istočnoj strani puta, a i ulaz je bio okrenut prema istoku. Do sada se dovoljno razdanilo pa je Marija mogla vidjeti mjesto na kojem je položeno Učiteljevo tijelo i uočiti da ga tamo više nema. U kamenoj udubini gdje su položili Isusa, Marija je vidjela samo složenu maramu na kojoj je počivala Isusova glava i pogrebne plahte kako leže netaknute na kamenom postolju isto onako kako su ležale prije nego što su nebeske vojske uklonile Isusovo tijelo. Posmrtni pokrivač ležao je na podnožju pogrebe udubine.

Nakon što je Marija nekoliko trenutaka tako stajala na ulazu u grob (nije odmah mogla jasno vidjeti, trebale su joj se oči priviknuti na tamu), vidjela je da Isusovog tijela nema i da su tu na njegovom mjestu samo pogrebne plahte, te je kriknula iz straha, iznenađenja i duboke boli. Sve su žene bile jako nervozne; nalazile su se na rubu živaca otkako su na ulazu u grad vidjele uplašene stražare kako bježe, a kad su začule Marijin ustrašeni krik, spopao ih je veliki strah i smjesta su počele bježati. I nisu se zaustavljale sve dok nisu stigle do vrata Damaskusa. Ivanu je u ovom času obuzela grižnja savjesti zato što su napustile Mariju, pa je pozvala i ostale žene, te su se zaputile nazad prema grobu.

Kako su se približavale grobu, uplašena Marija Magdalena koju se još više preplašila kad nije pronašla niti jednu od svojih prijateljica kad je izišla iz groba, pohitila je prema njima uzbuđeno govoreći: "On nije ovdje – uzeli su ga iz groba!" I povelu ih je natrag prema grobu, te su sve ušle i vidjele da je grob prazan

Njih pet su onda sjele na kamen kraj ulaza kako bi razgovarale o tome što su tu vidjele. Još niti jedanput nisu pomislile da je Isus uskrsnuo. Kako su subotu provele odvojene od drugih vjernika, zaključile su da je tijelo moralo preneseno na neko drugo mjesto. Ali što su više raspravljale o ovoj mogućnosti, to im je bilo teže objasniti uredni raspored pogrebnih plahti; kako su mogli pomaknuti tijelo kad su plahte kojima je bilo ovijeno još uvijek ležale netaknute na pogrebnoj loži?

I dok su žene sjedile na kamenu tijekom ovih ranih sati novoga dana, pogledale su u stranu i ugledale nekakvog stranca kako tiho i nepomično stoji. Na trenutak ih je ponovo spopao strah, ali je Marija Magdalena pohitila prema njemu misleći da je vrtlar, govoreći: "Gdje si odnio Učitelja? Gdje su ga položili? Reci nam, da možemo otići po njega."

When the stranger did not answer Mary, she began to weep. Then spoke Jesus to them, saying, "Whom do you seek?" Mary said: "We seek for Jesus who was laid to rest in Joseph's tomb, but he is gone. Do you know where they have taken him?" Then said Jesus: "Did not this Jesus tell you, even in Galilee, that he would die, but that he would rise again?" These words startled the women, but the Master was so changed that they did not yet recognize him with his back turned to the dim light. And as they pondered his words, he addressed the Magdalene with a familiar voice, saying, "Mary." And when she heard that word of well-known sympathy and affectionate greeting, she knew it was the voice of the Master, and she rushed to kneel at his feet while she exclaimed, "My Lord, and my Master!" And all of the other women recognized that it was the Master who stood before them in glorified form, and they quickly knelt before him.

These human eyes were enabled to see the morontia form of Jesus because of the special ministry of the transformers and the midwayers in association with certain of the morontia personalities then accompanying Jesus.

As Mary sought to embrace his feet, Jesus said: "Touch me not, Mary, for I am not as you knew me in the flesh. In this form will I tarry with you for a season before I ascend to the Father. But go, all of you, now and tell my apostles -- and Peter -- that I have risen, and that you have talked with me."

After these women had recovered from the shock of their amazement, they hastened back to the city and to the home of Elijah Mark, where they related to the ten apostles all that had happened to them; but the apostles were not inclined to believe them. They thought at first that the women had seen a vision, but when Mary Magdalene repeated the words which Jesus had spoken to them, and when Peter heard his name, he rushed out of the upper chamber, followed closely by John, in great haste to reach the tomb and see these things for himself.

The women repeated the story of talking with Jesus to the other apostles, but they would not believe; and they would not go to find out for themselves as had Peter and John.

## 5. PETER AND JOHN AT THE TOMB

As the two apostles raced for Golgotha and the tomb of Joseph, Peter's thoughts alternated between fear and hope; he feared to meet the Master, but his hope was aroused by the story that Jesus had sent special word to him. He was half persuaded that Jesus was really alive; he recalled the promise to rise on the third day. Strange to relate, this promise had not occurred to him since the crucifixion until this moment as he hurried north through Jerusalem. As John hastened out of the city, a strange ecstasy of joy and hope welled up in his soul. He was half convinced that the women really had seen the risen Master.

Kad joj stranac nije odgovorio, Marija je počela plakati. Tada im je Isus rekao: "Ženo, koga tražiš?" Marija odgovori: "Tražimo Isusa kojega su položili da počiva u Josipov grob, ali njega nema. Znaš li gdje su ga odnijeli?" Reče Isus: "Nije li vam taj Isus rekao, čak i u Galileji, da će umrijeti, ali da će opet ustati?" Ove su riječi zapanjile žene, ali Učitelj je bio toliko izmijenjen da ga još uvijek nisu mogle prepoznati u bljedom jutarnjem svjetlu. I dok su razmišljale o njegovim riječima, obrati se Isus Magdaleni dobro poznatim glasom: "Marijo!" Kad je čula ovaj izraz dobro poznatog suosjećanja i prijateljskog pozdrava, Marija je prepoznala glas svoga Učitelja i te je odmah kleknula pred Gospodinom govoreći: "Moj Gospodine, i moj Učitelju!" I sve su druge žene shvatile da pred njima stoji njihov Učitelj u svom novom i uzvišenom obličju, te su sve pred njim kleknule.

Ljudske su oči bile u stanju vidjeti Isusovo morontija obličje zahvaljujući posebnoj službi preobrazitelja i srednjih bića u suradnji s određenim morontija osobama koje su ovom prilikom pratile Isusa.

Marija je htjela zagrliti Isusova stopala, ali on joj je rekao: "Ne dodiruj me, Marijo, jer ja više nisam u svom zemaljskom obličju. U ovom ću obličju ostati s vama neko vrijeme prije nego što uzidem k svome Ocu. Ali sada krenite žurno i recite mojim apostolima – i Petru – da sam uskrsnuo i da ste sa mnom razgovarale."

Kad su se žene oporavile od velikog iznenađenja i zaprepaštenja, požurile su prema gradu i kući Ilije Marka, gdje su ispričale deseterici apostola sve što im se dogodilo; ali apostoli im nisu vjerovali. Isprva su mislili da su žene vidjele utvaru, ali kad im je Marija Magdalena ponovila Isusove riječi, i kad je Petar čuo svoje ime, izjurio je iz gornje sobe, a za njim je istrčao i Ivan, te su njih dvojica pojurila kako bi što prije došli do groba i sami se uvjerali u istinitost ovih tvrdnji.

Žene su ponovile priču o razgovoru s Isusom ostalim apostolima, ali oni im nisu vjerovali; nisu htjeli otići do groba da provjere priču kao što su to učinili Petar i Ivan.

## 5. PETAR I IVAN NA GROBU

Dok se dvojica apostla trčala prema Golgoti i Josipovom grobu, u Petru su se izmjenjivale misli straha i nade; on se bojao susreta s Učiteljem, ali nadu mu je probudila činjenica da je Isus spomenuo baš njega. Bio je napola uvjeren da je Isus uistinu živ; sjetio se Isusovog obećanja da će ustati trećeg dana. Premda može djelovati čudno, od raspeća Isusa nije ni na trenutak pomislio na ovo obećanje sve dok nije krenuo sjeverno od Jeruzalema. Dok je Ivan žurio iz grada, u njegovoj je duši plamtjela čudna ekstaza radosti i nade. Bio je napola uvjeren da su žene uistinu vidjele uskrslog Učitelja.

John, being younger than Peter, outran him and arrived first at the tomb. John tarried at the door, viewing the tomb, and it was just as Mary had described it. Very soon Simon Peter rushed up and, entering, saw the same empty tomb with the grave cloths so peculiarly arranged. And when Peter had come out, John also went in and saw it all for himself, and then they sat down on the stone to ponder the meaning of what they had seen and heard. And while they sat there, they turned over in their minds all that had been told them about Jesus, but they could not clearly perceive what had happened.

Peter at first suggested that the grave had been rifled, that enemies had stolen the body, perhaps bribed the guards. But John reasoned that the grave would hardly have been left so orderly if the body had been stolen, and he also raised the question as to how the bandages happened to be left behind, and so apparently intact. And again they both went back into the tomb more closely to examine the grave cloths. As they came out of the tomb the second time, they found Mary Magdalene returned and weeping before the entrance. Mary had gone to the apostles believing that Jesus had risen from the grave, but when they all refused to believe her report, she became downcast and despairing. She longed to go back near the tomb, where she thought she had heard the familiar voice of Jesus.

As Mary lingered after Peter and John had gone, the Master again appeared to her, saying: "Be not doubting; have the courage to believe what you have seen and heard. Go back to my apostles and again tell them that I have risen, that I will appear to them, and that presently I will go before them into Galilee as I promised."

Mary hurried back to the Mark home and told the apostles she had again talked with Jesus, but they would not believe her. But when Peter and John returned, they ceased to ridicule and became filled with fear and apprehension.

Ivan, kako je bio mlađi, brže je trčao pa je prije Petra došao do groba. No, zastao je na ulazu da pogleda unutrašnjost groba, te je vidio da je sve bilo onako kako je Marija opisala. Uskoro je dojurio i Šimun Petar koji je, kad je ušao, vidio prazan grob i pogrebna platna kako leže u neobičnom rasporedu. Kad je Petar izašao iz groba, ušao je i Ivan i uvjerio se sam za sebe, te su onda sjeli na kamen kako bi razmislili o značenju svega što su vidjeli i čuli. I dok su tako sjedili, prevtali su po glavi sve što je do ovog časa rečeno o Isusu, ali nisu bili u stanju jasno shvatiti sve što se dogodilo.

Petar je isprva rekao da je grob sigurno opljačkan, i da su neprijatelji ukrali tijelo i najvjerojatnije podmitili stražare. Ali Ivan je ustvrdio da pljačkaši ne bi ostavili grob tako urednim ako su došli ukrasti tijelo. Pitao se kako je uopće moguće da su plahte ostavljene i to u tako netaknutom stanju. Ponovo su ušli u grob da pomnije promotre pogrebne povoje. Kad su po drugi put izašli iz groba, našli su Mariju Magdalenu kako plače pred ulazom u grob. Marija je otišla apostolima vjerujući da je Isus ustao od mrtvih, ali kad su oni odbili vjerovati njezinim riječima, obuzela ju je toga i očajanje. Željela se vratiti na grob, gdje je čula dobro poznati Isusov glas.

Marija je ostala na grobu kad su Petar i Ivan otišli, i tada joj se Učitelj se još jednom ukazao govoreći: "Ne sumnjaj; nađi hrabrosti vjerovati u ono što si vidjela i čula. Idi natrag mojim apostolima i javi im da sam ustao od mrtvih, i da ću im se ukazati. Reci im da idem pred njima u Galileju kako sam i obećao."

Marija je otrčala do Markova doma i ispričala apostolima o svom drugom razgovoru s Isusom, ali oni joj ponovo nisu vjerovali. No, kad su se Petar i Ivan vratili, prestali su se rugati, te ih je obuzeo stah.