

Paper 189 — The Resurrection

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Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 189, in the order in which they appear

- (1) Charles **Fiske** and Burton Scott **Easton**, *The Real Jesus: What He Taught: What He Did: Who He Was* (New York and London, Harper & Brothers Publishers, 1929)
- (2) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner's Sons, 1904, 1932)
- (3) Walter Russell **Bowie**, *The Master: A Life of Jesus Christ* (New York: Charles Scribner's Sons, 1928)
- (4) Rev. Alfred **Edersheim**, M.A.Oxon, D.D., Ph.D., *The Life and Times of Jesus the Messiah* (Volume Two) (New York: Longman, Green, & Co., Eighth Edition, Revised, 1899)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates UB-specific terminology and concepts. (What to highlight in this regard is debatable. The highlights are tentative.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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PAPER 189 — THE RESURRECTION

189:0.1 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:

189:0.2 “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;

[John 10:18 No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

he has within himself the power to lay down his observable life and to take it up again;

This commandment received I from my Father. (§91)

and he has this power because of the direct command of the Paradise Father,¹

and I know whereof I speak.”

189:0.3 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

189:1.1 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.

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.

189:1.2 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.

189:1.3 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?

189:1.4 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.

189:1.5 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 signalized their intention of immediate departure for Uversa.

189:1.6 Let us forever clarify the concept of the resurrection of Jesus by making the following statements:

189:1.7 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.

189:1.8 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.

189:1.9 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.

189:1.10 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."

189:1.11 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.

189:1.12 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 wonderingly to peer into the empty tomb to discover what they considered evidence of his resurrection.

189:1.13 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 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

189:2.1 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.”

189:2.2 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.

189:2.3 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.

189:2.4 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.

XXVI: THE FIRST EASTER (Fiske & Easton 201)

The entrance was closed by a great stone, round, like a millstone,

resting in a groove

in which it could be rolled aside by those who wished to enter the tomb (F&E 202).

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.

XXXIV: THE DAY OF RESURRECTION. CHRIST'S FIRST APPEARANCES. (*A Harmony of the Gospels* 235)

§143. THE RESURRECTION MORNING.

Matt. 28:1-10. Mark 16:1-8, 9-11. Luke 23:56b—24:12. John 20:1-18.

Matt. 28:2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men.

When 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.

§144. THE REPORT OF THE WATCH. Matt.

28:11-15.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.

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.

12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers,

13 saying, Say ye,

His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and rid you of care.

XVII: VICTORY (Bowie 307)

The kind of argument which has attempted to make the truth of the risen and living Jesus depend upon the evidence for the reanimated body and the **empty tomb** has always gone astray. And this is true notwithstanding the fact that it was in the very early Christian community that this mistake began (B 313-14).

189:2.5 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.

189:2.6 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.

[I]f men should say they will not believe [in Jesus' resurrection] unless by some sort of legal witnesses it be demonstrated that the same body which was broken on Calvary came out of Joseph's tomb and that it was this same body which the disciples saw, then the answer is that not by physical facts can spiritual realities be proven (B 313).

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.

189:2.7 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.

189:2.8 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.²

189:2.9 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.

3. THE DISPENSATIONAL RESURRECTION

189:3.1 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.”

189:3.2 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;

[John 5:26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself: (§44)]

XXXII: FRIDAY.—THE DAY OF SUFFERING. (*A Harmony of the Gospels* 210)

§140. THE CRUCIFIXION. Matt. 27:32-56. Mark 15:21-41. Luke 23:26-49. John 19:16b-37.

Matt. 27:51 And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep

were raised;

53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

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.

189:3.3 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.

189:3.4 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.

189:3.5 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

189:4.1 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 Bethphage, where he thought to grieve over his troubles in solitude.

XXV: VICTORY (Fiske & Easton 192)

The first Good Friday left the disciples utterly crushed with their sorrow.

But it was grief and shame, rather than despair (F&E 193).

The apostles all suffered,

not so much from doubt and despair as from fear, grief, and shame.

189:4.2 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.

XXXIV: THE DAY OF RESURRECTION. CHRIST'S FIRST APPEARANCES. (*A Harmony of the Gospels* 235)

§143. THE RESURRECTION MORNING. Matt. 28:1-10. Mark 16:1-8, 9-11. Luke 23:56b—24:12. John 20:1-18.

Mark 16:1 And when the sabbath was past, **Mary Magdalene**, and **Mary** the *mother* of James, and **Salome**, bought spices, that they might come and anoint him. 2 And very early on the first day of the week, they come to the tomb when the sun was risen.

189:4.3 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.

189:4.4 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,

[See 188:1.7.]

[Luke 24:[10] Now they were Mary Magdalene, and **Joanna**, and Mary the *mother* of James:]

and Susanna the daughter of Ezra of Alexandria.

189:4.5 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.

189:4.6 They were greatly surprised to see the stone rolled away from the entrance to the tomb, inasmuch as

3 And they were saying among themselves,

Who shall roll us away the stone from the door of the tomb? 4 and looking up, they see that the stone is rolled back: for it was exceeding great.

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.

[*Note:* The Bible mentions only Peter and John noticing the layout of the graveclothes in the burial niche. See 189:5.2, below, for the parallels with John 20:5-8.]

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.

189:4.7 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.

189:4.8 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,

Luke 24:3 And they entered in, and found not the body of the Lord Jesus [ERV mg.: Some ancient authorities omit *of the Lord Jesus*].

and they all entered and saw that it was empty.

189:4.9 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?

189:4.10 As these women sat there in the early hours of the dawn of this new day,

John 20:14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

they looked to one side and observed a silent and motionless stranger.

For a moment they were again frightened,

15 Jesus saith unto her, Woman, why weepest thou? **whom seekest thou?** She, supposing him to be the gardener,

but Mary Magdalene, rushing toward him and addressing him as if she thought he might be the caretaker of the garden,

saith unto him,

said,

Sir, if thou hast borne him hence, tell me where thou hast laid him,

“Where have you taken the Master? Where have they laid him?”

and I will take him away.

Tell us that we may go and get him.”

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?”

Luke 24:6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified,

and the third day rise again.

John 20:16 Jesus saith unto her, Mary.

She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master.

[And then she heard a familiar voice, “Mary,” and looking closely recognized Jesus and fell down to clasp his feet and cry out, “Oh, my Master” (Fiske & Easton 204).]

[See 189:2.3, above.]

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.

189:4.11 These human eyes were enabled to see the morontia form of Jesus because of the special ministry of the transformers and the midways in association with certain of the morontia personalities then accompanying Jesus.

189:4.12 As Mary sought to embrace his feet,

[17] Jesus saith to her, Touch me not;

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

for I am not yet ascended unto the Father;

I ascend to the Father.

Mark 16:[7] But go, tell his disciples and Peter,

But go, all of you, now and tell my apostles—and Peter—

Matt. 28:[7] He is risen from the dead;

that I have risen,

and that you have talked with me.”

189:4.13 After these women had recovered from the shock of their amazement,

Luke 24:[10] and the other women with them told these things unto the apostles.

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;

11 And these words appeared in their sight as idle talk; and they disbelieved them.

but the apostles were not inclined to believe them.

[See Edersheim2 626, re the ‘Vision-hypothesis’.]

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,

John 20:3 Peter therefore went forth, and the other disciple, and they went toward the tomb.

he rushed out of the upper chamber, followed closely by John, in great haste to reach the tomb

and see these things for himself.

189:4.14 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

4 And they both ran together:

189:5.1 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.

and the other disciple outran Peter, and came first to the tomb;

189:5.2 John, being younger than Peter, outran him and arrived first at the tomb.

[John, as the younger, outran Peter (Edersheim2 633).]

5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

John tarried at the door, viewing the tomb, and it was just as Mary had described it.

6 Simon Peter therefore also cometh, following him, and entered into the tomb;

Very soon Simon Peter rushed up and, entering,

and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

saw the same empty tomb with the grave cloths so peculiarly arranged.

8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

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.

189:5.3 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,

[11] But Mary was standing without at the tomb weeping:

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.

189:5.4 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.

Matt. 28:7 And go quickly, and tell his disciples, He is risen from the dead;

Go back to my apostles and again tell them that I have risen,

that I will appear to them,

and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

and that presently I will go before them into Galilee as I promised."

John 20:18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *that* he had said these things unto her.

189:5.5 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.

1. See 187:0.3, where John 10:18 is also quoted.

2. The Jehovah's Witnesses also hold that Jesus' material body was dissolved or disintegrated, but that he resurrected in the spiritual body he had as the Archangel Michael. From <http://defendingjehovahswitnesses.blogspot.com/2012/05/what-do-jehovahs-witnesses-believe.html>:

What Do Jehovah's Witnesses Believe About Jesus' Body Being 'Dissolved' Before He Was Resurrected as a Spirit? Original Q and A's

The term "dissolved" was last used of Christ's dead body in the 1953 *Watchtower* (w53 9/1; 518). Today we do not use that term to explain how God disposed of Christ's human body. There (does not appear to be) anything inaccurate in using the word since one of its definitions is "to separate into parts or elements; disintegrate. Its just that "dissolve" also has unwanted connotations such as a slower process.

Witnesses believe exactly what the Bible states and they can also draw valid conclusions from those clear statements.

First, every explicit Scripture says that Jesus was resurrected with an invisible "spirit" body and not a visible fleshly body (1 Tim. 6:16; Eph. 1:17,18; 1 Pt. 3:18; 1 Cor. 15:42-50; Acts 13:34; 2 Cor. 5:16; Lk. 17:20; Mt. 24:3-39; 25:31; Jn. 6:51; Heb. 2:7-9, Phil. 2:7-10).

“Even Christ died once for all time concerning sins ... he being put to death in the flesh, but being made alive in the spirit.”

Heb. 1:3 says that Jesus is now “the exact representation of [God's] very being.” God is a Spirit and has never been flesh.

Christ's own words specifically said: “The world will see me no more...” (Jn. 14:19).

Now we are given several facts in God’s Word from which we can draw reasonable conclusions as to what happened to Christ’s human body.

1.) The Bible says of Christ: “... concerning the resurrection of the Christ, that neither was he forsaken in Hades nor did his flesh see corruption” (Acts 2:31; Ps. 16:10).

Death and corruption was the punishment for sinful humans and so was NOT appropriate for the perfect man Jesus. If Christ’s body was not allowed to see corruption or decompose like sinful humans then God must have disposed of it in some instantaneous manner. So it is only logical to conclude that God miraculously caused Jesus’ body to disappear without corruption by being disintegrated (dissolved) back into the elements from which all human bodies are made.

2.) Next, Jesus Christ gave his *flesh* as a ransom for us (Jn. 6:51). Having given us his flesh if he ever took it back again he would nullify his sacrifice. If Christ had kept his body then there was no ransom!

According to Heb. 10:5-10 Christ's physical body was “prepared” so that it could be “offered,” once and for all time. So when it had been “offered” then it had served its purpose. Then, just as the animal sacrifices under the Law were disposed of so likewise would the body of Jesus would be disposed of (Heb. 13:10,11).

3.) Additionally, Moses foreshadowed Christ. When Moses died God took his body away (Deut. 34:5,6). Similarly, God removed Jesus’ body just as he had removed Moses’ body. While Moses’ body returned to the dust by process of decay, Christ’s body could not see corruption.

We also can draw several other logical conclusions as to why God removed Christ’s body.

Removing the body also helped Jesus’ disciples to understand that he had been raised from the dead. A body would hamper the belief of the disciples in the fact that Jesus had been resurrected.

The body could have made it difficult to prove that Jesus had been resurrected. Opposers of the Christians could point to the body of Jesus after he was resurrected and claim that as evidence against his resurrection.

God’s disposing of the body would prevent it being used as an object of worship as is done by the apostate church with the supposed bones of “saints.” Again, this was prefigured with Moses. Jude writes that the Devil desired to get the body of Moses to use it as an object of worship.

Therefore, the conclusion that God miraculously disposed of Christ’s dead human body by simply disintegrating it is a reasonable conclusion. It logically follows from the evidence found in God’s Word.

On the other hand, the teaching that Christ was raised with a physical body must break every major rule of exegesis and demand that we have an ignorance of Greek grammar, of word definitions, and of the context.

Further, such an idea must contradict EVERY *explicit* statement in the Bible regarding Christ's heavenly body.

The only way we could believe that the heavenly Christ has a body of flesh would be to rip figurative language out of context and twist it to agree with our personal theology.

“Corporeal visibility to men in the present life is a dream, altogether unsanctioned in the New Testament, and calculated from age to age to involve feeble believers in disappointment.”— Glasgow; *The Apocalypse, Translated and Expounded*, p. 126. Edinburgh, 1872.

(Source: This is the chosen best answer given by Bar_Anerges to this question.)

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From the website of Christian Apologetics & Research Ministry (<https://carm.org/jehovahs-witnesses-in-a-nutshell>):

II. JEHOVAH'S WITNESSES AND JESUS CHRIST

A. Definition: “The only begotten Son of God, the only Son produced by Jehovah alone. This son is the first born of all creation. By means of him all other things in heaven and on earth were created. He is the second greatest personage in the universe. It is this Son that Jehovah sent to earth to give his life a ransom for mankind, thus opening the way to eternal life of those of Adam’s offspring who would exercise faith...” *Reasoning From Scripture*

B. The Witnesses claim that Jesus Christ has existed in three separate, different states:

1. *First State*. First and only creation by Jehovah, known as Michael the Archangel in this state. As God’s CEO he could be rightly called “a god,” but not God Almighty. Thus he is not eternal or equal with the Father.

2. *Second State*. Jesus as the perfect man. Michael in heaven gave up his God-like characteristics and his “life force” became Jesus, the perfect man, the perfect Second Adam. There is no incarnation. “Nothing became flesh.” When he died he was annihilated. The human Jesus ceased to exist.

3. *Third State*. At the death of Jesus nothing existed for three days. Jehovah raised Jesus from the dead as an immortal spirit, Michael the Archangel. His resurrection is actually a recreation since nothing was actually resurrected. Jesus continues to be and forever will be an angel.

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Source author Leslie D Weatherhead also holds that Jesus’ body quickly dissolved or disintegrated. From his *His Life and Ours: The Significance for Us of the Life of Jesus* (New York: The Abingdon Press, 1933):

I believe that in some way, at present unknown to science, the physical body of Jesus was subjected to a process of speedy dematerialization or evanescence. . . .

The impression we get, then, is that the body speedily evanesced. The clothes were not unwrapped or the powdered myrrh and aloes would have made a conspicuous heap on the floor. . . . If the body had risen or been raised into an erect posture, the spices would have fallen down. . . .

. . . To accept the idea of an evanescence, perhaps the speeding up of those processes which dispose of the physical matter of our own bodies, is to preserve two facts about the resurrection which to the modern mind are both demanded and which on any other supposition cannot both be held together in the mind at the same time.

The first is the empty tomb; for if Jesus had survived death only as we survive it, leaving a body behind, his disciples would never have believed in his resurrection and ascension. . . .

The second is a “resurrection body” perceptible to the sense but spiritual in its essence. . . (pp. 282-283, 286-287).