

THE EASTER LESSON

Mark 16

The teacher may start with the fact that it is Easter and draw from the class their knowledge of what Easter means before taking up the lesson himself. The older classes are so familiar with the story that a very brief review of it will be enough to begin with.

Doctrinal Points

Love for the Lord's character enables us to overcome our natural inclination to believe only in what we can see and touch.

Life in this world is only the beginning of our life.

The promise of the Lord is always fulfilled spiritually with those who have true faith.

Notes for Parents

We all know that Easter is the anniversary of the day on which the Lord rose from the dead. Our chapter shows us how hard the disciples were to convince that He was really alive, even though He had told them beforehand just what would happen. Verse 14 tells us that He “upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” Many people today are like the disciples. They know the record in all the four Gospels, but they will not believe it. They go on thinking of the material world as the only real world and of death as the end of everything. And they spend their whole thought and energy in getting all the material things they can for themselves and trying to keep their bodies alive, while their souls—which are going on forever—are being starved and warped and shriveled.

We ought to know better even from what this earth teaches us. Every fall the flowers in our gardens die, the fields become bare, and the earth freezes into apparent death, but in the spring new life pushes up out of the earth, the twigs become green and the

buds begin to swell, and presently the earth is overflowing with life and beauty again. The Lord said to His disciples early in the last week of His earthly life, “The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.” Spring is a picture of the resurrection. Life goes on forever. The soul never dies.

It is a curious but not meaningless fact that even the name which we have given to the day on which we celebrate the Lord’s resurrection from the dead is a name associated with our earthly spring. *Easter* is a respelling of *Eastre*, the name of the Teutonic goddess of spring. And we have adopted the custom of giving our children Easter eggs and little bunnies and fluffy chicks. There is every reason why they should have these pretty symbols if we show them at the same time how they teach us of the constant renewal of life and tell them how the Lord showed us that our life goes right on after the body dies.

No Christian should fear death for himself or for his loved ones. For a good person, death is the crown of life, when his eyes close on the struggles and disappointments and limitations of this world and open to the beauty and freedom and endless progress of the life beyond the grave. It was to show us this that the Lord let Himself be put to death and rose again on the first Easter.

The children may like to have you read them the Easter story from another Gospel also. A good chapter to read is Luke 24. Chapters 20 and 21 of John give a still longer account which you should read for yourself and with your older children especially.

Primary

See what the children have in their minds about Easter. Refer to the Palm Sunday lesson, mention what happened to the Lord afterward, and tell them how discouraged and unhappy the disciples were and how they forgot all that the Lord had told them about what would happen. Then read the lesson from

the Word and talk to them about the spiritual world and about death as the gateway to that world. The important thing is to emphasize the religious character of the Easter celebration.

You know that every year in the spring we celebrate Easter. Christmas and Easter are the two great days in the Christian Church.

What did we celebrate on Christmas? The Lord lived in the world about thirty-three years. Last Sunday we learned how, at the beginning of the last week of His earthly life, He rode into Jerusalem as a king, welcomed by crowds of people. But you remember the people turned against Him very soon when they found He was not going to do the things they wanted, and the very next Friday they let His enemies put Him to death.

They put His body in a sepulcher or tomb hollowed out of a rock, and rolled a great stone in front of the entrance, and they sealed the stone and set a guard of Roman soldiers to make sure that no one should open it. They thought they had got rid of Him.

What happened on the first Easter morning?

Who came first to the sepulcher?

Why did they come?

What did they find?

What did the angel tell them?

To whom did the Lord show Himself first?

The Lord had to show Himself to all the disciples before they would believe that He had risen.

He had told them just what was to happen, but they would not believe Him.

When He was crucified, they thought that all their hopes were ended.

But after they saw Him alive again, they understood what He had told them.

The Lord's resurrection showed us that our life does not end at death.

It goes on forever.

This world is only the beginning of our life.

You know, of course, that each one of us will die someday, but we do not have to worry about it or be afraid, because the Lord showed us that death is nothing but going to sleep and waking up again just as we do every day. Only when we die, we wake up in the beautiful world which the Lord has prepared for us to live in forever, where there is no pain or sickness or trouble. There, if we have learned to be the loving, honest, useful people the Lord wants

us to be, we shall be happy always. It was to teach us this that the Lord let Himself be put to death and then showed Himself to His disciples that first Easter day.

Junior

It is important to give this class a sense of the weight of evidence concerning the resurrection. Children need to feel sure and also to be able to say why they are sure. So give them as wide a factual background as possible for their Christian faith.

What special Sunday is today?

What was last Sunday?

Why was it called Palm Sunday?

What animal did the Lord ride into Jerusalem?

Why did the people welcome Him?

Why did they so soon turn against Him?

What happened on Thursday night?

What new feast did the Lord institute?

What happened on Friday?

The body of the Lord had been placed in a tomb belonging to Joseph of Arimathea. A great stone had been rolled against the door of the sepulcher, and at the request of the religious leaders Pilate had had this sealed and had placed a guard of soldiers to prevent anyone's stealing the body.

The accounts of the events of the first Easter Sunday differ slightly in the four Gospels, but they really merely supplement each other. Matthew and Mark are quite brief and simple, Luke is more detailed, and John gives much more of the Lord's teaching as well as several facts which are not in any of the other Gospels. It is clear that the women who loved the Lord were the first to discover that He had risen, that Mary Magdalene was the first to see Him, and that the eleven closest disciples—Judas, who had betrayed the Lord, had hanged himself—would not believe that He had risen until they saw Him with their own eyes.

In our chapter we learn (verse 14) that when He did appear to them, He “upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after

he was risen.” In the account in John (John 20:29) the Lord says to Thomas, who had been the most doubtful of all, “Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.” We wish sometimes that we might have lived in the time when the Lord was on earth and might have known Him personally, but you see how little the men who had that privilege really understood of what He taught them. For He had told His disciples just what must happen to Him and that He would rise again on the third day, and yet when He was taken captive, they all deserted Him, and when they saw Him die, they thought everything was over.

Sometime you may hear someone say, “How do I know there is a life after death? No one ever came back to tell us about it.” This is simply not so. It has been said that the testimony of the four Gospels would stand up in any court of law. We may believe their testimony. The Lord did “come back” to show us that death is only a step in life. We go to sleep in this world and wake in the other. It is as simple as that. We leave our physical body behind because we have no further use for it, but we have a spiritual body formed of the substance of the spiritual world. It is a much more perfect body than the one we have here, for it exactly expresses what we really are. We need to remember that when we get into the other world we cannot put on a pleasant look to hide our hateful feelings, and we cannot change our real character after we die; so it is very important for us to get rid of our hateful, selfish feelings while we are here. When the Lord appeared to His disciples after the resurrection, they were frightened and thought they were seeing a ghost, and He said (Luke 24:39), “Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have”; and yet, as we are told in John 20:19, He appeared in their midst although the doors were shut. John tells us in the very last verse of his Gospel that the Lord did many more things than could possibly have been recorded. We have evidence of the fact that He must have told His followers something of the difference between the natural and the spiritual

body in the statement of the apostle Paul in his first letter to the Corinthians (15:42-44).

From the Gospel of Mark we might think that the Lord's ascension into heaven took place very soon after the resurrection, but we learn from Acts 1:3 that the Lord was seen for forty days after He rose from the dead.

What commission did He give His disciples?

What signs did He say would be given to those who believed in Him?

In the early days of the Christian Church such miraculous signs were necessary, because people had for so long been in the habit of thinking of this world as the only real world. But the Lord does not want us to have to be convinced by miracles. He wants us to use our minds and see and believe in Him from reason and from love of His ways.

So we should think of the change which the Lord's resurrection made in the whole history of the world and the difference it makes in our lives to believe in the reality and nearness of the spiritual world. The Gospel testimony and history both teach us why Easter Sunday should find us each year more grateful and faithful followers of our Lord and Savior, Jesus Christ.

Intermediate

The correspondence of the sepulcher and the stone and of the coming of the women with their spices are the lesson for this class especially. Be sure they understand why it was the women who first saw the risen Lord.

When the Lord was crucified, His body was placed in a rock tomb and a great stone was rolled in front of the entrance. You remember that stone is one of the symbols of truth. It pictures the hard foundation truths on which one builds the house of character and with which he walls it in for protection against spiritual enemies. In a lower sense it pictures the hard facts which we must accept and recognize. There are many other things which truth does for us which are not like the uses of stone. So in the Bible there are many other symbols of truth. Water, for example, pictures truth

as it comes down to us from heaven, as it is stored in our memories—the seas—or as it cleanses our lives, as symbolized in baptism. Silver is truth as a shining ornament to the mind and as a medium of exchange of thought with other people. It was a fact that the Lord was rejected and put to death. It was a fact that His body was placed in a rock tomb. The letter of the Word, in which these facts are recorded, is pictured by the sepulcher itself. It was a fact that the people wanted no king who did not promise them material prosperity and that they wanted to know nothing of spiritual life. This hard materialism was the stone with which they closed the entrance.

But these things do not apply only to the ancient Jewish nation. The material body in which the Lord comes to us is the letter of the Word. When we refuse to believe that this is divinely inspired, we are really rejecting the Lord, and when we argue away the necessity of obedience to the truths of the Word, we are crucifying Him and putting His body in a tomb. The stone which we roll in front of the entrance to prevent access to the Lord is our refusal to raise our minds above the level of natural truth, the things which our senses perceive.

The women who came to the sepulcher on the first Easter morning had loved the Lord. They had known He was wonderful and had believed Him to be the Messiah, but it probably had never occurred to them that the Messiah, after He once came, could die. So when they saw Him die, they too lost hope. But even with their hopes blasted they loved Him just the same and, while the men merely mourned their disappointment, the women thought about what they could still do for Him. So they came to the sepulcher with the spices they had bought to anoint His body, hoping they could find someone to roll away the stone.

“And when they looked, they saw that the stone was rolled away.” It is love for the Lord’s character which enables us to overcome our natural inclination to believe only in what we can see and touch and to realize that those are not the real and living things. So the women were the first ones to be told that the Lord had

risen, and they believed what the Lord's messenger told them. And Mary Magdalene, whom the Lord had healed of a terrible obsession, was the first to see Him after He rose. Spices are another symbol of truth—this time the interior or higher truth which is perceived by those who are good.

The disciples were very hard to convince. They did not believe the report of the women. And when the Lord finally appeared among them, He “upbraided them with their unbelief and hardness of heart.” The Lord had told them several times how He must die and that He would rise again on the third day but, as we say, it had gone in one ear and out the other. Our parents try hard sometimes to prepare us for things they know will happen to us, but we are too much interested in something else to pay attention. This is one reason why the Lord has to let troubles come to us—because sometimes we will learn in no other way.

That the Lord really did rise from the dead and appear to the disciples not only because the Gospels tell us so but because His appearance so changed the disciples that from being discouraged and fearful they became bold and brave and went out and told all the world about it. Most of them—tradition says all but John—were put to death for their preaching, but they were not afraid of death because the Lord had proved to them that death is only a step in life. Because they had seen Him alive again they knew that everything He had told them was true, and they wanted nothing better than the opportunity to tell everybody else the good news—the Gospel.

Doesn't it seem strange that after nearly twenty centuries, in which this good news has made wonderful changes in men and in the world, there are still people who refuse to believe it? In verse 16 of our chapter the Lord says, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” This sounds to us very hard, but it is the truth. You remember that baptism pictures the determination to make our lives clean according to the truths that the Lord gives us in His Word. Those who do not have this desire nor make this effort must necessarily be led by

their own judgment, which is essentially worldly and selfish. And to be selfish is to be in hell or damned. Selfishness is the very spirit of hell both in this world and in the life after death.

The Lord also told the disciples certain signs which should “follow” those who believed. In the early days of the Christian Church these signs did at times literally follow them. If you would like to read some of the things which happened, look up Acts 2:1-4, 5:12-16, 10:44-46, 28:1-6. These things happened because the simple people of that time needed to have their faith confirmed and strengthened in this way. But men have developed intellectually since then and should not need such physical evidences. For us the signs are pictures of the spiritual results of belief. Those who truly believe in the Lord can cast out their evil desires; they can understand different kinds of people and say the right thing to help each one; they enjoy the pleasures of the world without being hurt by them; they can hear and read things that are false without believing them; and they can help other people to overcome their weaknesses also. Think of these things as you read verses 17 and 18.

The resurrection not only means to us that the spiritual world is real and near and that death is nothing more than going to sleep in this world and waking in the other, but it means that everything the Lord said about Himself and everything He teaches us in the Word is true, because He is life itself, our heavenly Father, who created us and cares for us always.

Basic Correspondences

spices = interior truths from good

Senior

For this class the emphasis should be placed on the nature of materialism and how it closes the mind to spiritual enlightenment. The subtle influence of materialism in the world which they are about to enter should be pointed out to them so that they may be armed against it. Their answers to questions on the Easter story will suggest other points which need to be brought out for them.

We are told that when the Lord was crucified, all the disciples,

those who had been with Him almost constantly for three years, forsook Him and fled. He had prophesied that they would do this, and there was a reason for it. Before they could go out and preach the Gospel, they had to be made to recognize fully their own weakness. We do nothing in our own strength. Self-confidence and pride in our own intelligence have no part in true missionary work.

There was one group of the Lord's followers, however, who did not desert Him, although they had no power to prevent His crucifixion. This was the women. The last verse of the fifteenth chapter of Mark shows them still at hand when His body was taken from the cross and placed in the sepulcher, and they were first to return to the sepulcher when the sabbath was over. Their love for the Lord had been based not so much on what He taught as on what He was, and there was no personal ambition in it as there was in that of the apostles. They still wanted to minister to Him. This was why they were the first to learn of the resurrection, and why Mary Magdalene, who loved Him most, was the first to see Him afterward. Even before they saw Him, they did not question the word of the "young man" who told them that He was risen. But the disciples would not believe until they themselves had seen Him.

This teaches us a lesson which we all need. The twelve apostles, like the twelve sons of Jacob, represent all the faculties we have which enable us to serve the Lord. They are all in us, Peter as the capacity to believe, Andrew as the capacity to obey what truth teaches, and so on. It is these capacities which enable us to be instructed by the Word and to bring our lives into order and finally to serve as the Lord's agents in the world. But we tend to be proud of these faculties, to expect praise and reward when we develop and use them, and to be easily discouraged when unexpected failure comes. Fortunately the women are in us, too, states of simple trust and affection remaining from our infancy and childhood, developed before we begin to reason and act for ourselves, and added to from time to time in our best moments. These are what carry us through periods of failure and discouragement and enable us to recognize the Lord in all that happens to us.

In our Palm Sunday lesson we saw that, while our natural reason is a necessary and useful faculty, it must be kept subject to the direction of truth from the Word. It was the natural reason—which sees only the earth side of things—that caused the complete discouragement of the disciples when the Lord was crucified. Although He had told them that He would rise on the third day, that assurance had meant nothing to them. For them death was still death, the end of everything. They had counted on Him and He had left them. As the two disciples on the way to Emmaus (Luke 24:13-35) said to the Lord before they recognized Him, “We trusted that it had been he which should have redeemed Israel.” Even after three years of personal association with Him they still thought of His kingdom in terms of this world.

We all begin our active careers in this same natural state of mind. What happens to us in this world seems so important! We want to be good men and women and we know—theoretically—that virtue is more important than worldly success, that we are here to build for eternity, and that the Lord has told us that His kingdom is not of this world. But we are still very much of this world and our spiritual eyes are closed. Physical health, worldly learning, professional advancement seem to us the immediate and important things. It takes us a long time to realize that the “women” in us are wiser than the “men,” that the Lord can make Himself known to us only as we cultivate states of humility, trust, and love for the divine qualities which are Himself.

The story of the resurrection teaches us this lesson. It teaches us, of course, many other things too, especially that life in this world is only the beginning of our life, the seed-time which leads to an endless harvest of good or evil fruit depending on how we form the seed. It teaches us that the spiritual world is real and near, not in some far-off star; that we wake in that world immediately, not on some far-off judgment day; that everyone wakes there the same person who went to sleep here, in a body in which he may be recognized even though it is not the physical body. It teaches us, as it finally taught the disciples, that everything the

Lord said of Himself is true, that His character was the divine character and His voice the divine voice.

It was not a mere man, however good, whose life is recorded in the Gospels. It was not a second person in the Godhead, sent by another and mightier God to pay the price of man's sins. It was our heavenly Father Himself, showing us for a time by means of an earthly body as much as we can see and understand of His divine nature. And the record of His earthly life, which we know as the Gospels, was not any mere putting down by four men of what they remembered or had been told of His life. These facts were indeed in their memories, but they were drawn forth, arranged, and inspired by the Lord Himself just as the Word of the Old Testament was given by inspiration to the prophets and others. Unless we believe this we cannot see the Lord in it. The belief that the letter of the Word is the product of men's minds is the "stone which seals the sepulcher" for many today. The Gospel of Matthew (28:2) tells us that there was a great earthquake and that the angel of the Lord came and rolled back the stone from the door and sat upon it. Sometimes it takes a great earthquake in a person's life to loosen the grip of materialism so that the heavenly messenger can roll back the stone and show him the empty tomb. On the first Easter morning the Lord rose in fact. He rises in us when we become willing to recognize that all real life is spiritual and not material, cease to think in terms of this world only, and begin to look to Him as our ever-living and ever-present Lord.

Adult

This is such a familiar story to the Adults that the teacher needs to give special thought to his preparation and to try to bring the material to them in a new way which will illustrate the depth and variety still untapped in even the best-known parts of Scripture.

The resurrection of the Lord changed history. After the crucifixion the disciples were completely discouraged. The Lord had told them that He would be put to death, but they had not really

believed Him. He had told them that He would rise again, but they had not been able to imagine such a possibility. All the Gospels tell us that they would not believe until they actually saw Him. Thomas would not believe until he could touch the nail prints. Yet after the resurrection and ascension they went out into the world and preached the good news—the Gospel—without fear. Tradition says that all except John suffered martyrdom. Our natural reason alone should tell us that the Christian Church was not founded on a myth.

But the story of the resurrection shows us that it was not the disciples who rolled back the stone and revealed the empty tomb. It was a divine work. It is a divine work with us. The stone represents in this case the materialism of the people of that day which made them unwilling to acknowledge anything spiritual, and it represents similar materialism in all times. The sepulcher in which the Lord was laid pictures the letter of the Word, which must be opened if we are to see the Lord as a living and present being.

Three types of disciples appear in the Bible story of the resurrection. There were the apostles, who had been close to the Lord for three years and had been instructed by Him, and yet deserted Him when their earthly hopes seemed to be over. There were the two “rulers” of the Jews, Joseph of Arimathea and Nicodemus, who had believed in Him without daring to acknowledge Him openly while He was alive, yet when He was dead came forth publicly and cared for His body. And there were the women, who loved Him for what He was, remained near Him throughout the hours on Calvary, watched to see where His body was laid, and returned to the sepulcher at the first opportunity to do what small services they could still perform for Him.

The disciples, like the twelve sons of Jacob, represent the faculties we have which enable us to serve the Lord. These faculties “mean well,” but are very much under the influence of the materialistic thinking of the world. In the face of disappointment and apparent failure it is hard for them to take a firm stand. They are dismayed and doubtful. The two counsellors represent the principles

which rule in our minds. These, if they are good principles, come out of hiding in times of discouragement and keep us in at least outward order. And then there are the women, the simple affections for divine qualities, which cling to the Lord in spite of appearances and, in the final analysis, are the ground of our reception of a true understanding of the Lord. This is taught in many places in the Word: “Blessed are the pure in heart, for they shall see God,” “I thank thee, O Father . . . because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” And Swedenborg tells us: “The Lord flows with power into those who are humble; but not into those who are puffed up, because the former receive influx, but the latter reject it” (AC 9039), “Those cannot possibly be in any enlightenment who have not as their end a life according to Divine truths from the Word; but who have as their end honor, gain, and reputation; and who thus regard the Divine truths of the Word as means” (AC 10551), and “There is no other way than for a man to go to the Lord God the Saviour, and under His auspices read the Word; for He is the God of the Word; and man will then be enlightened and will see truths which reason also will acknowledge . . . A man who reads the Word not under the Lord’s auspices but under the auspices of his own intelligence, thinks himself a lynx and better sighted than Argus; and yet he inwardly sees not a shred of truth, but only what is false; and under self-persuasion this falsity seems to him like a polar star towards which he directs all the sails of his thought; and then he no more sees truths than a mole does, or if he sees them he bends them to favor his phantasies, and so perverts and falsifies the holy things of the Word” (TCR 165).

We are told in Acts 1:3 that the Lord’s post-resurrection appearances extended over a period of forty days. Mary Magdalene was the first to see Him. Then Mark refers to His appearance to the two disciples as they “went into the country,” the incident more fully told in Luke 24:13-35. Then He appeared to the disciples in Jerusalem—Mark says “to the eleven,” but John tells us that Thomas was not with them at that time but that he was present

with the others eight days later (John 20:24-29). He had told them (Matthew 26:32 and Mark 14:28) that after He had risen, He would go before them into Galilee, and the angel messenger at the sepulcher tells the women to repeat this message to the disciples. Matthew tells of one of His appearances in Galilee (Matthew 28:16-17) and John of another (John 21:1-23). The ascension took place at Bethany (Luke 24:50-51). The account in Mark is very much condensed and yet he adds to the others the Lord's teaching concerning the power to be given to "them that believe."

This last teaching is found in verses 17 and 18 of our chapter. The Lord had given similar powers to the seventy when He sent them out (Luke 10:19), but now He says that all who believe shall have them. We know that in the early church such signs were literally given. See Acts 5:15-16, 8:7, 9:18, 16:18, 19:12, 28:5-8. Some people think that one who has sufficient "faith" should be able to do the same now. But we read in the writings: "No one is reformed by miracles and signs, because they compel. It has been shown above that man has an internal and an external of thought, and that the Lord flows into man through the internal of thought into its external, and thus teaches and leads him; also that it is of the Lord's Divine providence that man should act from freedom in accordance with reason. Both of these would perish in man if miracles were wrought and man was thereby driven to believe" (DP 130). The people in the Holy Land at the time of the Lord's Advent were so external that they were not compelled even by miracles, as is evidenced by the fact that those who had witnessed the miracles nevertheless rejected the Lord, but the Lord through His life and teaching on earth reopened the spiritual plane of thought, and when interior thought is possible, miracles compel and are disorderly.

Yet the promise of the Lord is always fulfilled spiritually with those who have true faith—the faith which leads to obedience. The devils who infest the will are cast out, a new understanding and speech are given, sense pleasures no longer injure, falsities heard or read do not poison the mind, and a new power is given to help

others in times of weakness and disorderly living.

Easter should mean more to us than merely the assurance that we shall continue to live after the death of the physical body. It should impress upon us the fact that even while we are in the body the real and living part of us is the soul and the important thing from day to day is not what is happening to our body but what is happening to our soul. The body, whatever its physical condition, is only a tool for temporary use. We should keep it in reasonably good condition as we would any tool, but if we are doing our real work in the world well, we may trust the Lord to enable us to go on here as long as He sees best, and we may be sure that He is preparing within us the spiritual body which will serve us to eternity.

From the Writings of Swedenborg

Apocalypse Explained, n. 400¹⁴: “‘The angel rolled away the stone from the mouth and sat upon it’ signifies that the Lord removed all the falsity that had shut off access to Him, and that He opened Divine truth, ‘stone’ signifying Divine truth which the Jews had falsified by their tradition.”

Suggested Questions on the Lesson

- P. What do we call this Sunday? *Easter*
- P. What do we celebrate on Easter? *Jesus' rising from death*
- P. What was last Sunday? *Palm Sunday*
- P. Why was it called Palm Sunday? *people spread palm branches before the Lord*
- I. Why did the Lord ride into Jerusalem on an ass? *sign of kingship*
- J. Why did the people welcome Him? *thought He would be worldly ruler*
- I. Why did they turn against Him so soon? *found out his kingdom was not of this world*
- J. What happened on Thursday evening of that week? *last supper*
- J. What happened on Friday? *crucifixion*
- P. Who came to the sepulcher on Sunday morning? *two Marys, Salome*
- P. Why did they come? *to anoint body*
- J. What question was in their minds? *who would roll away the stone for them*
- P. What did they find? *stone rolled away, the Lord gone, young man in white*

- P. What did the angel tell them? *He is risen*
- J. To whom did the Lord appear first? *Mary Magdalene*
- J. Did the disciples believe when they were told that He had been seen? *no*
- J. What did He say when He finally appeared to them all? *upbraided them for unbelief*
- J. What did He tell them to do? *go and preach Gospel, baptize*
- J. What did He say about those who believe? *will be saved*
- J. How did He leave them? *taken up into heaven*
- I. What is pictured by the stone which sealed the tomb? *materialistic thinking*
- S. Why did the women see the Lord first after He rose? *they represent our affections for divine qualities*