

June 24-30
Matthew 28; Mark 16; Luke 24; John 20-21
“He Is Risen”

OVERVIEW:

Prayerfully read Matthew 28; Mark 16; Luke 24; and John 20–21, reflecting on the joy you have because of the Resurrection of Christ. Ponder how you might share your testimony of this event with others.

Record your impressions:

SCRIPTURES:

Matthew 28

Christ ministers in the Spirit World. What hymns they must have composed and sung when he burst through the veil and greeted the righteous who were assembled, waiting. Pre-mortal and paradisiacal choirs with voices raised in rejoicing at the opening of the Savior’s tomb, and thereby, every tomb in the world.

Christ’s Resurrection. **What is the greatest news the world has ever heard? He is Risen!** The resurrection proves the divinity of Jesus Christ.

New Testament record of the Resurrected Jesus’ appearances:

1. Mary Magdalene (Mark 16:9, John 20:11-17)
2. The Women (Matthew 28:9)
3. Peter (Luke 24:34)
4. Cleopas and Luke on the road to Emmaus (Mark 16:12, Luke 24:13-18)
5. Ten Apostles on resurrection day (Luke 24:36-40, John 20:19-20)
6. The Eleven with Thomas (John 20: 26-29)
7. Seven Apostles at Galilee (John 21:1-14)
8. The Eleven in Galilee (Matthew 28:16)
9. Five Hundred Brethren in Galilee (1 Corinthians 15:6)
10. James, the brother of Jesus (1 Corinthians 15:7)
11. The Eleven at the Ascension (Luke 24:50-51)

Christ the Lord is risen – He appears to many – He has all power in heaven and in earth – He sends the apostles to teach and baptize all nations.

(Sunday, the 1st day of the week)

MATTHEW 28	MARK 16	LUKE 24	JOHN 20-21
THE STONE IS ROLLED AWAY			

<p>2 And, behold, there was (had been) a great earthquake: for (two) ^athe ^bangel(s) of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.</p> <p>3 ^aHis (And their) ^bcountenance was like lightning, and his (their) raiment white as snow:</p> <p>4 And for fear of him (them) the keepers did shake, and became as dead men (though they were dead).</p>	<p>The angels must have been resurrected.</p>	<p>(There was actually no need to roll away the stone to let Jesus out of the tomb. Resurrected bodies can pass through solid objects. There are several reasons why the stone was rolled away. Just as the door of the tomb of the resurrection was now open, signaling its Occupant was no longer there, so too the door of spirit prison was now open, signaling that its righteous inhabitants were free from the bondage of death and would no longer be confined there. With the opening of the tomb, the disciples could look inside as well as enter the sepulcher and know for themselves that the tomb was empty, that Jesus had returned to life, that he really was the Savior, with power to raise his own physical body back to life. Verse by Verse, the Four Gospels, p. 676)</p>	
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WOMEN COME TO THE TOMB

<p>1 ^aIN the end of the ^bsabbath (day), as it began to dawn toward(s) the first <i>day</i> of the week, (early in the morning) came Mary Magdalene and the other Mary to see the sepulchre.</p>	<p>1 AND when the Sabbath was past (passed), Mary Magdalene, and Mary the <i>mother</i> of James, and Salome, had bought sweet spices, that they might come and anoint him. (“These other women included Mary the</p>	<p>1 NOW upon the first <i>day</i> of the week, very early in the morning, they (the women) came unto the ^asepulchre, bringing the spices which they had prepared, and certain <i>others</i> with them.</p>	<p>1 THE ^afirst <i>day</i> of the week cometh Mary Magdalene early, when it was yet ^bdark, unto the sepulchre,</p>
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	<p>mother of Joses; Joanna, Salome (Mary's sister) the mother of James and John... (Jesus' cousins) Certainly the beloved sisters from Bethany were there... Their total number may well have been in the dozens or scores. Certainly among those faithful sisters there were some or all of the wives of the apostles. MM, 4:265)</p> <p>2 And very early in the morning the ^afirst <i>day</i> of the week, they came unto the sepulchre (sepulcher) at the ^brising of the sun.</p>		
WOMEN FIND THE STONE ROLLED AWAY			
	<p>3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre (sepulcher)?</p> <p>4 ^aAnd (But) when they looked, they saw that the stone was rolled away: for it was very great</p>	<p>2 ^aAnd they found the stone rolled away from the sepulcher (,</p>	<p>and seeth the ^cstone taken away from the ^dsepulchre</p>
	<p>(, and two angels sitting thereon, clothed in long white garments; and they were affrighted).</p>	<p>and two angels standing by it in shining garments).</p> <p>4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:</p> <p>5 And as they were afraid (affrighted), and bowed down <i>their</i> faces to the earth, they</p>	<p>(and two angels sitting thereon).</p>
<p>5 ^aAnd the angel(s) answered and said unto</p>	<p>5 And entering into the sepulchre, they saw a</p>	<p>(But behold the angels) said unto them, Why</p>	

the women, Fear not ye: for I (we) know that ye seek Jesus, which was crucified.	young man sitting on the right side, ^a clothed in a long white garment; and they were ^b affrighed. 6 And he (But the angels) sai(d)th unto them, Be not affrighed: Ye seek Jesus of Nazareth, which (who) was crucified:	seek ye the living among the dead?	
6 He is not here: for he is ^a risen, as he said.	he is ^a risen; he is not here:	6 He is not here, but is ^a risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words,	(The most wonderful words ever spoken on earth – HE IS RISEN!)
Come, see the place where the ^b Lord lay.	behold the place where they laid him. (And they, entering into the sepulcher, saw the place where they laid Jesus.)	3 And they entered in (to the sepulcher), and found not (finding) the body of the Lord Jesus.	
7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.	7 But (And) go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.		
WOMEN LEAVE TOMB TO TELL DISCIPLES			
8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.	8 And they went out quickly, and fled from the sepulcher (sepulcher); for they trembled and were amazed: neither said they any thing to any man; for they were afraid.	9 And returned from the sepulchre,	2 Then she runneth, and cometh to Simon Peter, and to the other ^a disciple, whom Jesus loved, and saith unto them, They have taken away the ^b Lord out of the sepulchre, and we know not where they have laid him.

		and told all these things unto the eleven, and to all the rest.	
PETER AND JOHN VISIT TOMB			
(The cloth that had been wrapped about Jesus' head ("napkin" in the King James Version) was still by itself, separate from the linen, just as it had been before the resurrection. The Greek word used in John 20:7, <i>entetuligmenon</i> (literally, "having been wrapped up"), has sometimes been translated as "folded," presumably because translators have not understood the power a resurrected body has over the elements and solid objects. Andrew Skinner, <i>The Garden Tomb</i> , 98)	(The strips of cloth "were left in such a way as to show that his resurrected body had passed through their folds and strands without the need of unwinding the strips or untying the napkin. Mortal Messiah, 4:268)	12 Then arose Peter, and ran unto the sepulchre; (John, out of respect for the senior apostle, lets Peter enter first.) and stooping down (went in, and), he beheld the linen clothes laid by themselves, (Grave robbers would never have taken the time to fold the grave clothes. But someone did, for they were wrapped together.) and (he) departed, wondering in himself at that which was come to pass.	3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the ^a napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must ^a rise again from the ^b dead. (How could they fully understand the resurrection? It had never happened before.) 10 Then the disciples went away again unto their own home.
JESUS APPEARS TO MARY			
(Why was Mary the first mortal to see the	9 ¶ Now when <i>Jesus</i> was ^a risen early (on)		

<p>resurrected Christ? It's possible that Mary was His wife.)</p>	<p>the first <i>day</i> of the week, he ^bappeared first to ^cMary Magdalene, out of whom he had cast seven devils. (In our versions of the Bible, Mary is indicated as one who had seven devils. This may have been added by evil men who wanted women to be looked at in a bad light. It may not be true.)</p>		
			<p>11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, <i>and looked</i> into the sepulchre, 12 And seeth two ^aangels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and ^asaw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him</p>

			<p>hence, tell me where thou hast laid him, and I will take him away.</p>
		<p>(Isn't this the moment we all hope for, that Jesus will call us by name in the same loving way?)</p>	<p>16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, ^aMaster.</p> <p>17 Jesus saith unto her, Touch (Hold) me not; (The Greek verb (hapto) can mean "touch," "hold," or "cling." Thus Mary could embrace Jesus and be told not to hold him further, because he would leave earth and return to his Father. This view is favored by translators because Greek verbs have forms for singular action and forms for continuous action. The latter is used here, producing the following modern translations; "Do not hold on to me." "Do not cling to me." "Stop holding on to me." There is no scriptural foundation for the idea that Jesus ascended that morning to his Father except reasoning from a translation like the KJV. This translation was also changed by Joseph Smith for "hold" should replace "touch." Robert Matthews, A Plainer Translation, p. 186. Elder McConkie's explanation of this is "You cannot hold me</p>

			here, for I am going to ascend to my Father. MM, 4:264.) for I am not yet ^b ascended to my ^c Father: but go to my brethren, and say unto them, I ascend unto my ^d Father, and your Father; and <i>to</i> my God, and your God.
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JESUS APPEARS TO THE OTHER WOMEN

9 ¶ And as they went to tell his disciples, behold, ^a Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.			
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TESTIMONY OF MARY AND OTHER WOMEN

In a day when messages were usually carried by runners, both Isaiah and Abinadi spoke of the “beautiful feet” of those who would one day run with the most important message of all – the message of the atonement of Christ. See Isaiah 52:7-8 & Mosiah 15:15-18)	10 <i>And</i> she went and told them that (who) had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not.	10 It was Mary Magdalene, and Joanna, and Mary <i>the mother</i> of James, and other <i>women</i> that (who) were with them, which (who) told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not.	18 Mary Magdalene came and told the disciples that she had seen the Lord, and <i>that</i> he had spoken these things unto her.
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OTHERS RESURRECTED AFTER JESUS

Matthew 27 52 And the graves were opened; and many the bodies of the saints (those worthy of celestial glory. D&C 133: 54 Yea, and ^a Enoch also, and they who were with him; the prophets who were before him; and ^b Noah also, and they who were before him;	(To us the first resurrection shall commence when Christ comes again, and the second resurrection shall start at the end of the millennium. But for those who lived prior to the time of the resurrection of Christ, the first resurrection, itself a resurrection of the just, was the one which accompanied the coming forth of the Son of God from the grave. Enoch and Samuel the Lamanite both spoke specifically of the resurrection that would take place when Jesus took up his body again. (Moses 7:55-56; Helaman 14:25; 3 Nephi 23:7-13.) Isaiah recorded these words spoken by the Lord Jehovah: 19 Thy dead <i>men</i> shall ^a live, <i>together with</i> ^b my dead body shall they ^c arise. (resurrection) Awake and sing, ye that dwell in dust: for thy dew <i>is as</i> the dew of herbs, and the earth shall cast out the dead.(Isaiah 26:19.) Abinadi explained the doctrine involved and told who
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and ^cMoses also, and they who were before him; 55 And from ^aMoses to Elijah, and from Elijah to John, who were with Christ in his ^bresurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.) which slept arose, who were many, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

would come forth in this resurrection, which is the one of which Matthew wrote. 20 But behold, the bands of death shall be broken, and the Son reigneth, and hath power over the dead; therefore, he bringeth to pass the resurrection of the dead. 21 And there cometh a resurrection, even a ^afirst resurrection (The first resurrection includes both celestial and terrestrial kingdom people. He is not talking about the time of the resurrection but the condition of it.); yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ (This first resurrection is not to be confused with the first resurrection spoken of in the D&C, which has reference to the coming forth from the grave of the faithful saints from the time of Christ to the time of his second coming. D&C 88:96-98. Those living in the Millennium are also spoken of as coming forth in a first resurrection, for they too obtain an exaltation. D&C 132:19. The Life Beyond, p. 124, DCBM, 2:238)—for so shall he be called. (James E. Talmage said: “Two general resurrections are mentioned in the scriptures, and these may be specified as first and final, or as the resurrection of the just and the resurrection of the unjust. The first was inaugurated by the resurrection of Jesus Christ; immediately following which many of the saints came forth from their graves. A continuation of this, the resurrection of the just, has been in operation since, and will be greatly extended, or brought to pass in a general way, in connection with the coming of Christ in His glory. The final resurrection will be deferred until the end of the thousand years of peace, and will be in connection with the last judgment.” (Reynolds and Sjodahl, *Commentary on the Book of Mormon*, vol. 2, p. 174) Bruce R. McConkie said: “To those who lived before the resurrection of Christ, the day of his coming forth from the dead was known as the first resurrection. Abinadi and Alma, for instance, so considered it. (Mosiah 15:21-25; Alma 40.) To those who have lived since that day, the first resurrection is yet future and will take place at the time of the Second Coming. (D. & C. 88:96-102.) We have no knowledge that the resurrection is going on now or that any persons have been resurrected since the day in which Christ came forth excepting Peter, James, and Moroni, all of whom had special labors to perform in this day which necessitated tangible resurrected bodies.” (*Mormon Doctrine*, p. 639)) 22 And now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. (The second resurrection is for telestial and sons of perdition.) 23 They are raised to ^adwell with God (Celestial Kingdom) who has redeemed them; thus they have eternal life through Christ, who has ^bbroken the bands of death. 24 And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having ^asalvation declared unto them (These are terrestrial, but still part of the first resurrection.). And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. (Joseph Fielding Smith said: “We are taught that we will be punished for our own sins, but what of these millions who sinned ignorantly, not having any knowledge of the mission of the Son of God? According to the divine plan

the truth of the gospel must eventually be declared to them, for it is written that ‘... the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.’ (D&C 1:2) ... We are taught that mankind through the ages will be judged by the privileges and opportunities to know the truth. If a person never had the opportunity to know anything about the plan of salvation, then surely he should not be held accountable for his deeds in the flesh on an equality with the man who knew the truth and then refused to obey it. Thousands of these people who lived in this ignorance were devout and faithful to the doctrines which they had been taught. They cannot be held accountable for their actions which were done in faith and obedience to that which they devoutly believed and had been taught. Fortunately the Lord will judge us all by the intent of the heart as well as by our understanding. Therefore it seems that it was only a matter of justice for the Lord to do what Abinadi said he would do and permit these who innocently died in ‘their ignorance, not having salvation declared unto them’ to have part in this great resurrection.” (Answers to Gospel Questions, vol. 4, pp. 76-77) DNTC 1:847-848)

CHIEF PRIESTS TOLD OF RESURRECTION

MATTHEW 28	MARK 16	LUKE 24	JOHN 20
<p>11 ¶ Now when they were going, behold, some of the ^awatch came into the city, and ^bshe^(o)wed unto the chief priests all the things that were done.</p> <p>12 And when they were assembled with the elders, and had taken counsel, they gave ^alarge money unto the soldiers,</p> <p>13 Saying, Say ye, His disciples came by night, and stole him away while we slept.</p> <p>14 And if this come to the governor’s ears, we will persuade him, and ^asecure you.</p> <p>15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.</p>			
MATTHEW 28	MARK 16	LUKE 24	JOHN 20

JESUS APPEARS ON THE ROAD TO EMMAUS

	<p>(They are going away from Jerusalem and the temple and the scenes of the atonement.) 12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.</p>	<p>13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem <i>about</i>^a threescore furlongs. (about 7-8 miles) 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they <i>communed together</i>^a and reasoned, <i>Jesus</i>^b himself drew near, and went with them.</p>	<p>(Two disciples, Cleopas and another (possibly Luke, as it is he who records the event), walked from Jerusalem to Emmaus, some six or seven miles. As they discussed the reports of those who had seen the open tomb and heard the words of the angels, Jesus himself joined them in their travels. They walked and talked. He seemed in all respects like any wayfaring man. His speech, demeanor, dress, physical appearance were all deemed by them to be that of a fellow mortal. They invited him to spend the night with them, and his true identity was made known only as he brake bread. How better could he have taught them the literal and personal nature of resurrected beings. Promised Messiah, p. 279)</p>
		<p>16 But their eyes were <i>holden</i>^a (or covered) that they <i>should</i> (could) not know him. (Why would Jesus withhold his identity on the road like this? "Obviously it was to show what a resurrected being is like. He was teaching the gospel as only he could, teaching a living sermon, a sermon that</p>	

		<p>was to be climaxed shortly in an upper room in the presence of his apostles. Could anyone devise a more perfect way to teach what a resurrected being is like when his glory is retained within him? DNTC, 1:850)</p>	
		<p>17 And he said unto them, What manner of communications <i>are</i> these that (which) ye have one to (with) another, as ye walk, and are sad? 18 And the one of them, whose name was ^aCleopas, (The other was most likely Luke.) answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which (who) was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which (who) should have redeemed Israel: and beside all this, to day is the third day since these things were done.</p>	

		<p>22 Yea, and certain women also of our company made us astonished, which (who) were early at the sepulchre;</p> <p>23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which (who) said that he was alive.</p> <p>24 And certain of them which (who) were with us went to the sepulchre, and found <i>it</i> even so as the women had said: but him they saw not.</p> <p>25 Then he said unto them, O ^afools, and slow of ^bheart to ^cbelieve all that the prophets have spoken:</p> <p>26 Ought not Christ to have suffered these things, and to enter into his glory?</p>	
	<p>(Jesus taught the creation, the Fall, the covenants of Abraham, Isaac, and Jacob, the law of Moses and the Atonement. He would have also explained Isaiah and the Psalms that testified of Him.)</p>	<p>27 And beginning at ^aMoses and all the ^bprophets, he ^cexpounded unto them in all the ^dscriptures the things concerning himself.</p> <p>28 And they drew nigh unto the village, whither they went: and he made as though he would have gone fu(a)rther.</p> <p>29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.</p>	

		<p>30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.</p> <p>31 And their eyes were opened, and they knew him; and he vanished (was taken up) out of their sight.</p> <p>32 And they said one to another, Did not our ^aheart(s) ^bburn within us, while he ^ctalked with us by the way, and while he opened to us the scriptures? (How often do our hearts burn within us during Sacrament meeting talks or testimonies borne or lessons given or scriptures read?)</p>	
TWO DISCIPLES TELL APOSTLES OF CHRIST'S APPEARANCE			
	<p>13 And they went and told <i>it</i> unto the residue: neither believed they them.</p>	<p>33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that (those who) were with them,</p> <p>34 Saying, The Lord is risen indeed, and hath ^aappeared to ^bSimon. (It may have been that Jesus special appearance to Peter was associated in some way with the principle of keys. DNTC, 1:851. "We feel free to suppose the appearance of Jesus to Peter was one in which the tears of Peter's denial in the court of Caiaphas were dried; one in which he was assured that</p>	

		<p>though Satan desired to sift him as wheat, yet because Jesus had prayed for him, the noble Peter would yet come off triumphant; one in which a blessed bond of unity, of love, and of peace was established between the Master and his servant. MM, 4:272)</p> <p>35 And they told what things were done (they saw and heard) in the way, and how he was known of (to) them in breaking of bread.</p> <p>(Imagine being there as a disciple. What would you have felt and said?)</p>	
MATTHEW 28	MARK 16	LUKE 24	JOHN 20
JESUS APPEARS TO TEN APOSTLES			
		<p>SCRIPTURE MASTERY: 36 ¶ And as they thus spake, Jesus himself ^astood in the midst of them, and sai(d)th unto them, ^bPeace be unto you.</p> <p>37 But they were terrified and affrighted, and supposed that they had seen a spirit.</p> <p>38 And he said unto them, Why are ye (you) troubled? and why do ^athoughts arise in your hearts?</p>	<p>19 ¶ Then the same day at evening, being the first <i>day</i> of the week, when the doors were shut where the disciples were ^aassembled for fear of the Jews, (We believe it was an upper room – perhaps the same room, in the home of John Mark, where Jesus and the Twelve celebrated the Feast of the Passover. Many faithful women were there and possibly even children. The whole group was eating an evening meal and in effect, holding a testimony meeting as they ate. What each had seen and heard and</p>

			<p>knew of that day's happenings was recited and particularly the account of the appearance of the Lord to Peter. No doubt the Chief Apostle told them freely all that had transpired on that holy occasion. MM, 4:278) came Jesus and ^bstood in the midst, and saith unto them, ^cPeace <i>be</i> unto you.</p>
	<p>(How would he allay their doubts? By letting them touch him.)</p>	<p>39 Behold my hands and my feet, that it is I myself: ^ahandle me, and see; for a ^bspirit hath not ^cflesh and bones, as ye (you) ^dsee me have.</p> <p>40 And when he had thus spoken, he she(o)wed them <i>his</i> hands and <i>his</i> feet.</p>	<p>20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.</p>
		<p>41 And while they yet (wondered and) believed not for joy, and ^awondered, he said unto them, Have ye here any meat?</p> <p>42 And they gave him a piece of a broiled fish, and of an (a) honeycomb.</p> <p>43 And he took <i>it</i>, and did eat before them.</p> <p>44 And he said unto them, These <i>are</i> the words which I spake unto you, while I was yet with you, that all things must be ^afulfilled, which were written in the law of Moses, and <i>in</i> the prophets, and <i>in</i> the Psalms, concerning me.</p> <p>45 Then opened he</p>	<p>21 Then said Jesus to them again, Peace <i>be</i> unto you: as <i>my</i> ^aFather hath ^bsent me, even so ^csend I you.</p> <p>22 And when he had said this, he breathed on <i>them</i>, (This is an expression that means by the laying on of hands. This expression was also used in the Book of Mormon-3 Ne 18:36-37. They were confirmed.) and saith unto them, Receive ye the Holy Ghost:</p> <p>23 Whose soever sins ye ^aremit, they are remitted unto them; <i>and</i> whose soever <i>sins</i> ye retain, they are retained. (Priesthood Keys.)</p>

		<p>their ^aunderstanding, that they might understand the scriptures,</p> <p>46 And said unto them, Thus it is written, and thus it ^abehoved Christ to suffer, and to ^brise from the dead the third day:</p> <p>47 And that ^arepentance and ^bremission of sins should be ^cpreached in his name among all nations, beginning at Jerusalem.</p> <p>48 And ye are ^awitnesses of these things.</p>	
			<p>24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.</p> <p>25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the ^aprint of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.</p>
JESUS APPEARS TO THOMAS AND THE OTHER APOSTLES			
	<p>14 ¶ Afterward he appeared unto the ^aeleven as they sat at meat, and upbraided them with their ^bunbelief and ^chardness of heart, because they believed not them which (who) had seen him after he was risen.</p>	<p>(His appearances to His apostles are personal.)</p>	<p>26 ¶ And after eight days again his disciples were within, and Thomas with them: <i>then</i> came Jesus, the doors being shut, and stood in the midst, and said, Peace <i>be</i> unto you.</p> <p>27 Then saith he to Thomas, Reach hither thy finger, and behold</p>

	<p>(In his resurrected state, Jesus retained the prints of the nails in his hands and feet as a special manifestation to the world (tokens). Such marks, however, are only temporary. After all have confessed that he is the Christ, his resurrected body will, like those of all mankind, be restored to its proper and perfect frame (Alma 40:23) Tad R. Callister, Encyclopedia of Mormonism, 2:734)</p>	<p>my hands; and reach hither thy hand, and ^athrust <i>it</i> into my side: and be not ^bfaithless, but ^cbelieving. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast ^aseen me, thou hast believed: ^bblessed <i>are</i> they that have not seen, and <i>yet</i> have ^cbelieved. (He is talking about us.)</p>
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JOHN 21

JESUS VISITS HIS DISCIPLES AT THE SEA OF TIBERIAS

1 AFTER these things Jesus ^ashewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of ^aZebedee, and two other of his disciples. (Peter, Thomas, Nathanael, James, John, and probably Andrew and Philip.)

3 Simon Peter saith unto them, I go a fishing. (The apostles did not know what was expected of them now that Jesus had died.) They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus ^astood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked, (Norbert Duckwitz explains that the Greek term translated "naked" means "without an outer garment; the adjective traditionally means lightly clad and Peter would be wearing a loincloth as the modesty of Jewish sensibilities demands." Reading of the Gospel of St. John in Greek, 176. Verse by Verse, 705.)) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the ^athird time that Jesus ^bshewed himself to his disciples, after that he was risen from the dead.

FEED MY SHEEP

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? (Do we love the Savior more than our temporal occupations and things?) He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. (The Greek verb translated in English as “feed” actually means “to shepherd, to tend, to take care of.” The great Shepherd was calling on the chief apostle to serve as the shepherd of the Lord’s sheep through the tribulations of the coming decades. The fisherman was now to be a shepherd; his presidency and responsibility mandated a permanent refocus of his life’s work. Verse by Verse, 706)

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, ^aFeed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, ^aFeed my ^bsheep. (After three denials, three avowals. President Ezra Taft Benson: We realize, as in times past, that some of the sheep will rebel and are as a wild flock which fleeth from the shepherd. But most of our problems stem from lack of loving and attentive shepherding. With a shepherd’s loving care, many of our young people, our young lambs, would not be wandering. And if they were, the crook of the shepherd’s staff, a loving arm, would retrieve them. With a shepherd’s care, many of those who are now independent of the flock can still be reclaimed. Come Unto Christ, 65, Verse by Verse, 706-707)

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be ^aold, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. (This is a prediction of how Peter will die, by crucifixion.)

19 This spake he, signifying by what ^adeath he should glorify God. And when he had spoken this, he saith unto him, Follow me.

PETER ASKS JESUS ABOUT JOHN’S FUTURE

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? (John may have gotten the idea of asking that he live until the Second Coming from Jesus’ comment in Matthew 16:28: 28 Verily I say unto you, There be some (more than just John) standing here, which shall not taste of ^adeath, till they see the Son of man coming in his ^bkingdom.)

22 Jesus saith unto him, If I will that he ^atarry till I come, what *is that* to thee? ^bfollow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not ^adie: yet Jesus said not unto him, He shall not die; (Translated beings still must die.) but, If I will that he tarry till I come, what *is that* to thee? (John was translated. See 3 Ne 28. D&C 7:1-8: 1 AND the Lord said unto me: John, my ^abeloved, what ^bdesirest thou? For if you shall ask what you will, it shall be granted unto you. 2 And I said unto him: Lord, give unto me ^apower over ^bdeath, that I may live and bring souls unto thee. 3 And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt ^atarry until I come in my ^bglory, and shalt ^cprophesy before nations, kindreds, tongues and people. 4 And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring ^asouls unto me, but thou desiredst that thou mightest speedily come unto me in my ^bkingdom. 5 I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater ^awork yet among men than what he has before done. 6 Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ^aministering angel; he shall minister for those who shall be ^bheirs of salvation who dwell on the earth.

7 And I will make thee to minister for him and for thy brother James; and unto you three I will ^agive this power and the ^bkeys of this ministry until I come. 8 Verily I say unto you, ye shall both have according to your desires, for ye both ^ajoy in that which ye have desired. Joseph Smith said: “John the Revelator is among the ten tribes of Israel who had been led away by Shalmaneser, the king of Assyria, to prepare them for their return from their long dispersion, to again possess the land of their fathers. Joseph Smith’s Commentary of the Bible, p. 142)

JESUS APPEARS IN GALILEE

MATTHEW 28	MARK 16	LUKE 24	JOHN 21
<p>16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. (In Matthew 26:32, during the Last Supper Jesus said He would meet them after his death in Galilee. The angels at the tomb reminded the apostles of the meeting in Matthew 28:7. Jesus also told the women to tell the brethren of the meeting in Matthew 28:9-10. This is in fulfillment of that direction. This was an appearance by appointment, by prearrangement, to which probably a great multitude of disciples was invited. Over 500 men attended, including the apostles and seventy. “We know how and under what circumstances the Lord ministered among the Nephites and have every reason to believe that he followed the same pattern in Palestine. It is pleasant to suppose it happened at the same site on which he preached the Sermon on the Mount, for that was the ordination sermon of</p>			

<p>the Twelve.” MM, 4:296)</p> <p>17 And when they saw him, they worshipped him: but some ^adoubted. (Everyone there had gone forth and touched his resurrected body, just like the Nephites did at His appearance among them. MM, 4: 297)</p> <p>18 And ^aJesus came and spake unto them, saying, All ^bpower is given unto me in heaven and in earth.</p>			
<p>19 ¶ Go ye therefore, and ^ateach all ^bnations, ^cbaptizing them in the name of the ^dFather, and of the Son, and of the Holy Ghost:</p>	<p>15 And he said unto them, Go ye into all the world, and ^apreach the ^bgospel to every ^ccreature.</p>		
<p>20 ^aTeaching them to ^bobserve all things whatsoever I have ^ccommanded you: and, lo, I am ^dwith you always(s), even unto the ^eend of the world. Amen. (“We must not leave this part of our discussion without recording that, without question, there were many unmentioned appearances. We know He was with them, from time to time, for forty days; and it is unthinkable to assume that he did not appear to the Blessed Virgin whose Son he was, to Lazarus whom he called forth from four days of death, to Mary and Martha whom he loved, and to hosts of others whose names were written in the Lamb’s</p>	<p>16 He that ^abelieveth and is ^bbaptized shall be saved; but he that believeth not shall be ^cdamned.</p> <p>17 And these ^asigns shall ^bfollow them that believe; In my ^cname shall they ^dcast out ^edevils; they shall speak with new ^ftongues;</p> <p>18 They shall take up ^aserpents; and if they drink any deadly thing, it shall not ^bhurt them: they shall lay ^chands on the ^dsick, and they shall recover.</p>	<p>49 ¶ And, behold, I send the ^apromise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be ^bendued with power from on high.</p> <p>50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.</p>	

Book of Life, never to be blotted out.” MM, 4: 296.)			
THE ASCENSION			
	19 ¶ So then after the ^a Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.	51 And it came to pass, while he blessed them, he was parted (taken) from them, and ^a carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the ^a temple, praising and blessing God. Amen.	
	20 And they went forth, and preached every where, the Lord working with <i>them</i> , and confirming the word with signs following. Amen.	(Jesus taught the disciples what and how to teach the Gospel, taught them about the apostasy and last days, garments, marriage, prayer circles according to the Apocrypha.)	

JOHN'S FINAL TESTIMONY		
<p style="text-align: center;">THE DOCTRINE AND COVENANTS SECTION 7</p> <p><i>Revelation given to Joseph Smith the Prophet and Oliver Cowdery, at Harmony, Pennsylvania, April 1829, when they inquired through the Urim and Thummim as to whether John, the beloved disciple, tarried in the flesh or had died. The revelation is a translated version of the record made on parchment by John and hidden up by himself. HC 1: 35–36.</i></p> <p><i>1–3, John the Beloved shall live until the Lord comes; 4–8, Peter, James, and John hold gospel keys.</i></p> <p>1 AND the Lord said unto me: John, my ^abeloved, what ^bdesirest thou? For if you shall ask what you will, it shall be granted unto you.</p> <p>2 And I said unto him: Lord, give unto me ^apower over ^bdeath, that I may live and bring souls unto thee.</p> <p>3 And the Lord said unto me: Verily, verily, I say unto thee, because thou desirest this thou shalt</p>	<p>3 Nephi 28: 6 And he said unto them: Behold, I ^aknow your thoughts, and ye have desired the thing which ^bJohn, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me. (Wilford Woodruff: “To these three Jesus gave a promise similar to that which he gave to John the Revelator--namely, that they should tarry in the flesh until he came. History informs us that the wicked tried to kill John in various ways, placing him, on one</p>	<p>20:30 ¶ And many other ^asigns truly did Jesus in the presence of his disciples, which are not ^bwritten in this book: 20:31 But these are ^awritten, that ye might ^bbelieve that Jesus is the ^cChrist, the Son of God; and that believing ye might have ^dlife through his ^ename. 21:24 This is the ^adisciple which testifieth of these things, and ^bwrote these things: and we know that his testimony is ^ctrue. 21:25 And there are</p>

<p>^atarry until I come in my ^bglory, and shalt ^cprophesy before nations, kindreds, tongues and people.</p> <p>4 And for this cause the Lord said unto Peter: If I will that he tarry till I come, what is that to thee? For he desired of me that he might bring ^asouls unto me, but thou desiredst that thou mightest speedily come unto me in my ^bkingdom.</p> <p>5 I say unto thee, Peter, this was a good desire; but my beloved has desired that he might do more, or a greater ^awork yet among men than what he has before done.</p> <p>6 Yea, he has undertaken a greater work; therefore I will make him as flaming fire and a ^aministering angel; he shall minister for those who shall be ^bheirs of salvation who dwell on the earth.</p> <p>7 And I will make thee to minister for him and for thy brother James; and unto you three I will ^agive this power and the ^bkeys of this ministry until I come.</p> <p>8 Verily I say unto you, ye shall both have according to your desires, for ye both ^ajoy in that which ye have desired.</p>	<p>occasion, in a cauldron of boiling oil, but his life was preserved; and that finally, in the reign of Domitian Caesar, he was banished to the Isle of Patmos to work in the lead mines. While there he was blessed with visions, revelations, knowledge, light and truth, a portion of which we have recorded in what are called the Revelations of St. John. In the reign of Nerva John was recalled, and afterwards wrote his epistles. The first quorum of Apostles were all put to death, except John, and we are informed that he still remains on the earth, though his body has doubtless undergone some change. Three of the Nephites, chosen here by the Lord Jesus as his Apostles, had the same promise--that they should not taste death until Christ came, and they still remain on the earth in the flesh.” (Journal of Discourses, 13:320))</p>	<p>also many other things which Jesus did, the which, if they should be ^awritten every one, I suppose that even the world itself could not contain the ^bbooks that should be written. Amen.</p>
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Joseph Smith’s testimony: D&C 76: 22 And now, after the many testimonies which have been given of him, this is the ^atestimony, last of all, which we give of him: That he ^blives! 23 For we ^asaw him, even on the ^bright hand of ^cGod; and we heard the voice bearing record that he is the Only ^dBegotten of the Father— 24 That by ^ahim, and through him, and of him, the ^bworlds are and were created, and the ^cinhabitants thereof are begotten ^dsons and daughters unto God.

There are also other witnesses of the resurrected Jesus Christ. The following is a list of latter-day witnesses of the resurrected Christ.

Joseph Smith, Joseph Smith History 1:14-20

Martin Harris (1827), Personal Writings of Joseph Smith
 Oliver Cowdery (1829), Personal Writings of Joseph Smith
 Newel Knight (1830), History of the Church 1:85
 Lyman Wight (1831), Church History in the Fulness of Times, 100
 Orson F. Whitney (1876), Best Loved Stories of the LDS People, 216-17
 Heber J. Grant (1883), Best Loved Stories of the LDS People, 261
 John Taylor (before 1888), Ensign, May 1978, 48
 Lorenzo Snow (1898), Best Loved Stories of the LDS People, 239-40
 George Q. Cannon (before 1902), Flake, Prophets and Apostles of the Last Dispensation, 184
 George F. Richards (1906), Tate, LeGrand Richards: Beloved Apostle, 47
 Joseph F. Smith (1918), D&C 138:18
 David O. McKay (1921), McKay, Cherished Experiences, 102
 LeGrand Richards (1926), Tate, LeGrand Richards: Beloved Apostle, 137
 David B. Haight (1989), Ensign, November 1989, 60
 Verse by Verse, the Four Gospels, p. 703

(Keys of Resurrection: Those who have spoken authoritatively about the resurrection have sometimes spoken of it as an ordinance involving keys, the same way other priesthood ordinances require the operation of priesthood power and priesthood keys. President Brigham Young has given us profound and insightful commentary on the core doctrine of the Christian faith: All who have lived on the earth according to the best light they had, and would have received the fulness of the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for, in the flesh, by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we cannot receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element, to even make a spear of grass grow. (*Discourses of Brigham Young*, 397–98) Closer to our day, President Spencer W. Kimball, in a general conference address in April 1977, confirmed that no one now living holds the keys of resurrection. And that is *not* because we lack the desire to possess them. President Kimball said: "Do we have the keys of resurrection? . . . I buried my mother when I was eleven, my father when I was in my early twenties. I have missed my parents much. If I had the power of resurrection as did the Savior of the world, I would have been tempted to try to have kept them longer. . . . We do not know of anyone who can resurrect the dead as did Jesus the Christ when he came back to mortality" (Conference Report, April 1977, 69). Nevertheless, President Kimball promised, the faithful will receive not only the keys of resurrection but also the power of godhood in the resurrection: "We talk about the gospel in its fulness; yet we realize that a large part is still available to us as we prepare, as we perfect, and as we become more like our God. In the Doctrine and Covenants we read of Abraham, who has already attained godhood. He has received many powers, undoubtedly, that we would like to have and will eventually get if we continue faithful and perfect our lives" (Conference Report, April 1977, 71). When Jesus' spirit reentered his physical body in the Garden Tomb that first Easter morning, he became the first person on this earth to receive the keys of resurrection. It is true that

he inherited *the power* to take up his body again from his Father (Elohim) at the time of his mortal birth. But he received *the keys* of resurrection only after his own resurrection. President Joseph Fielding Smith explained the sequence this way: "Jesus Christ did for us something that we could not do for ourselves, through his infinite atonement. On the third day after the crucifixion he took up his body and *gained the keys of the resurrection*, and thus has power to open the graves for all men, but this he could not do until he had first passed through death himself and conquered" (*Doctrines of Salvation*, 1:128; emphasis added). This is important doctrine, for it means that **the keys of resurrection are conferred after one has been resurrected and those keys are then used to resurrect others**. Jesus was the prototype. Having obtained the keys of resurrection himself (after his own experience with resurrection), he then possessed power to resurrect all others. According to President Brigham Young, those keys of resurrection first acquired by the Savior are then further given, extended, or delegated to others who have died and been resurrected. "They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others" (*Discourses of Brigham Young*, 398). Thus, in one respect we might think of the ordinance of resurrection as being like other ordinances which we see performed on this earth. It involves those who possess the authority and keys of resurrection. As President Brigham Young and Elder Erastus Snow also taught, the resurrection will be conducted much as other things are done in the kingdom, by delegation (*Journal of Discourses*, 6:275; 15:136–39; 25:34). Just as we cannot bless or baptize ourselves, so we cannot resurrect ourselves. Ordinances are performed on our behalf by those who are authorized to perform the ordinances. Knowing what we do about the importance of worthy fathers guiding and blessing their families in righteousness, it does not seem out of order to believe that worthy fathers and priesthood holders will have the privilege of calling forth their wives, or their children, or even other members of their family from the grave. **Is it not the order of heaven for righteous patriarchs (fathers, grandfathers, and others) to bless, baptize, and perform other ordinances for their loved ones? Before Jesus was resurrected, only his Father, our Father in Heaven, possessed the keys of resurrection (even though as the Son of God he possessed the power of life in himself—independently). After he was resurrected, Jesus acquired the keys of resurrection which could then be given to others.** The illuminating statements of President Young, President Kimball, and President Smith, taken together, help us to see once again that God's house is a house of order. As a result of his own resurrection, Jesus now controls all power and all keys, under the direction of his Father, which he delegates to others as they are worthy and become prepared to possess the various powers of godliness. These powers are then used to bless the human family. This is true for the keys of resurrection as well as all other power and authority. (Andrew Skinner, *The Garden Tomb*, 94-98))

(Why don't we use the cross as a symbol of our belief? President Gordon B. Hinckley: I do not wish to give offense to any of my Christian brethren who use the cross on the steeples of their cathedrals and at the altars of their chapels... But for us, the cross is the symbol of the dying Christ, while our message is a declaration of the living Christ. CR, Apr 1975, 136)