

LESSON 27
“He Is Not Here for He Is Risen”
Matthew 28; Luke 24; John 20-21

OVERVIEW:

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)

SCRIPTURES:

(Sunday, the 1st day of the week)

Matthew 28	Mark 16	Luke 24	John 20-21
(The stone is rolled away.)			
2 And, behold, there was (had been) a great earthquake: for (two) ^a the ^b angel(s) of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 ^a His (And their) ^b countenance was like lightning, and his (their) raiment white as snow: 4 And for fear of him (them) the keepers did shake, and became as	The angels must have been resurrected.	(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 not open, signaling its Occupant was no longer there, so too the door of spirit prison was now open, signaling that its righteous	

<p>dead <i>men</i> (though they were dead).</p>		<p>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>	
<p>(Women come to the tomb.)</p>			
<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 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) 2 And very early in the morning the ^afirst <i>day</i> of the week, they came unto the sepulchre at 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>

	^b rising of the sun.		
(Women find the stone rolled away. He is risen.)			
	3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 ^a And (But) when they looked, they saw that the stone was rolled away: for it was very great	2 ^a And they found the stone rolled away from the sepulcher(,	and seeth the ^c stone taken away from the ^d sepulchre
	(, and two angels sitting thereon, clothed in long white garments; and they were affrighted).	and two angels standing by it in shining garments). 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid (affrighted), and bowed down <i>their</i> faces to the earth, they	(and two angels sitting thereon).
5 ^a And the angel(s) answered and said unto the women, Fear not ye: for I (we) know that ye seek Jesus, which was crucified.	5 And entering into the sepulchre, they saw a young man sitting on the right side, ^a clothed in a long white garment; and they were ^b affrighted. 6 And he (But the angels) sai(d)th unto them, Be not affrighted: Ye seek Jesus of Nazareth, which (who) was crucified:	(But behold the angels) said unto them, Why 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	(The most wonderful words ever spoken on earth – HE IS RISEN!)

		again.	
		8 And they remembered his words,	
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 the 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 sepulchre; for they trembled and were amazed: neither said they any thing to any <i>man</i> ; 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 the empty tomb.)			
	(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,	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,

		wondering in himself at that which was come to pass.	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 resurrected Christ? It's possible that Mary was His wife.)	9 ¶ Now when <i>Jesus</i> was ^a risen early (on) the first <i>day</i> of the week, he ^b appeared first to ^c Mary 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.)		
			11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, 12 And seeth two ^a angels in white sitting, the one at the head, and

			<p>the other at the feet, where the body of Jesus had lain.</p> <p>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.</p> <p>14 And when she had thus said, she turned herself back, and ^asaw Jesus standing, and knew not that it was Jesus.</p> <p>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 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, ^aTouch (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,</p>

			<p>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 here, for I am going to ascend to my Father. MM, 4:264.) for I am not yet ^bascended to my ^cFather: but go to my brethren, and say unto them, I ascend unto my ^dFather, and your Father; and <i>to</i> my God, and your God.</p>
Jesus appears to other women.)			
<p>9 ¶ And as they went to tell his disciples, behold, ^aJesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.</p> <p>10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.</p>			
(Testimony of Mary and other women.)			
In a day when messages	10 And she went and	10 It was Mary	18 Mary Magdalene

<p>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)</p>	<p>told them that (who) had been with him, as they mourned and wept.</p> <p>11 And they, when they had heard that he was alive, and had been seen of her, believed not.</p>	<p>Magdalene, and Joanna, and Mary <i>the mother of James</i>, and other <i>women that (who) were</i> with them, which (who) told these things unto the apostles.</p> <p>11 And their words seemed to them as idle tales, and they believed them not.</p>	<p>came and told the disciples that she had seen the Lord, and <i>that</i> he had spoken these things unto her.</p>
<p>(Chief priests told of resurrection.)</p>			
<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>			
<p>(Jesus appears on the road to Emmaus.)</p>			
	<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</p>	<p>13 ¶ And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about ^athreescore furlongs. (about 7-8 miles)</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</p>

	<p>walked, and went into the country.</p>	<p>14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they ^acommuned <i>together</i> and reasoned, ^bJesus himself drew near, and went with them.</p>	<p>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 ^aholden (or covered) that they should (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 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>	

17 And he said unto them, What manner of communications *are* 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.

22 Yea, and certain women also of our company made us astonished, ~~which~~ (who) were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, ~~which~~ (who)

		<p>said that he was alive. 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. 25 Then he said unto them, O ^afools, and slow of ^bheart to ^cbelieve all that the prophets have spoken: 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. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone fa^(a)rther. 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. 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. 31 And their eyes were opened, and they knew him; and he vanished (was taken up) out of their sight. 32 And they said one to another, Did not our ^aheart(s) ^bburn within</p>	

		<p>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, 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 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) 35 And they told what</p>	

		<p>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>	
(Jesus appears to ten apostles)			
		<p>36 ¶ And as they thus spake, Jesus himself ^astood in the midst of them, and sai(d)th unto them, ^bPeace <i>be</i> 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 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>
	(How would he allay	39 Behold my hands	20. And when he had so

	<p>their doubts? By letting them touch him.)</p>	<p>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. 40 And when he had thus spoken, he she(o)wed them <i>his</i> hands and <i>his</i> feet.</p>	<p>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? 42 And they gave him a piece of a broiled fish, and of an (a) honeycomb. 43 And he took <i>it</i>, and did eat before them. 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. 45 Then opened he their ^aunderstanding, that they might understand the scriptures, 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: 47 And that ^arepentance and ^bremission of sins should be ^cpreached in his name among all nations, beginning at Jerusalem. 48 And ye are</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. 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: 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>

		^a witnesses of these things.	
			24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 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 ^a print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
(Jesus appears to Thomas and the other apostles.)			
	14 ¶ Afterward he appeared unto the ^a eleven as they sat at meat, and upbraided them with their ^b unbelief and ^c hardness of heart, because they believed not them which (who) had seen him after he was risen. (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)	(His appearance to His apostles are personal.)	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. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and ^a thrust <i>it</i> into my side: and be not ^b faithless, but ^c believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast ^a seen me, thou hast believed: ^b blessed <i>are</i> they that have not seen, and <i>yet</i> have ^c believed. (He is talking about us.)

(Jesus visits his disciples at the Sea of Tiberias (Galilee).)			CHAPTER 21
			<p>1 AFTER these things Jesus ^ashewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he <i>himself</i>.</p> <p>2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the <i>sons</i> of ^aZebedee, and two other of his disciples. (Peter, Thomas, Nathanael, James, John, and probably Andrew and Philip.)</p> <p>3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.</p> <p>4 But when the morning was now come, Jesus ^astood on the shore: but the disciples knew not that it was Jesus.</p> <p>5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.</p> <p>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.</p> <p>7 Therefore that disciple whom Jesus loved saith</p>

			unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt <i>his</i> fisher's coat <i>unto him</i> , (for he was naked,) and did cast himself into the sea.
		(A similar story occurs in John 5:6. Some see this as a symbol that Peter and the apostles were not yet capable of spreading the Gospel message entirely on their own. Yet after several years of divine training with Christ, they could cast out their nets and bring in their catch until overflowing without the nets breaking. They are now ready to successfully take the message to the world.)	<p>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.</p> <p>9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.</p> <p>10 Jesus saith unto them, Bring of the fish which ye have now caught.</p> <p>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.</p> <p>12 Jesus saith unto them, Come <i>and</i> dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.</p> <p>13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.</p> <p>14 This is now the ^athird time that Jesus ^bshewed himself to his disciples, after that he was risen from the dead.</p>
(Feed my Sheep.)			
		(This interaction was not just to Peter, but to	15 ¶ So when they had dined, Jesus saith to

		all the Twelve, and to all who serve in the Kingdom.)	<p>Simon Peter, Simon, <i>son</i> of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.</p> <p>16 He saith to him again the second time, Simon, <i>son</i> of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, ^aFeed my sheep.</p> <p>17 He saith unto him the third time, Simon, <i>son</i> 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.</p> <p>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 <i>thee</i> whither thou wouldest not.</p> <p>19 This spake he, signifying by what ^adeath he should glorify God. And when he had spoken this, he saith unto him, Follow me.</p>
(Peter asks Jesus about John's future.)			
		(Jesus asks the Twelve	20 Then Peter, turning

what they want, like He did to the Nephite Twelve.)

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*?

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)

<p>(Jesus appears in Galilee.)</p>			
<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 the Twelve.” MM, 4:296)</p> <p>17 And when they saw him, they worshipped him: but some ^adoubted.</p>			

<p>(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 Book of Life, never to be blotted out.” MM, 4: 296.)</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>	

(The Ascension.)			
	<p>19 ¶ So then after the ^aLord had spoken unto them, he was received up into heaven, and sat on the right hand of God.</p>	<p>51 And it came to pass, while he blessed them, he was parted (taken) from them, and ^acarried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the ^atemple, praising and blessing God. Amen.</p>	
	<p>20 And they went forth, and preached every where, the Lord working with <i>them</i>, and confirming the word with signs following. Amen.</p>	<p>(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.)</p>	
(John's final Testimony.)			
			<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 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</p>

			contain the ^b books that should be written. Amen.
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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