

Transfiguration, Translation, Resurrection

I will be going over in this paper transfiguration, translation, and resurrection.

But before going over any of these, members need to understand this:

President Joseph Fielding Smith taught, "Our right to guidance from Holy Ghost. We have the right to the guidance of the Holy Ghost, but we cannot have that guidance, if we wilfully refuse to consider the revelations that have been given to help us to understand and to guide us in the light and truth of the everlasting gospel. We cannot hope to have that guidance when we refuse to consider these great revelations which mean so much to us both temporally and spiritually.

Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are not of the Lord. And so we may become prey unto the ungodly, to the vicious, to the cunning, to the craftiness of men." (Doctrines of Salvation, p.43)

There are those that do just this. They don't read the revelations that have been given to us, they do not read the Book of Mormon, they do not read the Doctrine and Covenants, they do not read the teachings of the prophet Joseph Smith etc. They then go online, and listen to individuals who proceed to share with them their opinions, hearsay, rumors, etc. These members then claim by the power of the Holy Ghost that what they heard in the form of opinions, hearsay, rumors etc is true. President Joseph Fielding Smith clearly said of such, because you haven't focused on the revelations and put in the work that you are supposed to, you don't even qualify for the Holy Ghost.

With that said, be careful where you place your testimony and/or understanding of key doctrinal points- they should be coming primarily from the keys and the closer the keys are to Joseph Smith the better.

Let's begin.

Transfiguration

The Prophet Joseph Smith (Teachings of the Prophet Joseph Smith p.303)

The Prophet's Discourse from 2 Peter, First Chapter--Reproof of Self-Righteousness

"We have a more sure word of prophecy, whereunto you do well to take heed, as unto a light that shineth in a dark place. We were eyewitnesses of his majesty and heard the voice of his excellent glory." And what could be more sure? When He was transfigured on the mount, what could be more sure to them? Divines have been quarreling for ages about the meaning of this."

Bible Dictionary

Transfiguration, Mount of

This very important event in the New Testament occurred about a week after the promise made to Peter that he would receive the keys of the kingdom of heaven (Matt. 16:13–19; 17:1–9). On the mount, the Savior, Moses, and Elias (Elijah) gave the promised keys of the priesthood to Peter, James, and John (HC 3:387), which enabled these brethren to carry forth the work of the kingdom on the earth after the departure of Jesus. These keys were later given to all of the Twelve.

The Transfiguration occurred in about October, some six months before the death of Jesus. The brethren saw the Lord in a glorified and transfigured state. They also saw a vision of the earth as it will appear in its future glorified condition (D&C 63:20–21; HC 1:283); saw and conversed with Moses and Elijah, two translated beings; and heard the voice of the Father bearing witness that Jesus is His beloved Son, in whom the Father is pleased, and commanding the brethren to hear (obey) Him. See also Mark 9:2–10; Luke 9:28–36; 2 Pet. 1:16–18.

The event is important in many ways: Necessary priesthood authority was conferred upon Peter, James, and John; the significance of the Savior’s work was emphasized; and the unity of various dispensations and the close relationship of Jesus and His prophets was demonstrated. Few events in the Bible equal it in importance. A similar event occurred on April 3, 1836, in the temple in Kirtland, Ohio, where the same heavenly messengers conferred priesthood keys upon the prophet Joseph Smith and Oliver Cowdery (D&C 110).

Elder Bruce R. McConkie (Mormon Doctrine p.83)

Transfiguration.

Transfiguration is a special change in appearance and nature which is wrought upon a person or thing by the power of God. This divine transformation is from a lower to a higher state; it results in a more exalted, impressive, and glorious condition.

Our Lord “was transfigured before” Peter, James and John, while on the mount, “and his face did shine as the sun, and his raiment was white as the light” (Matt. 17:1-13; Mark 9:2-13; 2 Pet. 1:16-19.) Luke describes this event by saying, “As he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.” (Luke 9:28-36.) It was on this occasion that Peter, James and John, also, “were transfigured before” Christ, received from him and from Moses and Elias the keys of the kingdom (*Teachings*, p.158), and saw in vision the transfiguration of the earth in the millennial day (D&C 63:20-21; *Teachings*, p.13).

By the power of the Holy Ghost many prophets have been transfigured so as to stand in the presence of God and view the visions of eternity. Speaking of such an occasion in his life, Moses recorded: “Now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence; but his glory was upon me; and I beheld his face, for I was transfigured before him.” (Moses 1:11; D&C 67:11.) On another occasion, when Moses came down off the mount, having communed with the Lord for 40 days and nights, “the skin of his face shone,” so that he had to “put a vail on his face” as he talked with the children of Israel (Ex. 34:2-35).

Similarly, when the Three Nephites “were caught up into heaven, and saw and heard unspeakable things,” they were transfigured. “Whether they were in the body or out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God.” (3 Ne. 28:13-17.) Paul had a similar experience (2 Cor. 12:1-4) as also did Joseph Smith and Sidney Rigdon. (D&C 76; *Teachings*, p.107)

Bible Dictionary

Transfiguration

The condition of persons who are **temporarily** changed in appearance and nature—that is, lifted to a higher spiritual level—so that they can endure the presence and glory of heavenly beings.

Transfigured beings

They saw the God of Israel, (Ex. 24:9–11)

The skin of his face shone while he talked with God, (Ex. 34:29, Mark 9:2–3)

Jesus’ face did shine, (Matt. 17:2, Mark 9:2–3)

Israel could not steadfastly behold the face of Moses for the glory, (2 Cor. 3:7)

Abinadi’s face shown with exceeding luster, (Mosiah 13:5–9)

They were encircled about as if by fire, (Hel. 5:23, 36, 43–45, 3 Ne. 17:24; 19:14)

They were as white as the countenance of Jesus, (3 Ne. 19:25)

It did seem unto them like a transfiguration, (3 Ne. 28:15)

No man has seen God in the flesh, except quickened by the Spirit, (D&C 67:10–12)

By the power of the Spirit our eyes were opened, (D&C 76:12)

The glory of God was upon Moses, (Moses 1:2)

His glory was upon me; and I beheld his face, for I was transfigured, (Moses 1:11)

I beheld the heavens open, and I was clothed upon with glory, (Moses 7:3–4)

Ergo: The word that you should memorize is temporary. When people are temporarily changed to be able to see visions, angels etc, that is a process of transfiguration.

Joseph Smith-History (Pearl of Great Price)

AFTER JOSPEH SMITH’S FIRST VISION

20 He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. **When I came to myself again, I found myself lying on my back, looking up into heaven. When the light had departed, I had no strength; but soon**

recovering in some degree, I went home. And as I leaned up to the fireplace, mother inquired what the matter was. I replied, “Never mind, all is well—I am well enough off.” I then said to my mother, “I have learned for myself that Presbyterianism is not true.” It seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoyer of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me, almost in my infancy?

Joseph Smith-History (Pearl of Great Price)

AFTER JOSEPH SMITH’S VISIONS FROM MORONI

48 I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; **but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.**

EXPERIENCE OF JOSEPH SMITH AND SIDNEY RIGDON DURING THE RECEIVING OF DOCTRINE AND COVENANTS 76

While the revelation Doctrine and Covenants 76 was being received, “Joseph sat firmly and calmly all the time in the midst of a magnificent glory, but Sidney sat limp and pale, apparently as limber as a rag, observing which, Joseph remarked, smilingly, ‘Sidney is not used to it as I am.’” (Elder Philo Dibble, “Recollections of the Prophet Joseph Smith,” Juvenile Instructor 27, no. 10 (1892): 304)

Ergo: We can learn two things about transfiguration here:

- 1. When transfiguration ends it is physically draining**
- 2. We learn that just like any other skill or muscle, the more we practice and become perfected, the less difficult it becomes.**

Translation

The Prophet Joseph Smith (Teachings of the Prophet Joseph Smith, p.191)

Angels and Ministering Spirits

Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body [i.e., personage]. Jesus Christ went in body after His resurrection, to minister to resurrected bodies.

The Prophet Joseph Smith (Teachings of the Prophet Joseph Smith, p.170-171)

The Doctrine of Translation

Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent to be revealed in the last times.

Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead. "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." (See Hebrews 11:35.)

Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then, can it be said a better resurrection. This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory.

On the other hand, those who were tortured, not accepting deliverance, received an immediate rest from their labors. "And I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labors and their works do follow them." (See Revelation 14:13.)

They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same work, after they receive a resurrection for their bodies. But we shall leave this subject and the subject of the terrestrial bodies for another time, in order to treat upon them more fully.

Orson Pratt (Journal of Discourses, Volume 17, Discourse 23)

“Joseph inquired concerning their condition, whether they were subject to death during that period, and was informed, as you will find in the history of this Church, as printed in the Millennial Star and other publications thereof, that these personages have to pass through a change equivalent to that of death; notwithstanding their translation from the earth, a certain change has to be wrought upon them that is equivalent, to death, and probably equivalent also to the resurrection of the dead. But before that change comes they minister in their office unto those of another order, that is the terrestrial order.”

Elder Bruce R. McConkie (Mormon Doctrine, p.726-730)

Translated Beings.

During the first 2200 or so years of the earth's history-that is, from the fall of Adam to the ministry of Melchizedek-it was a very common occurrence for faithful members of the Church to be translated and taken into the heavenly realms without tasting death. Since that time there have

been occasional special instances of translation, instances in which a special work of the ministry required it. Enoch and his people were translated, probably just a few years after Adam's death. (Moses 7:18-21, 31, 63, 69; D. & C. 38:4; 45:11-14; 84:99-100; Gen. 5:22-24; Heb. 11 :5.) It is apparent from the abbreviated account of the Lord's dealings with Enoch and his people that Zion was a very great and populous city, having perhaps many thousands or even millions of inhabitants. (Moses 7.) Methuselah, the son of Enoch, was not translated, "that the covenants of the Lord might be fulfilled, which he made to Enoch; for he truly covenanted with Enoch that Noah should be of the fruit of his loins." (Moses 8:2.) But during the nearly 700 years from the translation of Enoch to the flood of Noah, it would appear that nearly all of the faithful members of the Church were translated, for "the Holy Ghost fell on many, and they were caught up by the powers of heaven into Zion." (Moses 7:27.) That this process of translating the righteous saints and taking them to heaven was still going on after the flood among the people of Melchizedek is apparent from the account in the Inspired Version of the Bible. Speaking of the faith and righteousness of those holding the Melchizedek Priesthood in that day, the account says: "And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace. And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it *unto the latter days, or the end of the world.*" (Inspired Version, Gen. 14:32-34.) As far as we know, instances of translation since the day of Melchizedek and his people have been few and far between. After recording that Enoch was translated, Paul says that Abraham, Isaac, and Jacob, and their seed after them (they obviously knowing what had taken place as pertaining to the people of Melchizedek and others) "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11 :5-10), that is, they "sought for the city of Enoch which God had before taken." (Inspired Version, Gen. 14:34.) But as Paul said, and as the Lord confirmed by latter-day revelation, even these ~'holy men . . . found it not because of wickedness and abominations; And confessed they were strangers and pilgrims on the earth; But obtained a promise that they should find it and see it in their flesh." (D. & C. 45:11-14; Heb. 11:11-16.) Moses, Elijah, and Alma the younger, were translated. The Old Testament account that Moses died and was buried by the hand of the Lord in an unknown grave is an error. (Deut. 34:5-7.) It is true that he may have been "buried by the hand of the Lord," if that expression is a figure of speech which means that he was translated. But the Book of Mormon account, in recording that Alma "was taken up by the Spirit," says, "the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself." (Alma 45:18-19.) It should be remembered that the Nephites had the Brass Plates, and that they were the "scriptures" which gave the account of Moses being taken by way of translation. As to Elijah, the account of his being taken in "a chariot of fire by a whirlwind into heaven," is majestically set out in the Old Testament. (2 Kings 2.) Moses and Elijah were translated so that they could come with bodies of flesh and bones to confer keys upon Peter, James, and John on the mount of transfiguration, an event destined to occur prior to the beginning of the resurrection. (Matt. 17: 1-6; Teachings, p. 158; Doctrines of Salvation, vol. 2, pp. 107-111.) The reason for the translation of Alma has not been revealed. Before our Lord, in the meridian of time, opened the door to the preaching of the gospel to the spirits in prison (Moses 7:36-40; 1 Pet. 3:18-20), many of the

righteous saints were translated and thus given other ministries to perform pending the day of their final redemption. The Prophet says that translated beings are "held in reserve to be ministering angels unto many planets." (Teachings, p. 170.) ***But since the inauguration of the great work of proclaiming the gospel to the spirits in prison, almost every righteous person in the Church has been permitted, in due course, to die and go to an assigned labor in the spirit world.*** However, for special purposes a few persons who have lived in the Christian Era have been translated. Our Lord said on one occasion, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." (Matt. 16:28; Mark 9:1; Luke 9:27.) The Lord may have had reference to these or other translated persons when he said in March, 1831, "All are under sin, except those which I have reserved unto myself, holy men that ye know not of." (D. & C. 49:8.) Possibly John was present when the original statement was made. In any event John was translated. (John 21:20-23; Rev. 10; D. & C. 7; 77:14.) And on the American continent, among the Nephites, three of the Twelve were also given power over death so that they could continue their ministry until the Second Coming. (3 Ne. 28.) There are no other known instances of translation during the Christian Era, and unless there is some special reason which has not so far been revealed, ***it is not likely that there will be any more translations before the Second Coming.*** During the millennial era, however, all men will live in a state comparable in many respects to the state of translated beings. (D. & C. 101:23-31; Isa. 11:1-9; 65:17)

It is from the account of the translation of the Three Nephites that we gain most of our knowledge of the present ministry among men of translated beings. It is very evident that such persons "never taste of death; ... never endure the pains of death"; that they have undergone a change in their bodies, "that they might not suffer pain nor sorrow save it were for the sins of the world"; that they were holy men, sanctified in the flesh"; "that the powers of the earth could not hold them"; that "they are as the angels of God/ ministering to whomsoever they will; that they "shall be changed in the twinkling of an eye from mortality to immortality" at the Second Coming; and that they shall then inherit exaltation in the kingdom of God. (3 Ne. 28.) This final change from mortality to immortality is in effect their death, for all men die, even those who are alive when Christ comes, and those who will live during the millennium. "Children shall grow up until they become old," the Lord says of the millennial era. "Old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye." (D. & C. 63:49, 52; 101:23-31.) It is interesting to note that John in recording the Lord's promise to him, apparently knew that he should not "taste" death or "endure" the pains thereof, yet knew that he would pass through a change equivalent to death. "Then went this saying abroad among the brethren, that that disciple should not die," John says, "yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" (John 21:20-23.) All translated beings accordingly receive what amounts to an instantaneous death and resurrection. Those who have been translated since the resurrection of Christ shall continue to live as mortals until the Second Coming when they shall receive their immortal glory.

[D&C 77:11. Who Are the 144,000? \(LDS Manual\)](#)

“Before the Lord shall come ... there is to be a great work among the nations. ... The ten tribes will have to come forth and come to this land, to be crowned with glory in the midst of Zion by the hands of the servants of God, even the Children of Ephraim; and twelve thousand High Priests will be elected from each of these ten tribes, as well as from the scattered tribes, and sealed in their foreheads, and will be ordained and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assemblage of the Church of the first-born.” (Orson Pratt, in *Journal of Discourses*, 16:325.)

D&C 77:9. What Is the Significance of the Angel from the East Sealing the Servants of God? (LDS Manual)

The four angels who are given power over the earth are kept from sending forth desolations upon the earth until God’s servants are sealed in their foreheads. The Prophet Joseph Smith taught that this sealing “signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure” (*Teachings*, p. 321).

Elder Orson Pratt gave this additional explanation:

“When the Temple is built [in the New Jerusalem] the sons of the two Priesthoods [Melchizedek and Aaronic] ... will enter into that Temple ... and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, and renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple.

“This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, ‘Smite not the earth now, but wait a little while.’ ‘How long?’ ‘Until the servants of our God are sealed in their foreheads.’ What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord’s temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst

of judgments that are to come like a whirlwind upon the wicked.” (In *Journal of Discourses*, 15:365–66.)

Ergo: The word that you need to memorize when you think or hear the words “translated beings” is *semi-permanent*. Transfiguration is “temporary” vs. translation which is “semi-permanent”.

We learn a couple of things here about translation:

1. A resurrected body is not the same as a translated body, although a translated body is not able to die save by Christ, it is not “immortal”, a resurrected body is “immortal”.
2. Those with a translated body will eventually undergo a change equivalent to death (ergo proving their body was **NOT** “immortal”) and then be resurrected as the Millennium is ushered in
3. Translation was much more common pre-resurrection of Christ for reasons related to the keys; post-resurrection “it is unlikely there will be **ANY** more translations before the second coming”
4. The 144k will be translated in the temple in Jackson Country by the Lord after His return for specific reasons, making the 144k almost assuredly entirely resurrected and translated beings

With that knowledge in conjunction with the knowledge of the 144,000, the Church of the Firstborn etc (that we’ve established in previous papers) we should be able clear up the misinformation on the subject. All members of the Church of the Firstborn **are not** members of the 144,000 while all members of the 144,000 **are** members of the Church of the Firstborn; all members of the 144,000 are either resurrected beings **or** become translated beings (the Lord purifies the sons of Levi in the temple in New Jerusalem), while the grand majority of the Church of the Firstborn are/were/will never be translated as “almost every righteous person in the Church has been permitted, in due course, to die and go to an assigned labor in the spirit world.” The overwhelming majority, I repeat, the overwhelming majority of the members of the Church of the Firstborn will be resurrected, meaning they died, meaning they were never translated. Period.

BONUS TRANSLATION MATERIAL:

Elder Bruce R. McConkie (Mormon Doctrine, p. 730)

All translated beings accordingly receive what amounts to an instantaneous death and resurrection. Those who were translated before the resurrection of our Lord “were with Christ in his resurrection.” (D. & C. 133:55) Those who have been translated since the resurrection of Christ shall continue to live as mortals until the Second Coming when they shall receive their immortal glory. It will be resurrected, not translated beings, who shall return with the city of Enoch.

D&C 133:54-55

54 Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and they who were before him;

55 And from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb.

Alma 40:18–21

18 Behold, I say unto you, Nay; but it meaneth the reuniting of the soul with the body, of those from the days of Adam down to the resurrection of Christ.

19 Now, whether the souls and the bodies of those of whom has been spoken shall all be reunited at once, the wicked as well as the righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ.

20 Now, my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous, at the resurrection of Christ, and his ascension into heaven.

21 But whether it be at his resurrection or after, I do not say; but this much I say, that there is a space between death and the resurrection of the body, and a state of the soul in happiness or in misery until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works.

Resurrection

True to the Faith

Resurrection

Because of the Fall of Adam and Eve, we are subject to physical death, which is the separation of the spirit from the body. Through the Atonement of Jesus Christ, all people will be resurrected—saved from physical death (see 1 Corinthians 15:22). Resurrection is the reuniting of the spirit with the body in a perfect, immortal state, no longer subject to disease or death (see Alma 11:42–45).

The Savior was the first person on this earth to be resurrected. The New Testament contains several accounts testifying that He rose from the tomb (see Matthew 28:1–8; Mark 16:1–14; Luke 24:1–48; John 20:1–29; 1 Corinthians 15:1–8; 2 Peter 1:16–17).

When the resurrected Lord appeared to His Apostles, He helped them understand that He had a body of flesh and bones. He said, “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” (Luke 24:39). He also appeared to the Nephites after His Resurrection (see 3 Nephi 11:10–17).

At the time of the resurrection, we will “be judged according to [our] works. . . . We shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt” (Alma 11:41, 43). The eternal glory we receive will depend on our faithfulness. Although all people will be resurrected, only those who have come unto Christ and partaken of the fulness of His gospel will inherit exaltation in the celestial kingdom.

An understanding and testimony of the resurrection can give you hope and perspective as you experience the challenges, trials, and triumphs of life. You can find comfort in the assurance that the Savior lives and that through His Atonement, “he breaketh the bands of death, that the grave shall have no victory, and that the sting of death should be swallowed up in the hopes of glory” (Alma 22:14).

Additional references: Isaiah 25:8; 26:19; John 5:25–29; 11:25–26; 1 Corinthians 15; Enos 1:27; Alma 40:23–26; 41; Mormon 9:12–14; D&C 88:15–16; 93:33–34; Moses 1:39

Bible Dictionary

Resurrection

The Resurrection consists in the uniting of a spirit body with a body of flesh and bones, never again to be divided. The Resurrection shall come to all, because of Christ’s victory over death. Jesus Christ was the first to be resurrected on this earth (Matt. 27:52–54; Acts 26:23; 1 Cor. 15:23; Col. 1:18; Rev. 1:5). Others had been brought back from death but were restored to mortality (Mark 5:22–43; Luke 7:11–17; John 11:1–45), whereas a resurrection means to become immortal, with a body of flesh and bone.

All will not be raised to the same glory in the Resurrection (1 Cor. 15:39–42; D&C 76), nor will all come forth at the same time (see 1 Cor. 15:23; Alma 40:8). Christ was first; the righteous have precedence over the wicked and come forth in the First Resurrection, whereas the unrepentant sinners come forth in the last resurrection (Rev. 20:5–13).

The New Testament gives ample evidence that Jesus rose with His physical body: He ate fish and honey (Luke 24:42–43); He said He had flesh and bones (Luke 24:39); the people touched Him (Luke 24:39–40; John 20:25–29); the tomb was empty (Luke 24:2–3; John 20:1–10); and the angels said He had risen (Mark 16:1–6).

One of the most fundamental doctrines taught by the Twelve was that Jesus was risen from the tomb, with His glorified, resurrected body, as in Acts 1:21–22; 2:32; 3:15; 4:33. To obtain a resurrection with a celestial, exalted body is the center point of hope in the gospel of Jesus Christ. The Resurrection of Jesus is the most glorious of all messages to mankind.

Latter-day revelation confirms the reality of the Resurrection of Christ and of all mankind, as in Alma 11:41–45; 40; 3 Ne. 11; D&C 76; Moses 7:62.

Ergo: The word you need to memorize, or think of, when you hear the word “resurrection” is “*permanent*”. Transfiguration is *temporary* translation is *semi-permanent* and resurrection is *permanent*.

The Resurrection:

1. Jesus Christ was the first to be resurrected, all others before his resurrection were translated or in the spirit world.
2. Because of the atonement everyone who has been born will, at some point, be resurrected.
3. The righteous Saints before Christ “were with Christ in his resurrection” (D&C 133:55)
4. All those who have not been resurrected who have fulfilled all of the requirements for exaltation will come forth in the morning of the resurrection ie. by the Great and Dreadful Day.

Resurrected beings:

1. Have bodies of flesh and bones, there is no blood.
2. Cannot die.
3. Resurrected bodies are directly proportionate to their degree of glory ie. “there are bodies telestial, bodies terrestrial and bodies celestial” (1 Cor. 15)

BONUS RESURRECTION MATERIAL:

Elder Bruce R. McConkie (Mormon Doctrine p.637-643)

Resurrection.

The resurrection is the creation of an immortal soul; it consists in the uniting or reuniting of body and spirit in immortality. (Doctrines of Salvation, vol. 2, pp. 258-301.) A resurrected being is one for whom body and spirit are inseparably connected in a state of incorruption, a state in which there never again can be decay (corruption) or death (separation of body and spirit). (1 Cor. 15; Alma 11:37-46; 12:12-18.) Resurrected beings have bodies of flesh and bones, tangible, corporeal bodies, bodies that occupy space, digest food, and have power, outwardly, to appear as mortal bodies do. (Luke 24.)

Nothing is more absolutely universal than the resurrection. Every living being will be resurrected. "As in Adam all die, even so in Christ shall all be made alive. (1 Cor. 15:22.) Those who live and die before the millennial era, all in their proper order, will have their bodies and spirits reunited in resurrected immortality. The righteous who live after the Second Coming shall be changed from mortality to immortality in the twinkling of an eye, their bodies and spirits being united inseparably.

"Yea, and blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city. And he that liveth

when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. Wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye. Wherefore, for this cause preached the apostles unto the world the resurrection of the dead." (D. & C. 63:49-52.)

Two events of transcendent importance make possible the resurrection: 1. The fall of Adam; and 2. The redemptive sacrifice of the Son of God. Adam's fall brought temporal or natural death into the world; that is, as a result of Adam's fall mortality was introduced, and mortality is the forerunner of death. Christ's redeeming sacrifice ransomed men from the effects of Adam's fall in that mortality is replaced by immortality, or in other words in that the dead come forth in the resurrection. "For as death hath passed upon all men, to fulfil the merciful plan of the great Creator," Jacob taught, "there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall." (2 Ne. 9:6; Morm. 9:12-13.)

"Behold, the day cometh that all shall rise from the dead and stand before God," Amulek said, "and be judged according to their works. Now, there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death." (Alma 11:41-42; 40:2-4.)

This doctrine of a universal resurrection was known and taught from the beginning. (Moses 1:39.) The choice of Christ in the councils of eternity to come down to earth as the Son of God and work out the infinite and eternal atonement was based on the foreknowledge of God-knowledge which he also imparted to his spirit children-that immortality was to be guaranteed and eternal life offered to all men. (Moses 4:1-4.) Immediately after the fall, angels came to Adam teaching that through the promised redemption of the Only Begotten all "might be raised in immortality unto eternal life, even as many as would believe." (D. & C. 29:42-50; Moses 5:6-15.)

Enoch saw the restoration of the gospel in our day and received from the Lord this promise: "And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men." (Moses 7:62.) Job (Job 19:25-27), David (Ps. 16:9-11; 17:15), Daniel (Dan. 12:1-3), Ezekiel (Ezek. 37:1-14), and many of the ancient prophets bore testimony of the resurrection. Jehovah (who is Christ), speaking through Isaiah, said of the house of Israel: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26:19.)

Christ was the firstfruits of the resurrection (1 Cor. 15:23), and because of his resurrection, "by the power of God," all men shall come forth from the grave. (Morm. 9:13.) The righteous dead who lived from the day of Adam to the time when Christ broke the bands of death "were with Christ in his resurrection." (D. & C. 133:54-55.) "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53; Hela. 14:25.) All who were with Christ

in his resurrection, and all who have so far been resurrected, have come forth with celestial bodies and will have an inheritance in the celestial kingdom. (D. & C. 88:96-102.)

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.

Though all men are assured of a resurrection, all will not be resurrected at the same time, and there will be varying degrees of glory for immortal persons. All will come forth from the grave, "But every man in his own order" (1 Cor. 15:23), as Paul expresses it. Joseph Smith said: "In the resurrection, some are raised to be angels, others are raised to become gods." (*Teachings*, p. 312.)

Two great resurrections await the inhabitants of the earth: one is the first resurrection, the resurrection of life, the resurrection of the just; the other is the second resurrection, the resurrection of damnation, the resurrection of the unjust. (John 5:28-29; Rev. 20; D. & C. 76.) But even within these two separate resurrections, there is an order in which the dead will come forth. Those being resurrected with celestial bodies, whose destiny is to inherit a celestial kingdom, will come forth in the morning of the first resurrection. Their graves shall be opened and they shall be caught up to meet the Lord at his Second Coming. They are Christ's, the firstfruits, and they shall descend with him to reign as kings and priests during the millennial era. (D. & C. 29:13; 43:18; 76:50-70; 88:97-98; 1 Thess. 4:16-17; Rev. 20:3-7.)

"And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh." (D. & C. 88:99.) This is the afternoon of the first resurrection; it takes place after our Lord has ushered in the millennium. Those coming forth at that time do so with terrestrial bodies and are thus destined to inherit a terrestrial glory in eternity. (D. & C. 76:71-80.)

At the end of the millennium, the second resurrection begins. In the forepart of this resurrection of the unjust those destined to come forth will be "the spirits of men who are to be judged, and are found under condemnation; And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth." (D. & C. 88:100-101.) These are the ones who have earned telestial bodies, who were wicked and carnal in mortality, and who have suffered the wrath of God in hell "until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work." (D. & C. 76:85.) Their final destiny is to inherit a telestial glory. (D. & C. 76:81-112.)

Finally, in the latter end of the resurrection of damnation, the sons of perdition, those who "remain filthy still" (D. & C. 88:102), shall come forth from their graves. (2 Ne. 9:14-16.) "Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth

up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will. Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption." (Alma 12:17-18.)

Bodily perfection will come to all men as a free gift in the resurrection. But even though all persons are raised from mortality to immortality, from corruption to incorruption, so that disease and physical impairment are no longer found, the mere fact of resurrection does not give peace of mind, the knowledge of God, a hope of eternal life, or any of the great spiritual blessings which flow from gospel obedience. These blessings are not free gifts. Except for the free gift of immortality (which comes by grace alone and includes bodily or physical perfection), all rewards gained in the eternal worlds must be earned. That perfection sought by the saints is both temporal and spiritual and comes only as a result of full obedience.

Amulek taught: "The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but everything shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil." (Alma 11:43-44.)

Alma spoke similarly: "The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame. . . . And then shall the righteous shine forth in the kingdom of God. But behold, an awful death cometh upon the wicked; for they die as to things pertaining to things of righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; but they are cast out, and consigned to partake of the fruits of their labors or their works, which have been evil; and they drink the dregs of a bitter cup." (Alma 40:23-26.)

As seen from these scriptures, the resurrection is a restoration, both a restoration of body and spirit and a restoration to the individual of the same mental and spiritual acquirements and attitudes he had in this life. As Alma further expressed it, the resurrection or restoration will "bring back again evil for evil, or carnal for carnal, or devilish for devilish-good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful. . . for that which ye do send out shall return unto you again, and be restored; therefore, the word restoration more fully condemneth the sinner, and justifieth him not at all." (Alma 41:13-15.)

It was in accordance with this principle that the Prophet wrote by way of revelation: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a

person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (D. & C. 130:18-19.) Those who "are raised to become gods" (*Teachings*, p. 312) will progress until they receive "a fulness of truth, yea, even of all truth," until they are "glorified in truth" and know "all things." (D. & C. 93:26-28.) The fulness of the Father which includes "all power, both in heaven and on earth" (D. & C. 93:16-17) is not gained by exalted beings until after the resurrection.

Just as the creative and redemptive power of Christ extend to the earth and all things thereon, as also to the infinite expanse of worlds in immensity, so the power of the resurrection is universal in scope. Man, the earth, and all life thereon will come forth in the resurrection. And the resurrection applies to and is going on in other worlds and other galaxies.

Thus saith the Lord: "And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth. For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand." (D. & C. 29:23-25.)

John the Revelator saw [a type of what the earth will become], "the earth, in its sanctified, immortal, and eternal state" (D. & C. 77: 1), that is, in its resurrected state. "The earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law- Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it." (D. & C. 88:25-26.)

John also saw resurrected beasts in heaven, and the revelation specifically says they were "individual beasts ... in their destined order or sphere of creation, in the enjoyment of their eternal felicity." (D. & C. 77:3.) Speaking on this subject the Prophet said: "John saw the actual beast in heaven John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this-strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified himself by saving all that his hands had made, whether beasts, fowls, fishes or men; and he will glorify himself with them.

"Says one, 'I cannot believe in the salvation of beasts.' Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God." (*Teachings*, pp. 291-292.)

No man can conceive of the glory that may be attained through the resurrection. God himself, the Father of us all, is a glorified, exalted, immortal, resurrected Man! (*Teachings*, pp. 312, 345-346; D. & C. 130:22.)

President Joseph Fielding Smith (Doctrines of Salvation, Volume 2, Chapter 14)

RESURRECTION NEEDED BECAUSE OF FALL.

Our Savior, Jesus Christ, is the Author of the resurrection. He came into the world to redeem it and all upon its face from mortality and give immortality to every creature. The coming of our Savior to accomplish this end is due to the fact that death was brought into the world through the fall of Adam. If Adam had not partaken of the fruit of the tree of the knowledge of good and evil, he would not have died. . . .

Had such a condition prevailed, Adam would still be in the Garden of Eden, and all things would have continued as they were, and under such conditions, there would have been no need for a Redeemer. . . .

We know the true reason for the coming of Jesus Christ into the world. It was, first, to redeem all men from the physical or mortal death, which Adam brought into the world; and second, to redeem all men from spiritual death, or banishment from the presence of the Lord, on conditions of their repentance, and remission of sins, and endurance to the end of the mortal probation.

Had there been no fall, there would have been no resurrection. Since there was a transgression which brought death, the atonement had to be made by the Son of God, who was always the master over death. His sacrifice was an infinite atonement.

He declared himself to be the "resurrection and the life," and that he had power in himself to lay down his life and take it up again. Such power has never been the possession of any other creature upon the earth. All other creatures were under the curse of death, and Christ alone could free them.

CHRIST HAD POWER OVER DEATH.

The means provided for our redemption from death were prepared in the plan of salvation before Adam and Eve were sent to the earth. Jesus Christ volunteered to come and atone for Adam's transgression and thus gain the victory over the devil. Therefore, he is called the Lamb of God, who was chosen to be slain "from the foundation of the world."

The only way this atonement could be made was for Jesus, who was chosen to pay the debt to justice and redeem us from the grasp of Satan, to come into the world with power over death, for no one who was under the bondage of death could pay the debt and restore us to live forever.

Jesus was the only person who ever came into this world who had power over death, and having that great power, by the shedding of his blood on the cross, he could redeem us and get the power of the resurrection. After he came forth from the tomb, he had all power to call every other person forth from the grave. And after he came forth, on the third day after his crucifixion, he opened the graves of the righteous saints who had lived from the days of Adam to the time of his crucifixion.

He had declared to Martha that he is the resurrection and the life, and this he taught to his disciples. Jacob, the brother of Nephi, has given us a very clear understanding of the mission of Jesus Christ and how he came to redeem us from death and from Satan. He explains how we would have been angels to the devil, without the death and resurrection of Jesus Christ; and now because of the mercies of our Heavenly Father and his beloved Son Jesus Christ, we have escaped from the grasp of this great monster.

ATTAINING FELLOWSHIP WITH GOD THROUGH RESURRECTION.

Jesus Christ arose from the dead and was the first fruits of the resurrection. 260. 7 The witnesses of this wonderful occurrence cannot be impeached. In this day the tendency of the religious world is away from this fundamental truth, and ministers and teachers are denying that Jesus is the Christ, the Only Begotten Son of God.

The Savior taught that no man can testify of God and reject his Son, and that no man can deny that Jesus Christ is the Redeemer of the world and believe in the Father who sent him. We must honor the Father through the Son, and he who rejects the Son and denies the power of the resurrection, knows not God.

Again, as John the Baptist taught: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This does not mean that those who reject the Son shall not come forth in the resurrection, for all shall be raised from the dead, but the unbeliever shall not partake of eternal life in the kingdom of God where dwell the Father and the Son.

It is, however, the purpose of the Father to extend the power of the resurrection to all men, through the atonement of the Son, and thus give immortality to all his children. The fact remains, however, that we cannot be in fellowship with God if we do not accept the Sonship of Jesus Christ and believe in his power to redeem us from the grave. Therefore, all who reject the authority of the Son have the wrath of God abiding on them. . . .

CHRIST DESTROYS DEATH.

When men deny the resurrection of Christ and the coming forth from their graves of all mankind, it is a confession on their part that they are ignorant of the work of the Lord regarding the destiny of man. Our existence in mortality is most important; it is not accidental. It was never intended that we should pass through this life without coming in contact with sin — without temptation, without mortality.

Adam was sent into the world to perform a mission, including the bringing to pass these very things, that we in the mortal state might obtain experiences by coming in contact with all the vicissitudes of mortal life. In this way we receive an education that could not be obtained in any other way. So mortality came through the will of God, and through the fall of man, death has passed upon all men. Through the atonement of Jesus Christ, life is restored again, and death is overcome and destroyed.

Immortality and eternal life constitute the great work of the Father, and the last enemy to be destroyed, we are informed, is death. When Christ has destroyed death by bringing to pass the resurrection of all mankind from the grave, he will have finished his work, and then he will deliver up the kingdom to his Father.

HOW CHRIST IS THE RESURRECTION AND THE LIFE.

Christ declared himself to be the One sent by the Father to bring to pass the redemption from the grave of all men. To Martha's pleading at the tomb of Lazarus, the Lord said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. "

Here are two thoughts expressed which have appeared confusing to many, yet his meaning is plain. As the resurrection and the life, he had power to bring forth from their graves all the children of Adam.

In giving to those who believed on him the power that they should never die, he had no reference to the mortal or physical dissolution, but to the second death, which is banishment from the presence of God. This second death, from which the righteous are freed, is the condemnation of those who are consigned to immortality outside of the kingdom of God.

EZEKIEL AND DANIEL TEACH RESURRECTION.

In the Old Testament, as well as in the New, the doctrine of the literal resurrection is emphatically declared. Many have tried to spiritualize those scriptures. The Lord taught Ezekiel in vision how the literal resurrection would be brought to pass. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."

Daniel, also, saw the vision of the resurrection and declared: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. "

CHRIST TEACHES RESURRECTION.

What could be more definite, or come with greater authority, than this statement of Jesus Christ, who holds the keys of the resurrection?

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

AMULEK TEACHES RESURRECTION.

In this dispensation, by way of the Book of Mormon, the Lord has made it known that there shall be such a resurrection. "The spirit and the body shall be reunited again in its perfect form; both

limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost."

REASON FOR THE RESURRECTION.

Why the resurrection? That it is a fact we know, that is, we who are Latter-day Saints, for the Lord has revealed it unto us, and the scriptures on this truth are clear. We know that Christ appeared to his disciples after his resurrection, and they have testified of his appearance unto them. Now, why should there be a resurrection and the promise made that all men shall come forth from their graves?

A great many people believe that the mortal body has served its purpose in this life and will not come forth from the dead, but that the spirit rises to dwell with God. Then why did Jesus Christ come into the world to die?

Was it because the plan that the Father had arranged in the beginning had been frustrated, or destroyed, through the fall of man?

Adam had a body before death came upon him, and his fall was a part of the great plan of man's salvation. Mortality, and consequently death, is due to the fall, and Jesus Christ came into the world to make reparation and to give man, through the resurrection, immortality and eternal life.

In the Book of Mormon we are informed that man partakes of mortality that he may obtain experiences that could not come to him in any other way and that through his obedience to the gospel of Jesus Christ, which is based on the infinite sacrifice of the Son of God, he may obtain salvation and exaltation in the presence of the Father and the Son.

Surely the Lord understood the end from the beginning, and it was perfectly understood in the councils in the heavens before the world was made, that Jesus Christ was to come into this world to die and thus repair a broken law and again restore life to mankind, that they might have it more abundantly.

LITERAL NATURE OF RESURRECTION.

The world today is discarding the doctrines of the Church. Many men no longer accept Jesus Christ as the Son of God; they do not believe in his atonement. They have rejected the resurrection. They no longer accept it as being essential to salvation, and yet it is one of the fundamental doctrines of the Church.

Christ, the prototype, the example, came forth from the dead, as he said he would. After he had laid down his life and had taken it again on the third day, he presented himself to his disciples and told them to handle him and see, for a spirit had not a body of flesh and bones as they saw that he had. And so they came, and they handled him.

Further to convince them, he partook of the fish and honeycomb. He ate in their presence and convinced them by a practical demonstration that it was he himself, that the uneducated may read and understand; and yet the wise men in all their learning, close their eyes against these truths.

SONS OF PERDITION AND THE RESURRECTION

ALL MEN TO BE RESURRECTED.

No person who has lived and died on this earth will be denied the resurrection. Reason teaches this, and it is a simple matter of justice. Adam alone was responsible for death, and therefore the Lord does not lay this to the charge of any other person. Justice demands that no person who was not responsible for death shall be held responsible for it, and therefore, as Paul declared, "As in Adam all die, even so in Christ shall all be made alive."

Again the Lord has said: "But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth — yea even all. And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father."

This passage should be enough for any member of the Church, to set him right, but strange to say, there are those who misconstrue it and say it does not mean what it says.

Then we have the clear statement of Jacob in the Book of Mormon: "And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day."

What could be stronger and more convincing than these words of our Redeemer: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. "

JOSEPH SMITH TEACHES RESURRECTION OF SONS OF PERDITION.

Let us consider now some of the sayings of later prophets, This is from the Prophet Joseph Smith: "There have been remarks made concerning all men being redeemed from hell; but I say that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come; they shall die the second death. Those who commit the unpardonable sin are doomed to Gnomom — to dwell in hell, worlds without end. As they concoct scenes of bloodshed in this world, so they shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burnings of God; for God dwells in everlasting burnings, and some shall rise to the damnation of their own filthiness which is as exquisite a torment as the lake of fire and brimstone."

JOHN TAYLOR TEACHES UNIVERSAL RESURRECTION.

This is from President John Taylor: "What, will everybody be resurrected? Yes, every living being! 'But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end.' The saints shall live and reign with Christ a thousand years. One of the apostles says, 'But the rest of the dead lived not again until the thousand years were finished.' But all must come forth from the grave, some time or other, in the selfsame tabernacle that they possessed while living on the earth. It will be just as Ezekiel has described it — bone will come to its bone, and flesh and sinew will cover the skeleton, and at the Lord's bidding breath will enter the body, and we will appear, many of us, a marvel to ourselves."

JOSEPH F. SMITH TEACHES UNIVERSAL RESURRECTION.

And this is the testimony of President Joseph F. Smith: "Every creature that is born in the image of God will be resurrected from the dead, just as sure as he dies: you can write that down if you please, and never forget it, nor allow yourself to have any unbelief on that account. 'As in Adam all die, even so in Christ shall all be made alive.'

"It matters not whether we have done well or ill, whether we have been intelligent or ignorant, or whether we have been bondmen or slaves or freemen, all men will be raised from the dead; and, as I understand it, when they are raised from the dead, they become immortal beings, and they will no more suffer the dissolution of the spirit and body."

NO DEATH AFTER RESURRECTION.

Will any after receiving the resurrection ever die, or have the dissolution of the spirit and body? The answer to this is obviously, no! What reason could there be in calling them forth and uniting their spirits and bodies only to cause death to intervene the second time and dissolve their souls? The words of the Prophet already quoted are to the effect that the sons of perdition, who concocted scenes of bloodshed, shall dwell in hell "worlds without end." According to the word of the Lord — and that we must accept as final, no matter what may have been, or what may be now the opinions of men — we are told:

"And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. "

"They who remain" must refer to those who are not included in any of the three kingdoms, and in another place, section 76:33, the Lord has said: "For they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity," These are they who remain "filthy still."

NO CORRUPTION AFTER RESURRECTION.

Amulek said: "Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the

Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil.

"Now, behold, I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption."

In this statement it is shown that Amulek is speaking of the dead, both good and bad, and in the next, or 12th chapter, Alma confirms this doctrine in relation to the wicked who are cast out in the following words: "I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption. "

Unless every soul is raised, our Savior will not win the victory over death. His victory must be, and will be, complete, as Paul clearly declared.²⁷⁹ 59 In the resurrection the spirit and the body become inseparably connected, that they can never again be divided, and thus they become immortal.

CAIN TO RULE OVER SATAN.

Sons of perdition will have an ascendancy over Satan himself, because he has no body. But who is Perdition? The Lord said to Cain: "If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire. And thou shalt rule over him; For from this time forth thou shalt be the father of his lies; thou shalt be called Perdition; for thou wast also before the world."

Satan wanted him because Cain had a body, He wanted more power. A man with a body of course will have greater power than just a spirit without a body. Cain sinned with his eyes open, so he became Perdition, the father of lies.

STILLBORN CHILDREN

STILLBORN CHILDREN RESURRECTED.

There is no information given by revelation in regard to the status of stillborn children. However, I will express my personal opinion that we should have hope that these little ones will receive a resurrection and then belong to us. I cannot help feeling that this will be the case.

When a couple have a stillborn child, we give them all the comfort we can. We have good reasons to hope. Funeral services may be held for such children, if the parents so desire. Stillborn children should not be reported nor recorded as births and deaths on the records of the Church, but it is suggested that parents record in their own family records a name for each such stillborn child.

WHEN THE SPIRIT ENTERS THE BODY.

The time of quickening is when the mother feels the life of her unborn infant.²⁸⁰ 63 President Brigham Young has left us this explanation of the time when the spirit enters the body: "When the spirit leaves them [mortal bodies] they are lifeless; and when the mother feels life come to her infant, it is the spirit entering the body preparatory to the immortal existence. But suppose an accident occurs and the spirit has to leave this body prematurely, what then? All that the physician says is — 'It is a still birth,' and that is all they know about it; but whether the spirit remains in the body [i.e. in its own body] a minute, an hour, a day, a year, or lives there until the body has reached a good old age, it is certain that the time will come when they will be separated, and the body will return to mother earth, there to sleep upon that mother's bosom. That is all there is about death."

On other occasions, also, President Young taught that we should have hope for the resurrection of stillborn children. "They are all right," he said, and nothing in the way of sealings or ordinances need be done for them.

RESURRECTION OF ALL THINGS

EARTH AND ALL LIFE RESURRECTED.

Every creature on the earth, whether it be man, animal, fish, fowl, or other creature, that the Lord has created, is redeemed from death on the same terms that man is redeemed. These creatures are not responsible for death coming into the world any more than we were, and since they have been created by the Father, they are entitled to their redemption and eternal duration.

The earth itself shall be changed from its mortal body, for it too is a living thing now, under the curse of death, and it "abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law — Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it."

ALL LIVING THINGS RESURRECTED.

"I know that, whatsoever God doeth," we read in the scriptures, "it shall be for ever: nothing can be put to it, nor anything taken from it." We know that all these creatures are animated by the spirit which is in them, just as man is. The Lord declared through the Prophet that "the spirit of man [is] in the likeness of his person, also the spirit of the beast, and every other creature which God has created. " Is there any living creature that God has not made? If so, the power of creation has gone out of his hands. He is supreme, and all life is from him, his gift to every creature.

The purified body will be the same body which shall rise in its "perfect form," and so we read: "And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth. For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.