

## RESURRECTION

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There is a whole wealth of material in this field that we might spend reasonable time on it. Suppose we launch into it in a rather informal way. I will not put an outline of the general subject on the board because for all practical purposes, what it amounts to is simply taking the headings in the text that are found on the pages as listed. Each one of these is one of the episodes or appearances that are involved in His life, beginning with His resurrection and ending with His ascension into heaven. Obviously we could pick out a whole host of doctrines that might appropriately be analyzed and discussed in connection with these respective headings. Perhaps as good an approach as any will simply be to start with the first of these and go more or less through all of them, just a sentence about some, taking occasion to make added comments about others. We may add things that are not in the text or items that might, with propriety be called to your attention.

This first one is: "Two Angels Open Jesus' Tomb." This is the event, the account of the first resurrection, the fact that Jesus burst the bands of death and came forth. Now this needs no particular comment, I guess. It would be an occasion If we felt so inclined to talk about the doctrine of angels, what an angel is and the various categories of people who are so described, they being several in number.

The second heading is: "Magdalene, Peter and John Find the Empty Tomb," the story with which you are familiar. Perhaps if a doctrine were involved we might discuss what is involved in the Sabbath day. Let's not take occasion to do it except to say that this coming forth on the first day of the week caused the apostles thereafter to worship on the Sabbath day, the Lord's day and call it the Sabbath day. Previously the Sabbath day had been the seventh day. If you have some interest in this matter there is a very excellent book written by a Methodist minister (Mr. Gamble) called Sunday, *The True Sabbath of God*, which the Church has kept in print. I think back in President Grant's day they bought the copyright. The book devotes itself to the Sabbath according to the Jewish tradition and shows what was involved there in the reputation of the heresies, so to speak, of the Seventh Day Adventists.

But just one brief sentence. Apparently the system was that from the day of Adam to the day of Moses they worshipped the Sabbath on the seventh day. What they were doing was commemorating the fact that the Lord created the earth in six days and rested the seventh. Therefore the Sabbath worship centered their attention in Christ because He was the creator and the day was symbolic of the events incident to the creation, that being the big thing that had transpired as far as anybody was concerned who lived from Adam to Moses. In the days of Moses, this seems to be well documented and well worked out, they commenced the Sabbath observance, rotating it like the fourth of July rotates. They quit commemorating the Sabbath in honor of the creation and began to commemorate it in honor and in remembrance of the fact that Israel was delivered from bondage on a certain day.

The Ten Commandments were given twice, once in connection with the gospel, then again in connection with the Mosaic law. The original giving of them, Exodus 20, would have preserved the same Sabbath observance that they had always had but the Deuteronomy account changes it and makes the Sabbath commemoration a deliverance from Egyptian bondage. Well, that had just happened and worked out that the Sabbath was Saturday the year Jesus was crucified. He came forth that Sunday morning which designated it as the Lord's day So now from the time of Christ to the present moment we commemorate the Sabbath in honor and in remembrance of the fact that the resurrection took place and here again it centers in Christ because He brought that to pass. It centered in Christ in ancient Israel because He was the God that delivered Israel from bondage. The symbolism changes at least three times as near as we can tell from what's involved. Well, that's what might be discussed under that heading.

When we come down to this one, it's talking about the appearances, we find the first instance, "Jesus Appeared to Mary Magdalene." She's the first woman or the first person to see a resurrected being on this earth and she's a woman. Page 842. Let's just look at a little phrase here. And I won't particularly talk about it, but I will indicate to you that there apparently is a good deal more involved here than is on the surface, than looks to be present just from the heading of the account. Look down in John's account, She doesn't recognize Him at first; she supposed He was the gardener. Asked where they had laid the body of Jesus, Jesus said to her, "Mary." She turned and said unto Him, "Rabboni, which is to say Master." "Jesus said unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father; unto my God and your God." (John 20:16-17).

For one thing, that is one of the best verses we have on what is called the fatherhood of God and the brotherhood of man. God is still the God of Christ; Christ is still the Son of the Eternal Father, like all of us in the spirit. He still worships the Father on the same basis we worship the Father. He being His offspring, the Father having ordained the plan of salvation for Christ as well as He ordained it for us. It's interesting to note He said "my Father and your Father"; He didn't say our Father. He's making the distinction again as He has repeatedly done between *our* paternity and His paternity. God is our Father in one sense and His Father in another sense.

Now look at the Inspired Version, what it does to that seventh verse; it inserts one word. "Jesus said unto her, hold, touch me not." Now that gives you a little different concept of what was transpiring here, doesn't it? He just doesn't say, don't touch me. In effect He says stop what you are seemingly going to do and don't touch. A little view that we can't otherwise have is added.

Well, we dropped a little indication early in the course when we were talking about the turning of the water into wine, the first public miracle Jesus performed. In the text I have written a few things that are intended to let people get an idea that this turning of the waters into wine at the wedding in Cana was a family affair, that Jesus had some particular interest in it and was involved in the ceremony itself as witnessed by the fact that so many of His disciples stayed so many days at the feast and so on.

You know what the early brethren used to teach; they don't teach this because it isn't essential to salvation. For one thing, in our present state and for another thing, it doesn't do anything but anger what Brigham Young called the over-righteous of the sectarian world and prejudice them against us. They used to teach, the statements are in our literature, that this was one of the marriage ceremonies of Jesus, this feast of Cana of Galilee.

Just put yourself now in Jesus' position and think what you would have done under this situation or think what you are point to do or what you might do in an equivalent situation. You are resurrected; you are going to appear to some people on earth and leave a witness and a testimony of what a resurrected being is like. Who are you going to appear to?

Comment: Your wife, your mother?

**BRM:** Your wife.

Student: Your mother.

**BRM:** Your mother.

Comment: Any woman, then you would not have to tell anyone else.

**BRM:** That in essence perhaps occurred to me. This is a little . . . (inaudible) . . . that hadn't occurred to me. What was that cartoon in the Deseret News the other day? Somebody was marathon talking and he said, I inherited this, my father was an auctioneer and my mother was a woman. Well, Jesus appears to Mary.

We can list about eight appearances here in consecutive order, probable consecutive order, without much trouble. This first one is to Mary. This second one, over on page 844, says Jesus appears to other women. This includes Mary the mother of James, Salome, Mary the mother of Joseph, Joanna, the mother of James and John and two other unnamed women. This is following His first appearance to Mary Magdalene. First He appears to Mary Magdalene and then to several other women, some of whose names we don't know. Later on He appears to people who are involved in His ministry, who are going to regulate His kingdom and run all His affairs for Him. It makes you wonder if He's going to set up a kingdom and regulate the earth and make salvation available to everybody.

Why appear in two instances, to the women, before you start out making the appearances that are going to, as people would suppose, count in the ministry? These are the appearances that would be witnessed by His apostolic witnesses forever. Of course I don't know, but here's a situation. First He appears to Mary Magdalene, doesn't let her touch Him and almost immediately He appears to these other women and they do touch Him. Now what everybody has always said has been, and I have quoted Brother Talmage

to that effect in the text, that this shows that He ascended to His Father between those two appearances. The presumption being that because He hadn't been to His Father there was some reason why He couldn't be touched. Maybe this is true. Brother Talmage is very careful in his language; he doesn't say that categorically. He says if it means such and such, then this is the conclusion. Maybe that's right. I suspect it very well could be. But on the other hand there is a very great difference to Mary Magdalene and to these other women. What seems to be the case with Mary Magdalene is she sees Him, recognizes Him, would rush forth to throw her arms around Him and embrace Him the way, presumably, she has embraced him before. But now He is a resurrected being and there is a difference between their status and the previous arrangement. Relationships aren't as appropriate as they previously were and so He just restrains her from making an effusive display of emotion at seeing Him. You think what you want, but it sounds like He's beginning to make the appearances to the members of His family in the first two appearances at least.

Well, that takes us down through the first four headings. Now any comments anybody wants to make? Really there is not much comment that needs to be made. I have already said more than I admit having said.

Question: (Inaudible.)

**BRM:** Sure. According to records, to quotations that you now and then read in the sermons of the brethren, that they picked up from ancient sources, I am sure it must have been. These are quotations from secular sources, that in the day when they of necessity had to be talking about this matter, they had occasion to use.

Question: Brother Grant, Jedediah M. Grant, in the *Journal of Discourses* says that one of the reasons of the crucifixion was this plural marriage. Now if it was so acceptable, what would have disturbed the peace?

**BRM:** I don't know. I thought Jedediah M. Grant was one of the fellows who quoted some of the ancient things that have been dug up. Maybe he isn't.

Comment: Well, that is right, I think that is enough for me.

Comment: Orson Hyde did one of them.

**BRM:** Orson Hyde is one of them, yes that is right. Well, there are some reasons that were evident to the early brethren that this was the case and there's not been question really that they are right. President Smith told me a story once about his experience as a young missionary in England. A sectarian minister was derailing him, "Why, you Mormons teach that Christ was married." President Smith said, "We Mormons don't teach any such thing as that." And then he said to me, "But if that minister had said, 'you Mormons *believe* that Christ was married,' I don't know what in the world I would have said." Well, you only teach as much and say as much as in wisdom there are hearers

qualified spiritually to receive. And so we keep still. But in view of the fact that these quotations are in our literature, there really shouldn't be any reason why we shouldn't be aware that the fact is there are some things that cause us to know without any question that He was.

Get down to this one and it talks about: "All Saints Being Resurrected." For our purposes I guess the only real thing we ought to point our attention to is this: on 847 it says in Matthew, "And the graves were opened after his resurrection." Now that might leave the impression that the resurrection was limited and only certain people came forth, but you see what simple little rearrangement the prophet makes. He says, "And the graves were opened, who were many." You see what that does, just a simple little rearrangement of that phrase. It puts a clarifying interpretation there that shows that all of the saints were resurrected and that they consisted of many. There were many in the group and so I write the heading: "All Ancient Saints Resurrected with Jesus." What this amounts to and means in connection with the doctrine of the resurrection is that every living soul from Adam to Christ who had merited a celestial body was resurrected. All the people who were going to a Celestial Kingdom from Adam to Christ came forth in the resurrection with Christ. That to them was the first resurrection. To us it's not the first resurrection because we look forward to the future. Our revelations tell us that when Christ comes, those going to a Celestial Kingdom will be resurrected. They will be caught up to meet Him and return with Him. The saints that are alive on earth will be caught up to meet Him and return with Him. Then it describes those who are going to a Terrestrial Kingdom and it says they are Christ's at His coming, meaning after He gets here. As far as we can tell, nobody has ever yet been resurrected who is going to a Terrestrial Kingdom, but obviously those who are going to a Celestial Kingdom from Adam to Christ have been resurrected and an isolated instance or two of resurrection that we know of from Christ to the present. When He comes will be a great day of celestial resurrection. Sometimes people say, the resurrection is continuing. Well, if it is, we don't know it. If it is, it hasn't been revealed. It hasn't been revealed that it's not continuing, but people just assume it's continuing because there's Peter, James and Moroni at least. People who died subsequent to Christ's time, having been resurrected, in every instance had to be in order to perform what was involved.

Question: Isn't there an account of David Whitmer plowing or something where he sees the bones come together?

**BRM:** I don't know. It seems like I have heard something. Is he talking about seeing a resurrection, seeing a vision or what?

Student answer: As I recall his spirit tells that, you know, I have never heard that before.

**BRM:** You have to understand, that if he's said he's never heard of it, he has a complete knowledge.

Comment: It was a little girl, they were plowing [in] Desdin, Utah that they saw the bones come together. He says an Indian girl, I vaguely remember somewhere.

**BRM:** Well, we don't know categorically, presumptuously if there is some resurrection, it is required in some instances, but there may have been more than we are aware of since Christ.

Question: A rather interesting sidelight on this, a lot of the saints were circulating the rumor that the prophet had been resurrected. After the saints came west and Brigham Young decided to comment on it, he said you don't understand the gospel. Then he explained the stewardship of the dispensation of the fulness of time with the authority . . . (inaudible) . . . had to be carried over into the Spirit World and they had to open a work for the spirits who belonged to this dispensation in the Spirit World. Therefore when the prophet left here he had a tremendous work waiting for him there and wouldn't be able to be resurrected for some time.

**BRM:** I'm sure that's right. In that connection, Wilford Woodruff, who used to spend an awful lot of time talking with people who were dead, made some comments that he used to at one time see Joseph and Hyrum from time to time. Then the next thing that happened, Brigham Young died and after that he quit seeing Joseph and Hyrum. He couldn't get in contact with anybody but Brigham Young. The general idea is that as they died they took over some things and the others went on to some other work. There is a very complex and extended work in the Spirit World, more than here.

Question: I have two questions tied up in one. First of all, can resurrected personages act as missionaries to the spirits in prison and if not, after all the saints are resurrected at the time of Christ, who carried on the missionary work?

**BRM:** Well, I doubt very much; I don't think we know the answer to that but I doubt very much if any resurrected beings are doing anything in the Spirit World. You see, they are resurrected and therefore they have entered into their exaltation. So Abraham and Sarah have some matters to attend to more important to them than going into the Spirit World. They have been in the Spirit World for 2,000 years anyway. So the work in the Spirit World would have to be carried on by the righteous saints as they begin to die and are martyred and go there.

Comment: Strange that Christ would go in there as Joseph F. Smith indicated, give the keys and everything to do this work, then everybody who has been given the authority leaves.

**BRM:** I have wondered about that but I suspect they did leave and that they set it up some way. I don't know. There are a lot of things we don't know about that, but presumptuously the work in the Spirit World is done by spirit beings.

Question: From the statements of the prophet and also Brigham Young, they indicate a patriarchal resurrection. Would you care to comment on this?

**BRM:** Oh, I am sure this would be true. By that you mean you resurrected a wife.

Comment: And maybe children.

**BRM:** And your children, and your father resurrects you.

Comment: We could tie it in with “we can’t be saved without our dead.”

**BRM:** We just talked in blanket terms about a resurrection or about something else, or about a creation. We say the Lord created the earth. Well, so He did. He had a patriarchal system involved and all the righteous people were involved in some way in the creation of the earth, everybody working in their assigned sphere. It’s the same with the creation and resurrection. We say Christ brings the resurrection to pass and so He does, but there can’t be a question that He gives the keys and powers to individuals and they participate. I fully intend to resurrect my wife, if I’m worthy. Now this is the way without any question it will operate and yet we don’t preach much about this.

Question: What is the principle involved in the . . . (inaudible) . . . alter the fact that spirit beings cannot pass on keys to a mortal person?

**BRM:** I don’t know. I do not know.

Question: That is the case though?

**BRM:** That is the case.

Question: Is there some statement by the Prophet or is that of our living President?

**BRM:** Well, we just concluded it from the fact that every instance we know of passing on keys has been specially arranged so that somebody could have a body. It just makes it obvious that there is some law involved and it’s quite sensible because flesh and bones are dealing with something. You don’t feel the hands of a spirit being. A spirit won’t even shake hands with you if he’s righteous. So if an angel is going to do something he needs to be resurrected. Now you say why is Moroni resurrected? He was carting the plates around. The Lord just doesn’t send spirit beings to cart plates around, intangible beings. So we find we have Moses and Elijah translated so they will have bodies on the Mount of Transfiguration.

Question: Are there some exceptions to this though that mostly . . . (inaudible) . . . perhaps the baptism of Adam?

**BRM:** Well, yes, but that is just a little different. That is the Holy Ghost doing it. That’s the spirit of the Lord taking Adam up and that had to be in that one isolated instance unless God himself came down and did it. So you can put that in a category by itself.

Question: Do you think that the body of John the Baptist was . . . (inaudible) . . .?

**BRM:** He would have been spirit. I don't know what he was doing there. He wouldn't have been giving keys, I can't conceive. He didn't hold any keys, Well, I think what he was doing on the Mount was making the announcement that he John was the last legal administrator of the old dispensation. Now I, John, announce that everything of the past is closed and I, John, as the first legal administrator of the new dispensation, announce that the new dispensation is open. So here's closed door and here's an open door and he is standing at the crossroads and symbolizes that that has occurred. In effect he's turning over to new people the gospel system. I suppose that was what he was doing on the Mount.

Question: So he was a spirit body?

**BRM:** He wouldn't have to be anything but what he was I would think. Well, now we are speculating a little, so let's get off that.

Question: Where do resurrected beings go?

**BRM:** They go where resurrected beings are sent. That's a true answer. I don't know where they go. They go somewhere. Some of them are going to reign personally upon the earth for a thousand years during the millennium, but maybe even they are going to go and come. Christ isn't going to be here all the time during the thousand years; He's just going to drop in and check up from time to time on what's going on. Well, maybe we should have had a lesson on the resurrection as such because there are no end of questions, doctrines and problems that are opened up by virtue of that.

This next one is just an interesting thing in that it tells how the chief priest learned of Jesus' resurrection. It is pretty much of a symbol of how all truth goes. The righteous get it by revelation; the rebellious get it second hand.

Now just think a little bit and ask yourself why this Emmaus road thing. Why is it that Jesus appeared to Cleopas and probably to Luke and He walked for several hours? Why was it, I have forgotten, but in furlongs, you figure it out, the distance of eight miles or some such thing. In any event, it's a matter of hours of walking along the road with them. And He talks with them. Now mind you, they think He is a mortal man. It doesn't get through to them at all that here is the resurrected Lord and He withholds His identity. It says their eyes were holden. Well, He let a veil of some kind be over their eyes so they didn't know who they were talking to but they thought He was a man and He was in all respects a man. He was containing His glory within His body. What that means is that a resurrected personage from the celestial world gets dressed like we dress, comes walking in here, sits in this class and contains his glory within himself some way by laws that obviously are ordained. We couldn't tell the difference between him and us in appearance. Just out and out, that's what that has to mean and the obvious purpose and intent of that is to dramatize beyond reputation the fact that a resurrected person is just like a mortal being in appearance, that you don't change, that you don't vanish-away, that you don't have some other kind of an existence, but you have eyes, eyebrows, toenails, ears and everything that you have now. You have all the bodily parts and functions and



you look like a mortal man. You haven't changed into some type of spirit essence. Will, this is climaxed by the fact that when they are through walking on the Emmaus road He appears to the disciples in the Upper Room. First He walks there and they think He is a mortal to the point where they say, "Abide with us, tis even tide." He comes in and begins to break bread. Now apparently he either withdrew the veil or permitted himself to exhibit some of His characteristic mannerisms and demeanor and they recognized Him as He broke bread. It suddenly dawned on them, it is the Lord and immediately He vanishes out of their sight.

Now the record next says that He has appeared to Peter. There is no account of His appearance to Peter but it is obvious that He would appear to the chief apostle. Maybe He appeared to the chief apostle before this Emmaus road and told them about himself as He talked with them before He vanished. I wouldn't know, but in any event when they get to the Upper Room, they make the announcement that He has appeared to Peter and Peter never says a word about it, not one word. Paul says that He appeared to Peter. What He did to Peter, who would know, but it is quite obvious that the natural thing to do is to appear to the President of the Church before you appear to the rest of the twelve. This ordains the system of seniority and so on.

Well, the Emmaus road episode is continued in the Upper Room where He appears to the apostles. Now what they're doing in this Upper Room is eating and it isn't just the apostles; it's a whole group of people, His disciples. A little later we find a 120 in an upper room where they are doing something or other in the Book of . . .(inaudible) . . . Well, speculatively, there may have been 120 in this Upper Room. Again speculatively there probably were women there. Women are being woven into this thing so that it ought to be evident that it is a man and woman affair. The Lord is just everlastingly bringing women into His associations and His relationships and putting them, so to speak, on a basis of equality with men, except not quite. But probably women were in the Upper Room.

Now He comes into the Upper Room, the door being closed and He comes through the wall or the ceiling. So this dramatizes a power that a resurrected person has, third dimensional or fourth or whatever we could say. He comes through a temporal, tangible element. Now when He gets into the room, they suppose He is a spirit. This is quite a thing too. You want a doctrine about what is a spirit? Well, a spirit is a man. What makes you think a spirit is a man? That's what the apostles thought a spirit was. They look at Jesus and suppose they have seen a spirit. There isn't any question what a spirit is in their minds. Same thing out there on the Sea of Tiberius, when He walked on the water. They look out, see Him and they suppose He's a spirit. He calls to them and tells them who He is.

Well, that is one doctrine, but the real big doctrine now is the resurrection. Do you think He was hungry? Think He needed food? Does a resurrected being need to eat? No. Resurrected beings do eat but not obviously for quite the same reasons we do. We would die if we didn't eat. They won't die; they can't die. So the first thing He said to them is "Handle me and see." He has them touch the nail marks in His hands and feet and put

their hands in His side. There must have been a tremendous big gaping wound that this sword made, a big enough wound to put a hand into His side. So they feel Him and He's tangible. Then had He here any meat. He takes the broiled fish and honeycomb and He eats.

Well, they got a message to carry to the world and the message is that Jesus is risen from the dead and has worked out the Atonement. They have to preach salvation through Christ and the fact that He's resurrected proves the Atonement. So they become special witnesses of the resurrection.

He has to figure out some way of so dramatizing and so impressing upon their minds with force, the fact of His resurrection that no one spiritually inclined can question it. It's beyond me to try and think of anything that He could have possibly have done under any circumstance that is the equivalent or that in any way could surpass what He did. He walked on the road all this distance. There is no question what a resurrected being is like. He is like a man. He lets them handle Him. There is no question whether He is flesh and bone. He eats food before them. There is no question but what the organs of the body continue to function. He still chews, He still swallows, and He still digests. A resurrected being is just literally a man like we are, except there have been some changes made in the body so that death doesn't prevail. The blood ceases and you get, as some have expressed it, spirit in His veins instead of blood.

Question: If Christ was the same after the resurrection as before, would this suggest how old a person is when he's resurrected?

**BRM:** Well, of course, the prophet says people are resurrected like they go down. A child is resurrected as a child; an old man, an old man. However, this would suggest to me that Christ's age is the ideal, perfect age and that the changes that take place after the resurrection will raise the young to Christ's age and diminish the old to Christ's age and everybody will be the same age. Now that is the obvious presumption. You can't read that in any revelation, of course. But Christ is the prototype and the pattern and so presumptively the image that He is portraying is the image of the ideal. Every resurrected being would have the perfect age which would be His age, 33 or thereabouts. Well, the nail marks. What about them?

Student answer: They were left as a witness.

**BRM:** Sure. They were left as a witness, so that they would be able to say I have touched the nail marks. But that wouldn't mean that they are there now; there are just there for the purpose of bearing the witness. He doesn't go around all eternity with nail marks in His hands and with a gaping hole in His side. They are there on the occasions that they are required. Now of course, they are going to be there at the Second Coming. The Jews will say to Him, what are these wounds in thy hands and thy feet? He'll say to them, "These are the wounds with which I was wounded in the house of my friends. I am Jesus who was crucified; I am the Son of God." But this matter of nails and the wound is, in His instance, a sign, because people of course are resurrected with physical perfection. You

don't come up with a wound, if you have been wounded. You don't have a wound in the resurrection. If you wear glasses now, you don't wear glasses in the resurrection. If you have a club foot now, you don't have a club foot in the resurrection because the healing power is involved and everybody becomes perfect physically. But on the other hand, if you have the misfortune of being short, you are still short in the resurrection and if you are lucky enough to be tall you are tall in the resurrection.

Question: (Inaudible.)

**BRM:** Well, that isn't exactly. That is just a little aside that is only partially true. All people are going to be adjusted inside in the next world. Some who are too big are going to be kept out. If somebody doesn't grow to the full stature of their spirit in this life, they are going to grow to the full stature of their spirit in the life to come, of course. We are just joking a little on this other.

The point of this Emmaus road and this Upper Room thing is that here is the master teacher who knows how to teach better than anybody who ever taught the eternal truths and He goes right on in the resurrected state figuring out a way to teach some truths which will dramatize them, get them across and sink them into the hearts of people more effectively and better than any other way or system could have done. There is just no way to teach the resurrection the way Jesus taught the resurrection.

Question: I was wondering if it was necessary for them, the original twelve, to have this type of witness? Can we conclude from that that modern witnesses need this witness or was the first one different?

**BRM:** Well, the witness of the spirit of course is greater than any other witness. But we certainly can conclude that modern day witnesses are entitled to the same witness that the ancients had, because God is no respecter of persons. This is, of course, what Oliver Cowdery said in a charge to the original twelve after their ordination, that their ordination wasn't effective until Christ laid His hands on their heads. Well, what this means, I suppose, is that every person, every apostle, is entitled to the same witness that the ancient apostles were entitled to. Now look, since we are off on that a little bit, please, let's not start saying that the modern twelve are entitled to the same witness and vision and so on that the ancients had, unless at the same time we have the realization that that also applies to every elder in Israel. Let's take the concept that we are going to lift everybody up to the apostolic level and there isn't any vision, revelation or witness that an apostle can have that any elder in the Church can't have. This is supposed to be the concept of the gospel. We are everlastingly glorifying what a stake president or a bishop ought to do or an apostle ought to get, but the real concept, in my judgment, is that everybody in the Church ought to get all these things. Hence, the Prophet's statement that "God has not revealed anything unto Joseph that He will not reveal unto the twelve and to the least and last saint as soon as he is able to bear it." Everybody is entitled to all of these things.

Now you say, is a modern apostle supposed to be in this category? Yes, and so are you. So a modern apostle lives the law and you live the law and both of you see the Lord and both of you get everything that is possible for a man to get spiritually. God is no respecter of persons and it's not church office that adds something to an individual but its personal righteousness. If I have an office that is higher than somebody else's office and I don't live as well as somebody else lives who has a lower office, the person with the lower office gets more of the endowment of the spirit than I get. So when we get into eternity, there is a fine, nice, readjustment that I go down and somebody else comes up in the scheme of things. Because what is involved in the Church is not office, but personal righteousness, how people live in the situation and circumstances they are in.

Well, I don't really know what we ought to do. We have only two more days after this. On this "Resurrected Ministry," we really haven't talked about it. Maybe it will suffice if we just list what is involved. Now this appearance to the apostles is the fifth one that we know about. The next one, I don't know if this is consecutive or not, is to Thomas. That is a week later. Probably that is the next one. Thomas was absent on this first one. A seventh instance is when He appeared to the disciples at the Sea of Tiberias. Probably the eighth is when He appeared to his brother James and we don't know anything about that except Paul said He did it. Now the ninth appearance that He made as a resurrected being is the great appearance. This is the appearance in Galilee, page 865. This is the greatest of all His appearances, obviously, and we do know something about it that shows its magnitude and greatness, yet we don't know very much about it. We can surmise that this is the occasion that Paul talks about when he said He appeared to 500 brethren at once, presumptively women and children, too, so maybe there is a crowd of 2,500, like there were 2,500 when He appeared in the land of Bountiful.

It's this appearance in Galilee where He was going to do whatever He had to do that remained, that was formal and official, in the organization and establishment and setting up of His kingdom to roll forth. This is the appointment that He made. He just came on his own for His other appearances, but this one was by appointment. This was the occasion He told them He would meet them on a mountain in Galilee. He had them assemble to a mountain and apparently many of them assembled. This He was just telling people to remind them to keep the appointment. He had the angels at the tomb say, "He is going to Galilee to keep that appointment with you." He talked about it. Well, this is the occasion when He did these glorious things.

Question: It's likely then that these are all resurrected beings? I took it that these were probably close associates, members of the Church He was visiting with. This being the case, they are resurrected beings.

**BRM:** No. These previous appearances had been to Peter and the twelve and the disciples and to Mary and to the other women and in the Upper Room. Now He had the angel say, "Remember the appointment in Galilee." So He goes to Galilee and there on the mountain are people who have come by appointment many miles to be with Him at the appointed time. He comes to the whole group and they are mortals. Now Paul says 500 and more brethren at once. It was bigger than 500. If you add 500 women, you have

1,000 and there would be as many women or more who were righteous and entitled to see Him as there were men. In any event here's a big congregation that has gone to great effort and trouble to get to a mountain in Galilee to talk to Him. This is the occasion where He gives this apostolic permission to go into all the world and preach the gospel, This is the occasion where He tells them all power is given Him in heaven and on earth. Now, I don't know what He did on the mountain, that if we really knew what He did, He just duplicated over again what He did to the Nephites. You see, here on this mountain He has a select group of faithful people and He had a select group of faithful people among the Nephites, because He killed off the wicked. There wasn't anybody left except the righteous. So He did marvelous things among the Nephites. It would be wonderful to know. Maybe one of these days we will get some scripture that will tell us what happened on the mountain in Galilee and we will discover that it is like what happened on this continent.

Now on this continent He administered the sacrament. It just seems almost obvious that He administered the sacrament here on the mountain in Galilee. He did a lot of things like that that we don't know anything about, just the fact that He did it. In fact, we just don't know the account at all except these very isolated little statements that are made that digest and condense something that had to be preserved to us so we would know, for instance, that signs shall follow them that believe, that He had all power, that the apostles were commanded to go into all the world. Maybe He healed all the sick that were left to be healed on the mountain like He healed the hosts of Nephite's day.

One concept I am sure that we ought to have out of this is that what we know is one tenth of one percent. We just know little things that have been preserved for us and the big thing was reserved or limited to the people who had the spiritual capacity to endure it and to appreciate it. Now on top of all this, for forty days He ministered among them. What did He do? He kept appearing to the disciples and administering, to them for forty days between His resurrection and Pentecost. All we know is what it says in Acts, that He taught them all things that it was expedient for them to know pertaining to the Kingdom of God. And nobody wrote it down. That is, I shouldn't say that, I don't know that. It hasn't been given to us. Maybe they did write it down. Maybe it will be volumes of scripture that in due course will come out, but we don't have it. Of course we don't have it because it would deal with things of such high spiritual import that it would be over our heads, otherwise we would have it. We are limited in what we can have and the limitation is the spiritual capacity and talent we have to receive it, which spiritual talent and capacity is in direct proportion to how we are living. So if we live better, we get more. This, of course, is an eternal principle. But it would be marvelous to know some of these events that did transpire and some day people will know. You can speculate, during the millennium they will have whatever volumes of scripture they should. Either they will have what was written or else the Lord by direct revelation will give it to someone who will write it down. It will be scripture and everybody will know what transpired. On top of that, when the millennium comes, people will be living so that as individuals they will be qualified and able to see in vision what transpired back there and so they will know it. This is one of the tremendous phases of Jesus' ministry and we haven't talked about it except to indicate that the door is open and the avenue of investigation is there. So I've

guessed instead of spending another day on this that next Monday and Tuesday we will talk about Jesus' teachings, the portions of them pertaining to the Second Coming. We'll stop now. I guess our papers have been handed in.