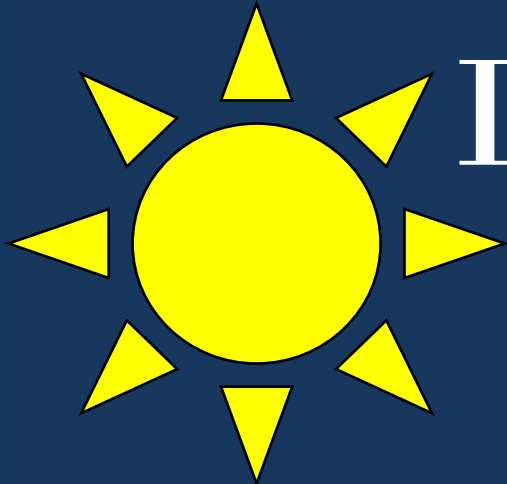


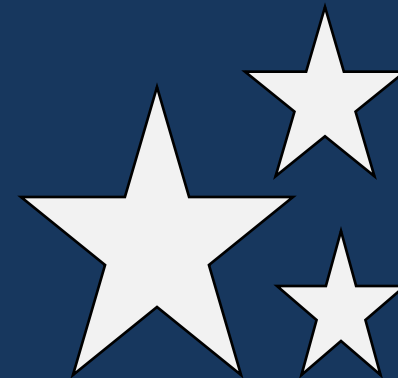
Death and Resurrection

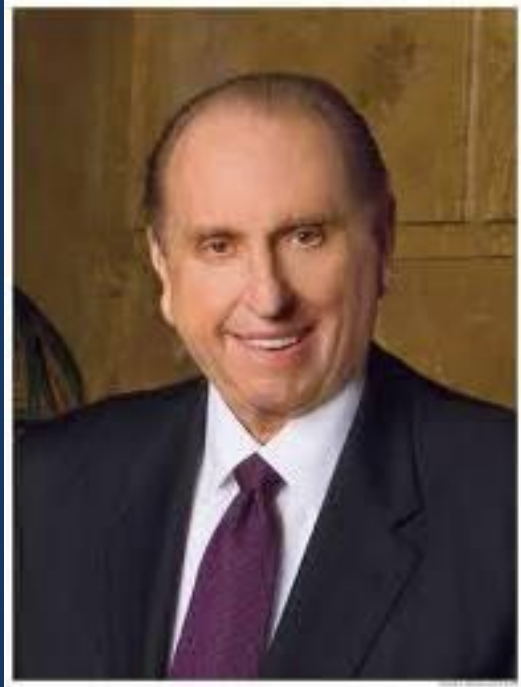
1 Corinthians 15-16



And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Isaiah 25:9





“With all my heart and the fervency of my soul, I lift up my voice in testimony as a special witness and declare that God does live.

Jesus is His Son, the Only Begotten of the Father in the flesh.

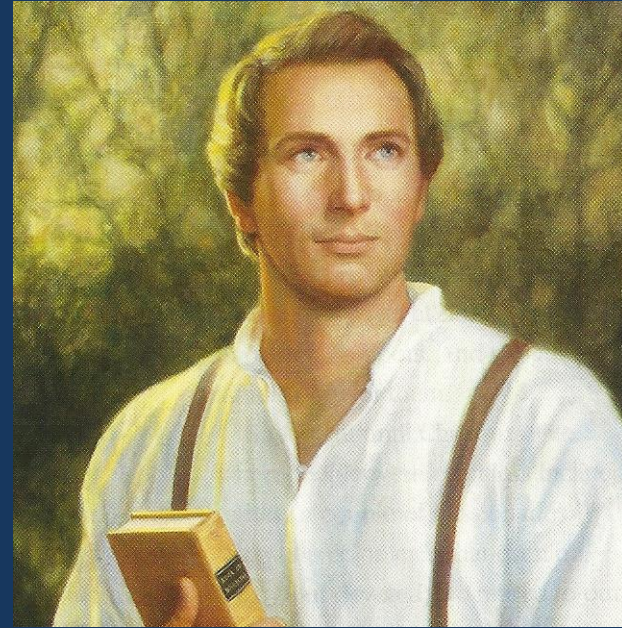
He is our Redeemer; He is our Mediator with the Father.

He it was who died on the cross to atone for our sins.

He became the firstfruits of the Resurrection. Because He died, all shall live again. ‘Oh, sweet the joy this sentence gives: “I know that my Redeemer lives!”’ May the whole world know it and live by that knowledge.” (2)

The Core Of Our Religion

“The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it” (3)

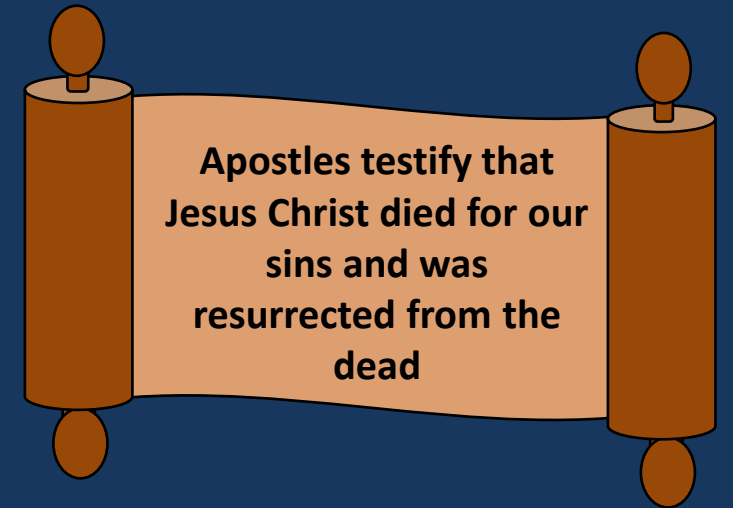


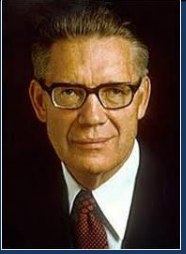
Message of Hope After Death

Those who received the gospel and will believe, will be saved.



Christ died for our sins according to the scriptures, he was buried, and rose again the third day and was seen by others.

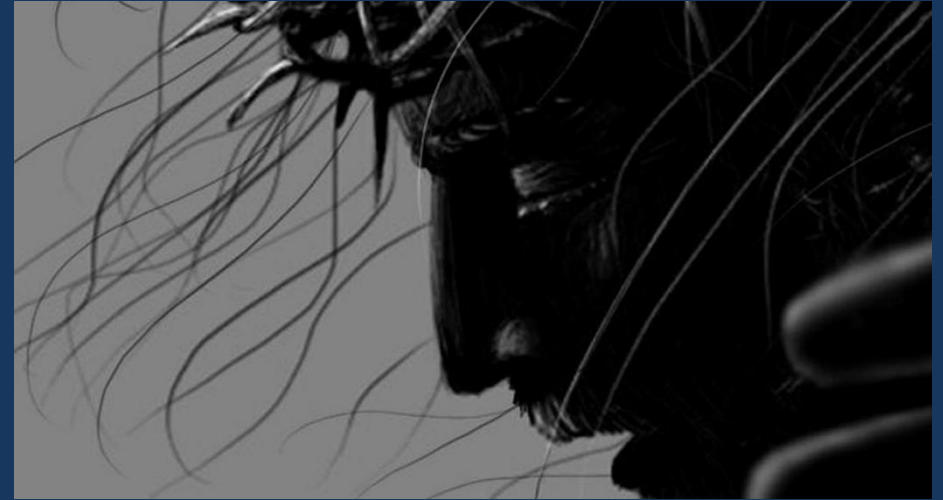




Cephas = Peter

"How can Paul, or Peter, or anyone prove that Christ rose from the dead?"

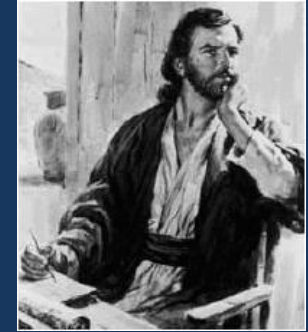
The fact of resurrection is a spiritual reality, one wholly outside the realm of scientific investigation or proof; it cannot be established by research, or reason, or laboratory experiment.



Spiritual truths can be known only by revelation; they are always revealed to the world by witnesses-prophets and righteous men who have seen within the veil, who have heard the voices of beings from another sphere, and who can therefore testify of the things of God.

Peter and the others felt the nail marks in the hands of the Risen Lord, thrust their hands into the spear wound in his side, and ate and drank with him after he rose from the dead..."(4)

Is There No Resurrection?



Then Christ is not risen



Is (Paul's and apostles) preaching in vain?

“If the dead rise not, then is not Christ raised:”



Then after death we would perish with nothing else of our existence?

What Is This Life All About?



If there is no resurrection, then Christ could not have existed, and all this time we have listened and gone to church would have been a waste of time...so what is this life all about?

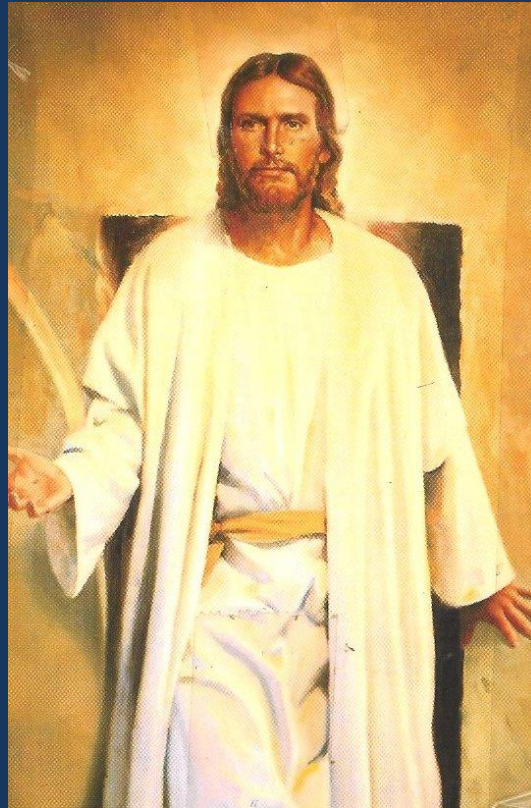
Are we here on earth just for the fun of it? A fluke of nature?

Are all these men who get up and talk, and all the people who attend Conferences, and all the people who join the church and worship Jesus, is this a farce?



Death and Resurrection

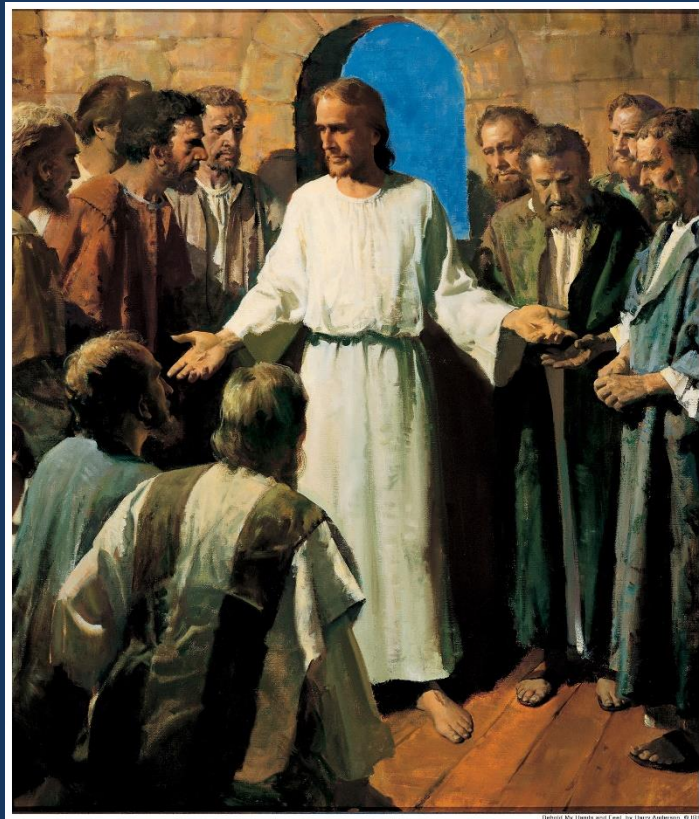
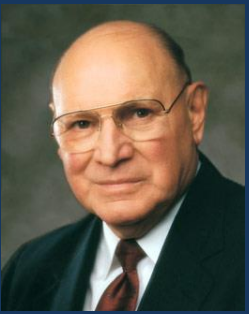
“if in this life only we have hope in Christ, we are of all men most miserable.”



But now is Christ risen from the dead, and become the firstfruits of them that slept.

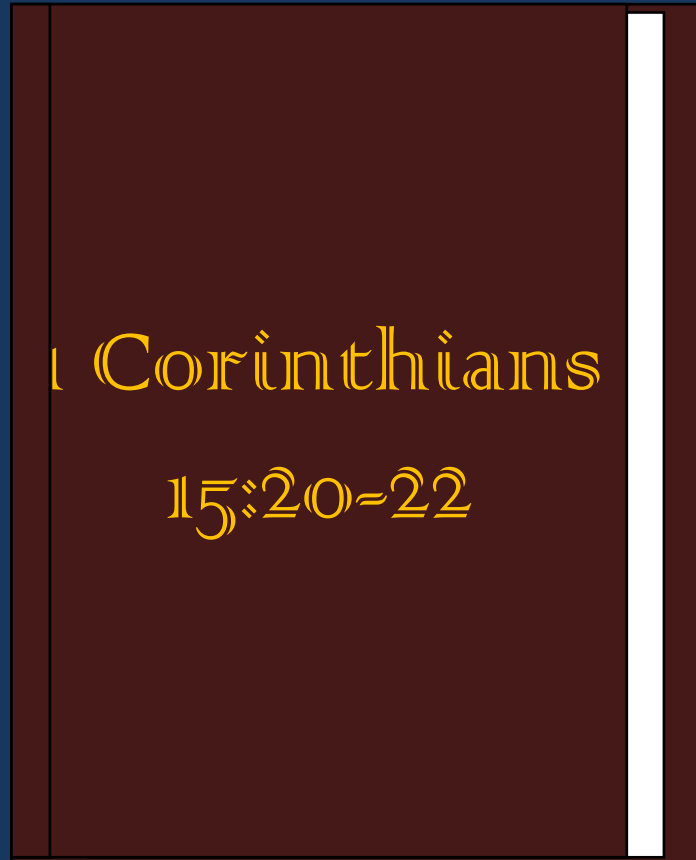
(Jesus Christ was the first person to be resurrected)

“When the Savior rose from the tomb, He did something no one had ever done. He did something no one else could do. He broke the bonds of death, not only for Himself but for all who have ever lived—the just and the unjust.



“When Christ rose from the grave, becoming the firstfruits of the Resurrection, He made that gift available to all. And with that sublime act, He softened the devastating, consuming sorrow that gnaws at the souls of those who have lost precious loved ones.” (5)

Doctrinal Mastery



But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

For since by man *came* death, by man *came* also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

Adam—Death, Christ—Life

“For since by man came death, by man came also the resurrection of the dead.”

“For in Adam all die, even so in Christ shall all be made alive”



**Because of the
Resurrection of Jesus
Christ, everyone will be
resurrected**

Put Down All Rule, Authority, and Power

“Then cometh the end, when he shall have delivered up the kingdom to God...”



Enemies = sin, corruption, wicked and adversary

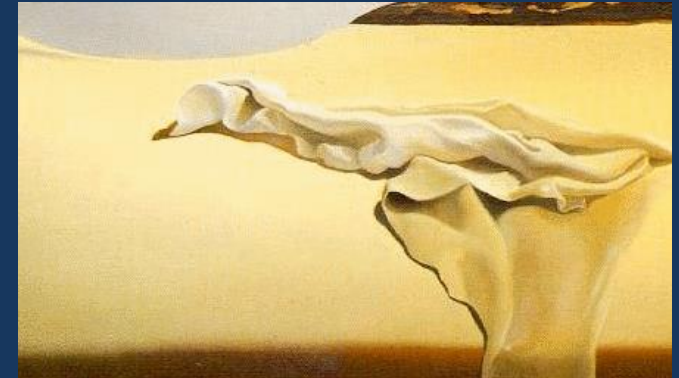
1 Corinthians 15:24-26

“For he must reign, till he hath put all enemies under his feet.”



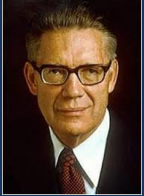
Paul taught that there will be an order to the Resurrection and that Jesus Christ will “[deliver] up the kingdom” to Heavenly Father after ending all forms of earthly (or worldly) “authority and power.”

“The last enemy that shall be destroyed is death.”



Order of the Resurrection

Some Church members in Corinth believed the dead would not be resurrected, but Paul pointed out that the Saints had been doing something that indicated their belief in the Resurrection of the dead.



"Order in the resurrection is determined by obedience to gospel law. The most righteous man was first, and most wicked shall be the last; Christ was first, the sons of perdition shall be last." (4)



Jesus Christ was the first to be resurrected. Immediately following His Resurrection, there were righteous Saints who rose from the grave.

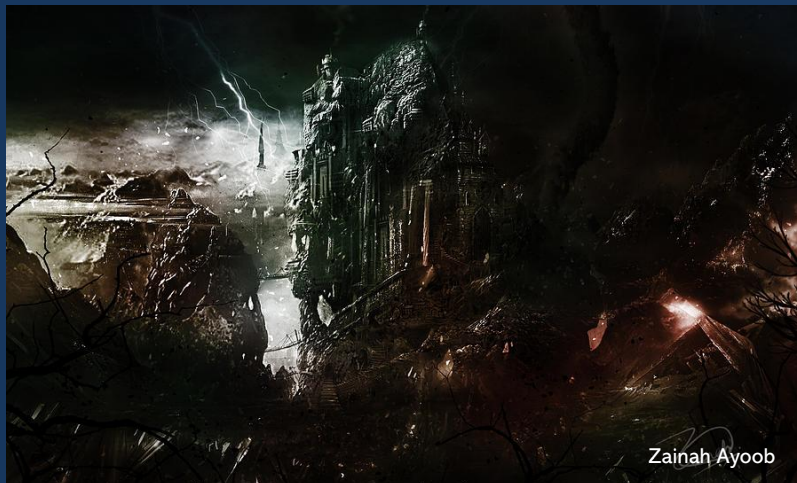
At the Second Coming, the Resurrection will continue with the coming forth of other righteous Saints, who "are Christ's at his coming." (1)

Through Latter-day Revelation We Learn...

...that these people will inherit the celestial kingdom.

Then will come the resurrection of those who will receive terrestrial glory .

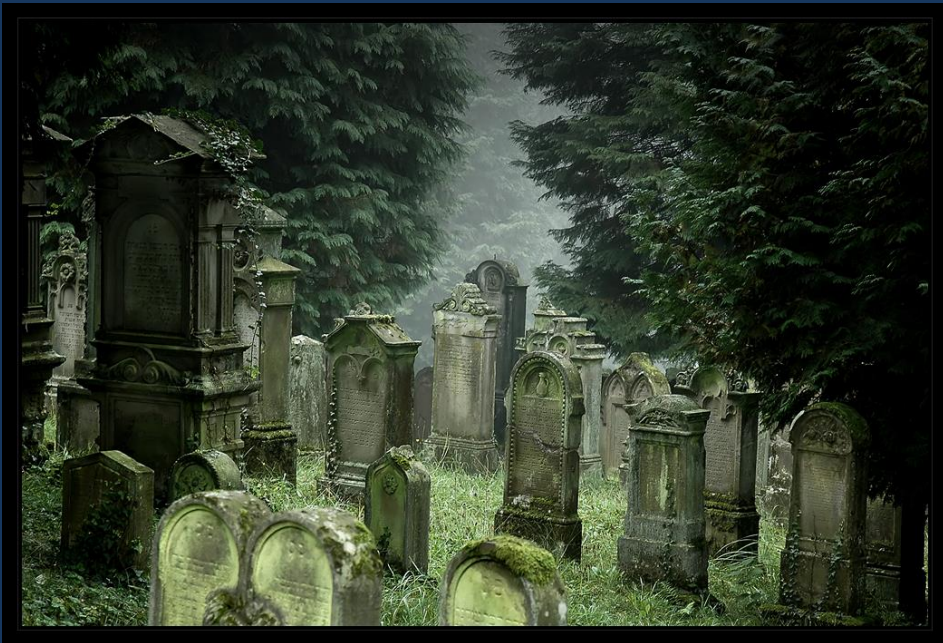
They will be followed at the end of the Millennium by those who will inherit telestial glory.



Finally, the Resurrection will be concluded with the raising of those who are “filthy still” —the “sons of perdition” who will receive no degree of glory but will “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.”

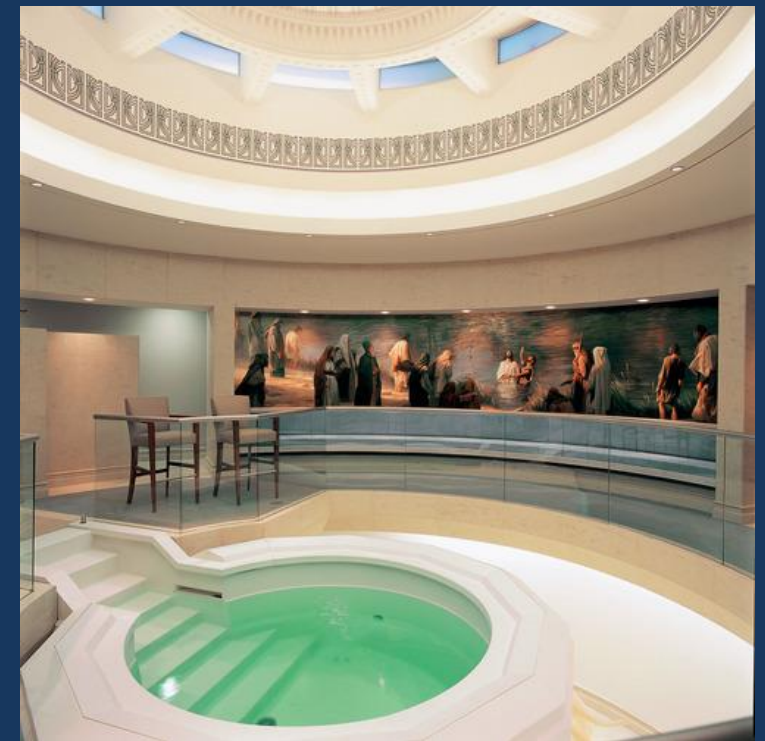
Those Who Have Died Without the Hearing the Gospel

“Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?”



“Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.”—John 3:5

*“for a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead”—
Read D&C 28-31*



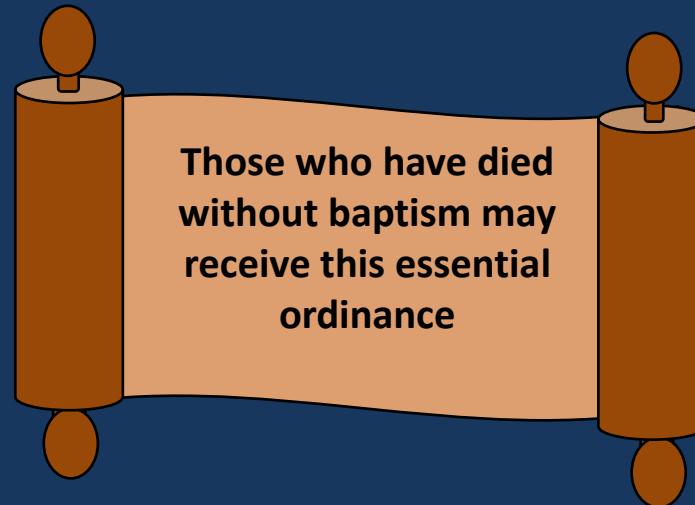
Baptismal font in the Copenhagen Denmark LDS Temple

Belonging to the Kingdom Through Baptism



Brent Borup

“Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the Gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free:” (3)



Biblical Evidence of Baptisms For the Dead

Millions of Heavenly Father's children have died without gaining a knowledge of Jesus Christ or receiving the essential ordinance of baptism. Paul's reference to baptism for the dead suggests that early Church members knew of God's plan to redeem the dead



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.
John 5:25

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, John 5:28



For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
By which also he went and preached unto the spirits in prison;
1 Peter 3:18-19

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.
1 Peter 4:6



Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Romans 6:4

1 Corinthians 15:29



“Every temple, be it large or small, old or new, is an expression of our testimony that life beyond the grave is as real and certain as is mortality.” (6)



San Diego Temple



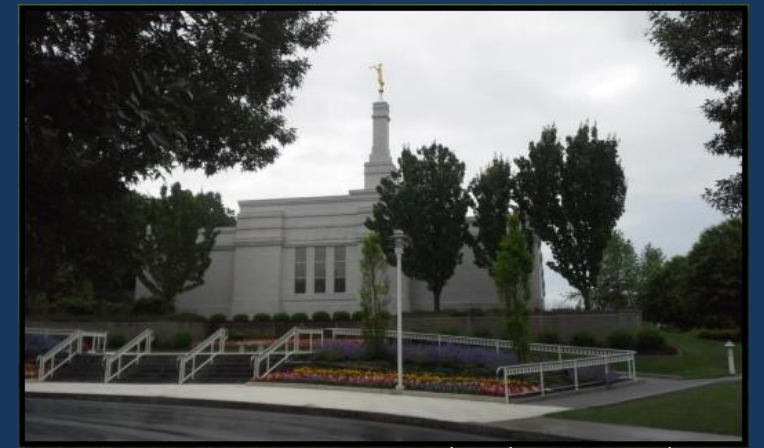
Houston, Texas



Salt Lake City Temple Reflection



Provo Temple



Nauvoo Temple, Palmyra New York

“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’”

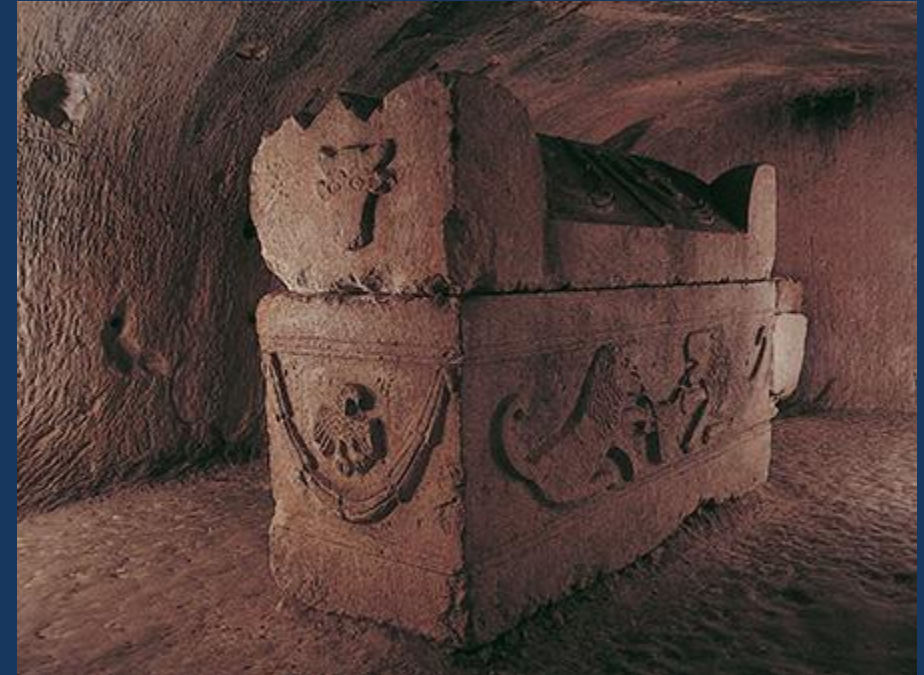
(7)



The Resurrected Body

In the ancient Greco-Roman world, families frequently visited the graves of their deceased relatives, including on the anniversaries of their loved ones' deaths.

With such frequent reminders of human mortality, the Saints in Corinth may have understandably wondered how the deceased could be restored to life and what resurrected bodies would be like.



Sarcophagi (stone coffins) like this one from Beth She'arim, Israel, were common in the ancient Greco-Roman world.

All flesh is not the same flesh--Glory

Paul taught that the resurrected body differs in glory and quality from the mortal body.

Celestial Bodies--Sun



To help remember the order:

Sea
tur
tle

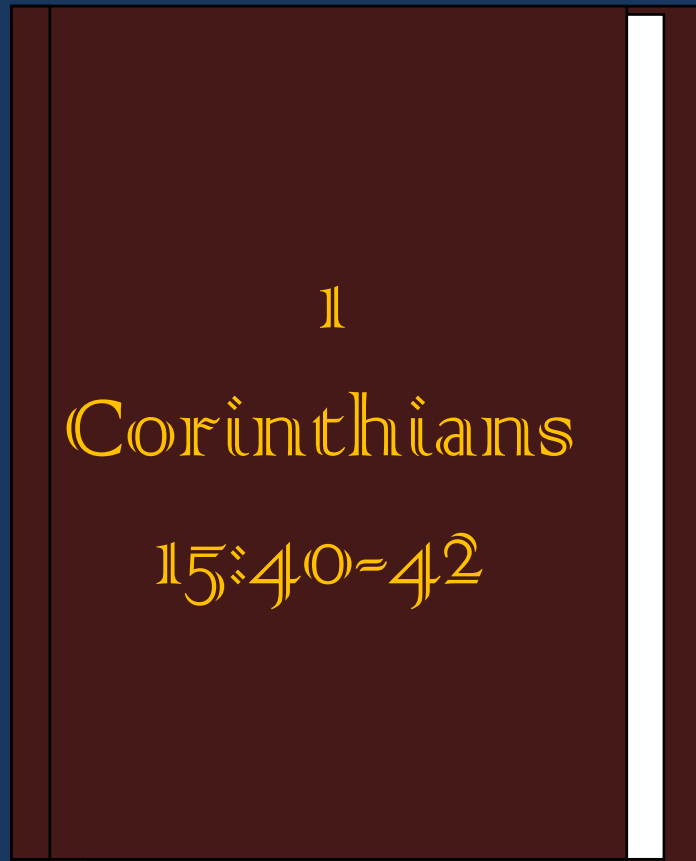
Terrestrial Bodies--moon



Telestial Bodies--stars



Doctrinal Mastery



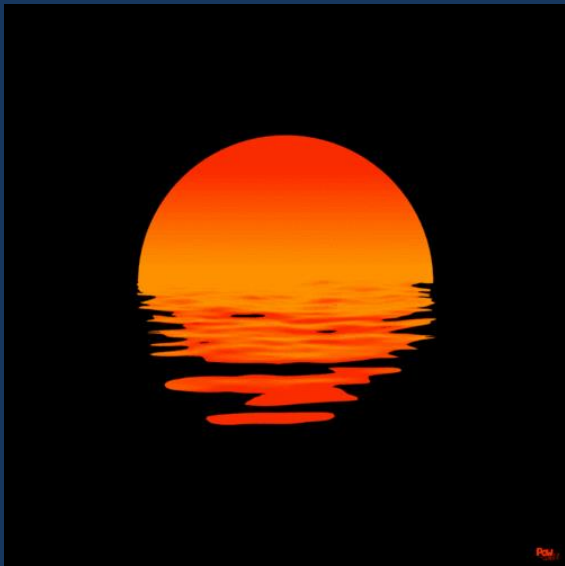
There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

In February 1832 the Prophet Joseph Smith and Sidney Rigdon received a vision in which they saw those who receive each of the three degrees of glory, beginning with those who receive a celestial reward:

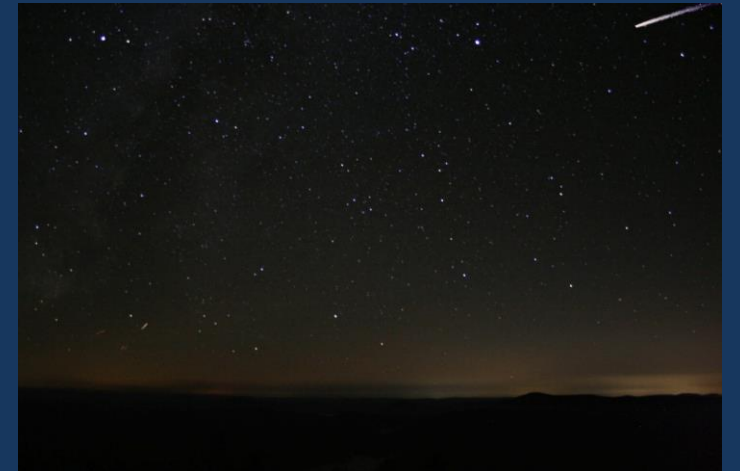
“These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all. ...



“And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun. ...



“And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon”



“Also celestial bodies, and bodies terrestrial, *and bodies telestial*; but the glory of the celestial, one; and the terrestrial, another; *and the telestial, another*” (JST)

“In the resurrection there will be different kinds of bodies; they will not all be alike.

The body a man receives will determine his place hereafter. There will be celestial bodies, terrestrial bodies, and telestial bodies, and these bodies will differ as distinctly as do bodies here...(7)



...Some will gain celestial bodies with all the powers of exaltation and eternal increase. These bodies will shine like the sun as our Savior's does;



Those who enter the terrestrial kingdom will have terrestrial bodies, and they will not shine like the sun, but they will be more glorious than the bodies of those who receive the telestial glory.”

San Diego Temple

First Man on Earth

Adam—earthly

“It is sown a natural body; it is raised a spiritual body...”

Paul contrasted the “natural body” that is buried at death and the “spiritual body” that is raised up in the Resurrection.

“...the first man Adam was made living soul; the last Adam was made a quickening spirit.”

*corruption, dishonor, and weakness =
“natural” or mortal bodies*

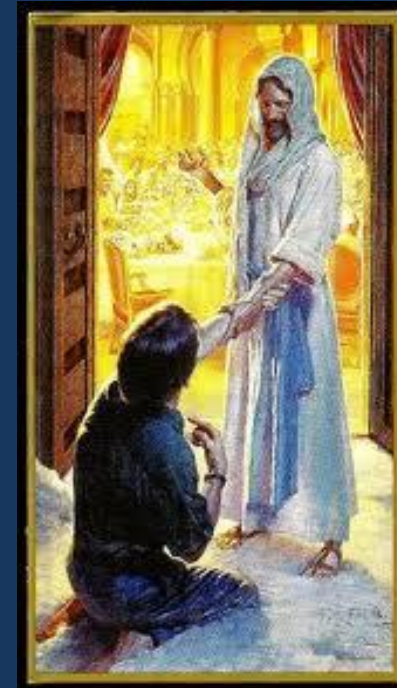


Second Man—The Last Adam

The Lord from Heaven--heavenly

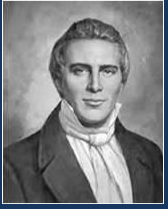
Jesus opens the door to celestial glory for those who are worthy.

incorruption, glory, and power =
"spiritual" or resurrected bodies.



The actions of Adam (with the Fall) and Jesus Christ (with the Atonement and Resurrection) were both necessary for our salvation.

A mystery—twinkling of an eye



"Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God, can." (3)

We are born in an earthly state, but we shall bear the image of a heavenly state.



“We shall not all sleep, but we shall all be changed”

All Men Resurrected

"...at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."



Physical death has no
victory over us, because
of the Resurrection of
Jesus Christ

*"for this corruptible must
put on incorruption, and
this mortal must put on
immortality."*

“The Sting of Death”



“the sting of death is sin; and the strength of sin is the law.”



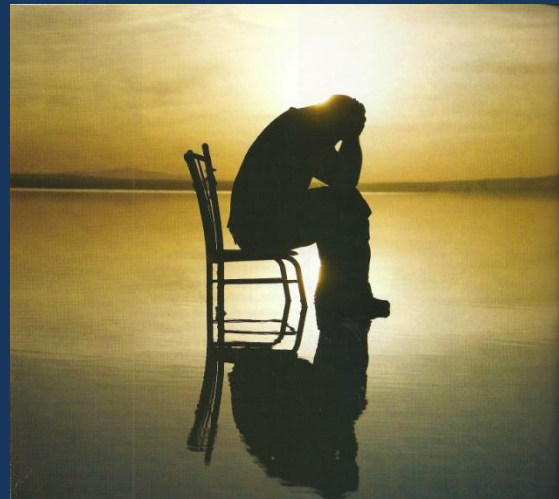
“...meaning that if men die in their sins, they will suffer the prescribed penalty and gain a lesser glory in the realms ahead.”

—Spencer W. Kimball

If we are steadfast and immovable in living the gospel, the sting of death that comes from sin is removed through the Atonement of Jesus Christ

Receiving a Blessing Before Death

“...if they die they shall die unto me, and if they live they shall live unto me.”



“Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.”

Sweet or Bitter Death

“...those that die in me shall not taste of death, for it shall be sweet unto them;”



“And they that die not in me, wo unto them, for their death is bitter.



“The pain of death is swallowed up in the peace of eternal life.

...Whenever the cold hand of death strikes, there shines through the gloom and the darkness of that hour the triumphant figure of the Lord Jesus Christ, He, the Son of God, who by His matchless and eternal power overcame death.

...He is our comfort, our only true comfort, when the dark shroud of earthly night closes about us as the spirit departs the human form.” (6)



Collections for the Poor

Paul instructed the Saints in Corinth that when they met each Sunday they should collect donations to be sent to the Church in Jerusalem.



We learn from Romans 15:25–28 that the Saints in Achaia—a region that included Corinth—gladly made donations out of gratitude for the spiritual strength they received from the Church in Jerusalem.

By asking for their donations, Paul encouraged the Gentile Saints to assist and identify with their fellow Jewish Saints.

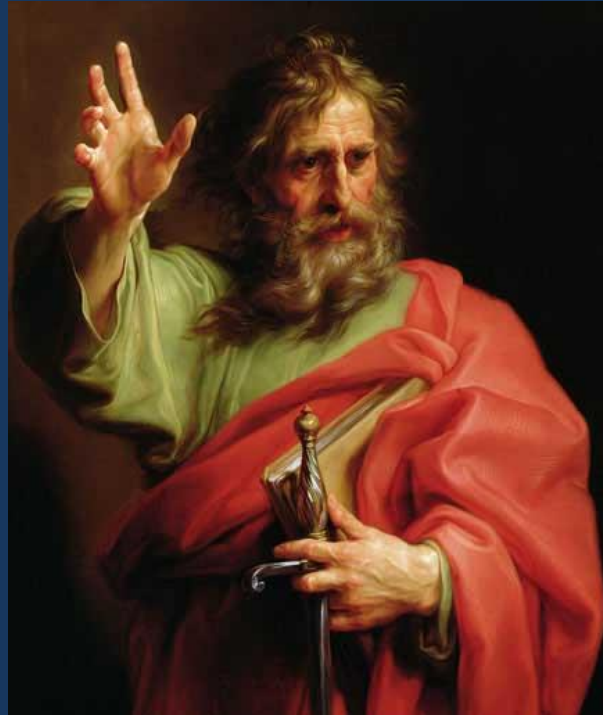
This is another example of Paul's continuing efforts to build unity between the Jewish and Gentile members of the Church.

Anthema Maran-atha

Paul's Warning

"Anathema is a Greek word meaning *accursed*. Hence, a person or thing cursed by God or his authority, as for instance one who has been excommunicated, is anathema.

'Wo unto them who are cut off from my church, for the same are overcome of the world.' (D. & C. 50:8)



Maranatha, an Aramaic word meaning, *O our Lord, come*, appears to have been used by the primitive saints as a watchword or salutation by which they reminded each other of the promised Second Coming” (4)

'... let him be accursed until the Lord comes.'

Sources:

Suggested Hymn: #136 *I Know That My Redeemer Lives*

Videos:

I Know That My Redeemer Lives! (1:10)

Hallelujah—an Easter Message about Jesus Christ (2:15)

“The Promised Blessings of Family History” (2:42)

“Sharing the Temple Challenge”(3:20)



1. New Testament Institute Student Manual Chapter 40
2. President Thomas S. Monson (“I Know That My Redeemer Lives!” 25).
3. Joseph Smith (*Teachings of Presidents of the Church: Joseph Smith* [2007], 49). *Teachings of the Prophet p. 367 (History of the Church, 6:52.)*
4. Elder Bruce R. McConkie (*Doctrinal New Testament Commentary*, 3 vols. [Salt Lake City: Bookcraft, 1965-1973], 2: 389; 3:394.) (*Mormon Doctrine*, 2nd ed. [1966], 33–34).
5. Elder Joseph B. Wirthlin (“Sunday Will Come,” *Ensign* or *Liahona*, Nov. 2006, 29).
6. President Gordon B. Hinckley (“This Peaceful House of God,” *Ensign*, May 1993, 74). April 1996 Conf. Report
7. Joseph Fielding Smith (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:274, 286-87).

First Letter of Paul to the Saints at Corinth—
Written from Ephesus, ca. Spring, A.D. 57

The Reality of the Resurrection	15:1–22
The Order of Resurrection	15:23–28
Baptism in Behalf of the Dead	15:29
A Better Resurrection	15:30–34
Resurrection into Kingdoms of Glory	15:35–53
Christ Triumphed over Death	15:54–58
“Stand Fast in the Faith”	16:1–24

Life and Teachings of Jesus and His Apostles Chapter 36

Gospel 1 Corinthians 1-4:

"Gospel means 'good news' or 'glad tidings.' The bad news is that because of the fall of our first parents we are subject to the effects and pull of sin and death. The bad news is that because of the fall men and women experience spiritual death-separation and alienation from the presence and influence of God and of things of righteousness. The bad news is that every man, woman, and child will one day face the grim reaper, the universal horror we know as physical death. The good news is that there is help, relief, extrication from the pain and penalty of our sins. The good news is that there is reconciliation with God the Father through the mediation of his Son, Jesus Christ. The good news is that there is an atonement, literally an at-one-ment with the Father. The good news is that the victory of the grave and the sting of death are swallowed up in the power of One greater than death. (1 Cor. 15:54-55; see also Isa. 25:8.) The good news is the promise of eventual life after death through the resurrection. In short, the gospel is the good news that Christ came to earth, lived and taught and suffered and died and rose again, all to the end that those who believe and obey might be delivered from death and sin unto eternal life." (*The Mormon Faith: Understanding Restored Christianity* [Salt Lake City: Deseret Book Co., 1998], 48 - 49.)

Testimony of an Apostle 1 Corinthians 15

“With all my heart and the fervency of my soul, I lift up my voice in testimony as a special witness and declare that God does live. Jesus is His Son, the Only Begotten of the Father in the flesh. He is our Redeemer; He is our Mediator with the Father. He it was who died on the cross to atone for our sins. He became the firstfruits of the Resurrection. Because He died, all shall live again. ‘Oh, sweet the joy this sentence gives: “I know that my Redeemer lives!”’ May the whole world know it and live by that knowledge.” President Thomas S. Monson (“I Know That My Redeemer Lives!” 25).

Universal Resurrection 1 Corinthians 15:21-22:

“The Atonement was accomplished, bringing a universal resurrection to billions and billions, lifting all from the grave—regardless of how and when we got there! Therefore, on a clear night, though we see stars of incomprehensible longevity, they are not immortal. But, thankfully, we are!” Elder Neal A. Maxwell (“Encircled in the Arms of His Love,” *Ensign*, Nov. 2002, 16).

“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’” President Joseph Fielding Smith (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:274).

Baptisms For the Dead 1 Corinthians 15:29:

“This is a challenging question. Why are you performing vicarious baptisms for those who are dead if there is no resurrection? History bears out the facts of the practice of baptizing for those who had died without the benefit of this ordinance. It would seem certain, from the question that was asked by Paul, that this vicarious practice was followed in the branch of the church in Corinth. His query is well taken. There would be no sense in such ordinances except there be a resurrection. Nothing matters if there is not a resurrection; everything would end in the darkness of death.” Howard W. Hunter (in Conference Report, Apr. 1969, 137).

Gathering and Correlating Genealogies for One Purpose:
"People not fully acquainted with this concept cannot understand the concern of The Church of Jesus Christ of Latter-day Saints with genealogy. Our expenditure of time, money, and effort in gathering and organizing the names and vital statistics of our ancestors is done to identify them properly. We only gather and correlate these genealogies for one purpose, so that we can do the necessary ordinance work for our kindred dead in the temples of God erected for that purpose. If our ancestors and kinfolk have the desire to accept the gospel of Jesus Christ even beyond the grave, they are free to accept these redeeming ordinances made in their behalf. There is neither force nor compulsion in the gospel of Jesus Christ, only love, mercy, and opportunity." Elder M. Theodore Burton (*Conference Report, April 1964, Second Day-Morning Meeting 73.*)

Searching Out Your Ancestors:
"I encourage you to study, to search out your ancestors, and to prepare yourselves to perform proxy baptisms in the house of the Lord for *your* kindred dead (see D&C 124:28–36). And I urge you to help other people identify their family histories.
"As you respond in faith to this invitation, your hearts shall turn to the fathers. The promises made to Abraham, Isaac, and Jacob will be implanted in your hearts. Your patriarchal blessing, with its declaration of lineage, will link you to these fathers and be more meaningful to you. Your love and gratitude for your ancestors will increase. Your testimony of and conversion to the Savior will become deep and abiding. And I promise you will be protected against the intensifying influence of the adversary. As you participate in and love this holy work, you will be safeguarded in your youth and throughout your lives." Elder David A. Bednar ("The Hearts of the Children Shall Turn," *Ensign* or *Liahona*, Nov. 2011, 26–27).

Glorified Physical Bodies 1 Corinthians 15:50-52:
All men will be resurrected with glorified physical bodies, which are incorruptible (not subject to pain, disease, or death).
Corruptible (our present physical body) must put on incorruptible (a glorified physical body) ...after resurrection...and this mortal body must put on immortality. Tad R. McCalister "Infinite Atonement"

"There is a separation of the spirit and the body at the time of death. The resurrection will again unite the spirit with the body, and the body becomes a spiritual body, one of flesh and bones but quickened by the spirit instead of blood. Thus, our bodies after the resurrection, quickened by the spirit, shall become immortal and never die. This is the meaning of the statements of Paul that 'there is a natural body, and there is a spiritual body' and 'that flesh and blood cannot inherit the kingdom of God.' The natural body is flesh and blood, but quickened by the spirit instead of blood, it can and will enter the kingdom" President Howard W. Hunter (in Conference Report, Apr. 1969, 137–38).

"Will translated beings ever die? Remember John's enigmatic words relative to his own translation: 'Then went this saying abroad among the brethren, that that disciple should not die: 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 21:23.) Note the distinction between avoiding death as such and living till the Lord comes. Then note that Jesus promises the Three Nephites, not that they shall not die, but that they 'shall never taste of death' and shall not 'endure the pains of death.' Again it is an enigmatic declaration with a hidden meaning. There is a distinction between death as we know it and tasting of death or enduring the pains of death. As a matter of doctrine, death is universal; every mortal thing, whether plant or animal or man, shall surely die. Jacob said: 'Death hath passed upon all men, to fulfil the merciful plan of the great Creator.' (2 Ne. 9:6.) There are no exceptions, not even among translated beings. Paul said: 'As in Adam all die, even so in Christ shall all be made alive.' (1 Cor. 15:22.) Again the dominion of death over all is acclaimed. But the Lord says of *all* his saints, not that they will not die, but that 'those that die in me shall not taste of death, for it shall be sweet unto them; And they that die not in me, wo unto them, for their death is bitter.' (D&C 42:46-47.) The distinction is between dying as such and tasting of death itself. Again the Lord says: '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.' (D&C 63:50-51.) Thus, this change from mortality to immortality, though almost instantaneous, is both a death and a resurrection. Thus, translated beings do not suffer death as we normally define it, meaning the separation of body and spirit; nor do they receive a resurrection as we ordinarily describe it, meaning that the body rises from the dust and the spirit enters again into its fleshly home. But they do pass through death and are changed from mortality to immortality, in the eternal sense, and they thus both die and are resurrected in the eternal sense. This, we might add, is why Paul wrote: 'Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' (1 Cor. 15:51-52.)" Bruce R. McConkie (*The Mortal Messiah: From Bethlehem to Calvary*, 4 vols. [Salt Lake City: Deseret Book Co., 1979-1981], 4: 389.)