

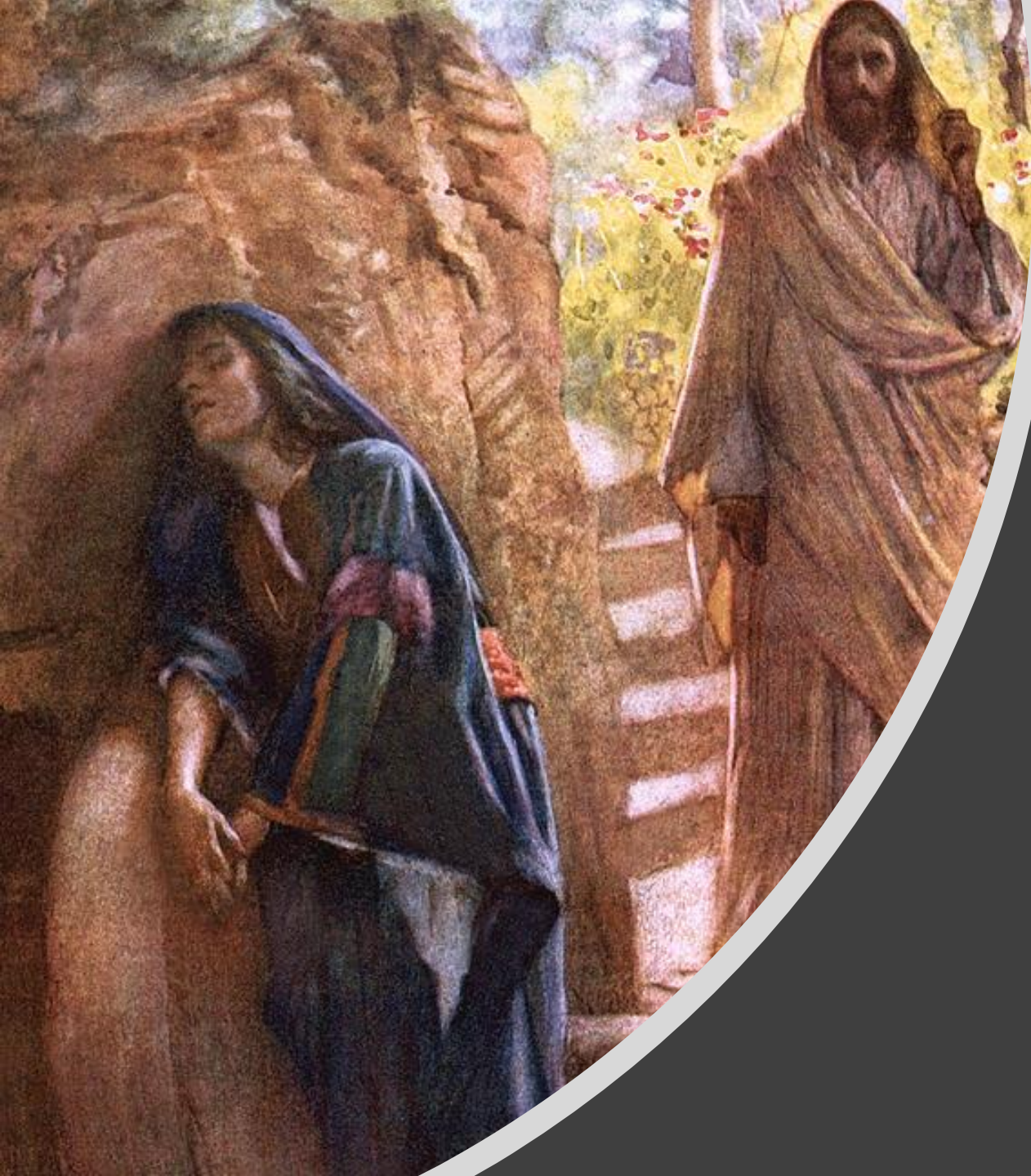


# The Resurrected Savior

Wednesday, November 13, 2019







# The Resurrected Savior Jesus Christ

1 Corinthians 15.12-29





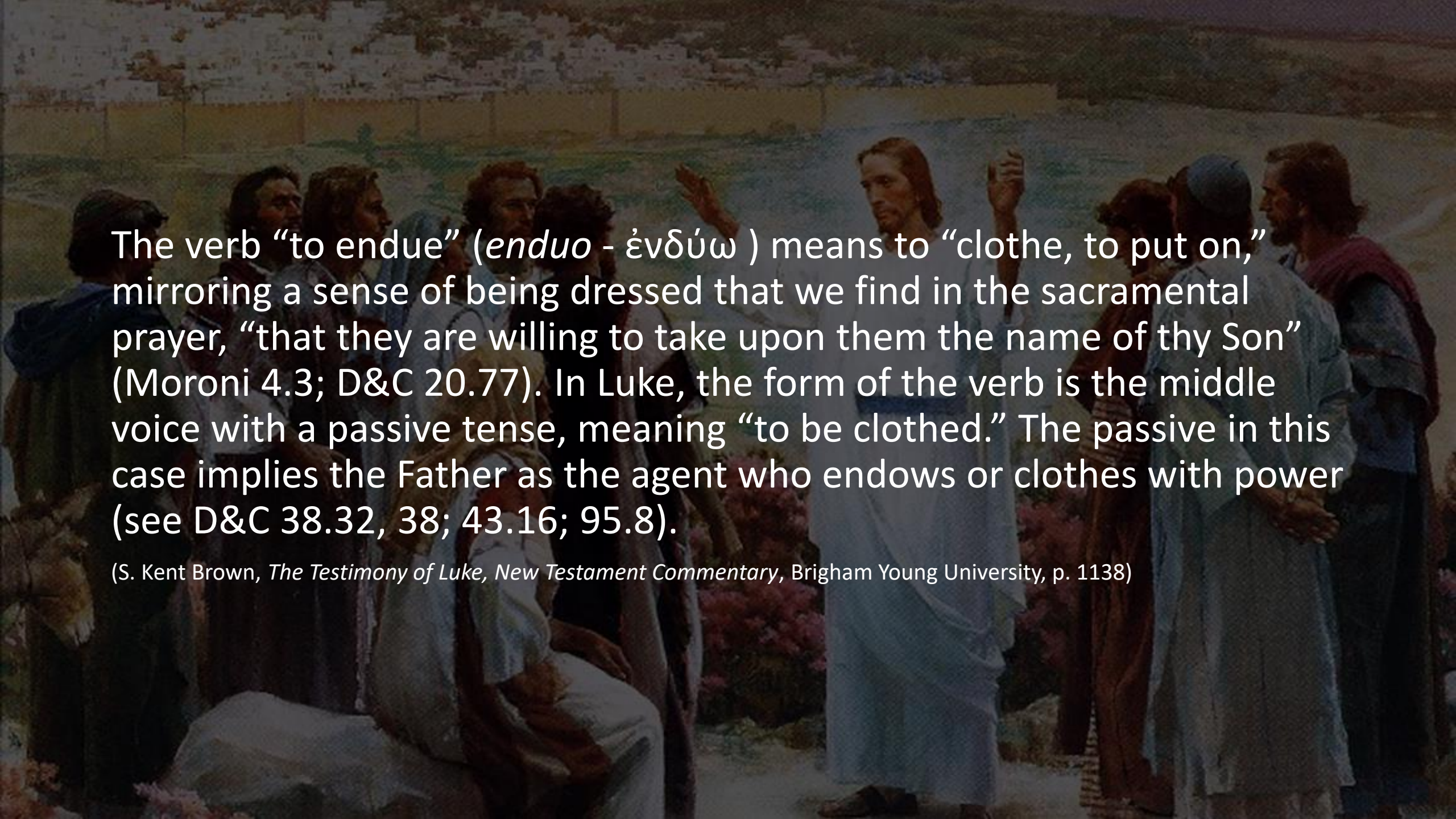
## Different Accounts & Directions

Stay in Jerusalem! –  
Luke 24.49

Go to Galilee! – Matt  
28.7,10,16.

Mark 14.28

See also: *The Gospel  
of Peter* 1.14



The verb “to endue” (*enduo* - ἐνδύω ) means to “clothe, to put on,” mirroring a sense of being dressed that we find in the sacramental prayer, “that they are willing to take upon them the name of thy Son” (Moroni 4.3; D&C 20.77). In Luke, the form of the verb is the middle voice with a passive tense, meaning “to be clothed.” The passive in this case implies the Father as the agent who endows or clothes with power (see D&C 38.32, 38; 43.16; 95.8).

(S. Kent Brown, *The Testimony of Luke, New Testament Commentary*, Brigham Young University, p. 1138)

Luke & John say  
2 angels

Matt & Mark  
say 1 angel

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Read Isaiah 25:1-9

Mosiah 16:7–8

Alma 33:22

Look for what ancient prophets  
prophesied about the Resurrection  
of Jesus Christ.

Report what you find.



Because Jesus rose from the  
dead, ...

If Jesus had not risen from the  
dead, then ...

1 Corinthians 15:20–28

1 Corinthians 15:12–19, 29

Alma 11:43–45

2 Nephi 9:8–10

“Without the Resurrection, the gospel of Jesus Christ becomes a litany of wise sayings and seemingly unexplainable miracles—but sayings and miracles with no ultimate triumph. No, the ultimate triumph is in the ultimate miracle: for the first time in the history of mankind, one who was dead raised himself into living immortality. He was the Son of God, the Son of our immortal Father in Heaven, and his triumph over physical and spiritual death is the good news every Christian tongue should speak”

(Howard W. Hunter, “An Apostle’s Witness of the Resurrection,” Ensign, May 1986, 16).





John 20.11-18; Mark 16.9



Matthew 28.1-10



Mark 16.14; Luke 24.33, 36-49; John 20.18-23

# Peter's Martyrdom – John 21.18-19

## 2 Peter 1.14-15

What evidence exists regarding Peter's crucifixion and death? When did this happen?

Eusebius (AD 325) claimed in his *Ecclesiastical History* that all the apostles were martyred except for John .

The early church fathers are unanimous in claiming that Peter died in Rome, by crucifixion, during the persecution of Nero in AD 64. As for crucifixion upside down, that is also testified to, but the evidence is weaker for this particular form of crucifixion. The apocryphal *Acts of Peter* is the earliest reference to crucifixion of Peter upside down.

We read the following from *The Acts of Peter*:

But now it is time for thee, Peter, to deliver up thy body unto them that take it. Receive it then, ye unto whom it belongeth. I beseech you the executioners, crucify me thus, **with the head downward and not otherwise**: and the reason wherefore, I will tell unto them that hear. And when they had hanged him up after the manner he desired, he began again to say: Ye men unto whom it belongeth to hear, hearken to that which I shall declare unto you at this especial time as I hang here. Learn ye the mystery of all nature, and the beginning of all things, what it was. For the first man, whose race I bear in mine appearance (or, of the race of whom I bear the likeness), fell (was borne) head downwards, and showed forth a manner of birth such as was not heretofore: for it was dead, having no motion. He, then, being pulled down -who also cast his first state down upon the earth- established this whole disposition of all things, being hanged up an image of the creation (Gk. vocation) wherein he made the things of the right hand into left hand and the left hand into right hand, and changed about all the marks of their nature, so that he thought those things that were not fair to be fair, and those that were in truth evil, to be good. Concerning which the Lord saith in a mystery: Unless ye make the things of the right hand as those of the left, and those of the left as those of the right, and those that are above as those below, and those that are behind as those that are before, ye shall not have knowledge of the kingdom. This thought, therefore, have I declared unto you; and the figure wherein ye now see me hanging is the representation of that man that first came unto birth. Ye therefore, my beloved, and ye that hear me and that shall hear, ought to cease from your former error and return back again. For it is right to mount upon the cross of Christ, who is the word stretched out, the one and only, of whom the spirit saith: For what else is Christ, but the word, the sound of God? So that the word is the upright beam whereon I am crucified. And the sound is that which crosseth it, the nature of man. And the nail which holdeth the cross-tree unto the upright in the midst thereof is the conversion and repentance of man. ([The Acts of Peter, XXXVII-XXXVIII](#))



Luke 24.13-32; Mark 16.12







John 20.26-29

# John 21.4-23

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Mark 16.19-20; Luke 24.50-53; Acts 1.9-11



Acts 9.4-6; 1 Corinthians 9.1; 15.8

# The Logic – Implications of the Resurrection

“If Jesus was in fact literally resurrected, it necessarily follows that He is a divine being. No mere mortal has the power in himself to come to life again after dying. Because He was resurrected, Jesus cannot have been only a carpenter, a teacher, a rabbi, or a prophet. Because He was resurrected, Jesus had to have been a God, even the Only Begotten Son of the Father.

“Therefore, what He taught is true; God cannot lie [see Enos 1:6].

“Therefore, He was the Creator of the earth, as He said [see, for example, 3 Nephi 9:15].

“Therefore, heaven and hell are real, as He taught [see, for example, D&C 76].

“Therefore, there is a world of spirits, which He visited after His death [see D&C 138].

# The Logic – Implications of the Resurrection

“Therefore, He will come again, as the angels said [see Acts 1:10–11], and ‘reign personally upon the earth’ [Articles of Faith 1:10; see also Topical Guide, “Jesus Christ, Millennial Reign”].

“Therefore, there is a resurrection and a final judgment for all [see, for example, 2 Nephi 9:15].

“Given the reality of the Resurrection of Christ, doubts about the omnipotence, omniscience, and benevolence of God the Father—who gave His Only Begotten Son for the redemption of the world—are groundless. Doubts about the meaning and purpose of life are unfounded. Jesus Christ is in fact the only name or way by which salvation can come to mankind. The grace of Christ is real, affording both forgiveness and cleansing to the repentant sinner. Faith truly is more than imagination or psychological invention. There is ultimate and universal truth, and there are objective and unchanging moral standards, as taught by Him.

# The Logic – Implications of the Resurrection

“Given the reality of the Resurrection of Christ, repentance of any violation of His law and commandments is both possible and urgent. The Savior’s miracles were real, as is His promise to His disciples that they might do the same and even greater works [see John 14:12]. ... Given the reality of the Resurrection of Christ, death is not our end, and though ‘skin worms destroy [our bodies], yet in [our] flesh shall [we] see God’ [Job 19:26]”

(Elder D. Todd Christofferson, “The Resurrection of Jesus Christ,” Ensign or Liahona, May 2014, 113, 114).



