

Pt. 4: The Last Week of the Savior's Life

The *Anderson Tours* Holy Land Scripture Series;

Understanding God, Scripture, & Self

Episode 14: Jesus' Post Mortal Ministry (*Peters Primacy*)

“Knowledge of ‘the only true God, and Jesus Christ’ (John 17:3)
is the most important knowledge in the Universe...”

President Marion G. Romney of the First Presidency (“Except a Man Be Born Again,” *Ensign*, Nov. 1981, 14)

- **BACKGROUND / SUMMARY...Resurrected Jesus' Ministry (Peter's Primacy)**
Jesus is resurrected and ministers for 40 days including the *Peter's Primacy* conversation with the Resurrected Savior.

- **THE CHIEF PRIESTS AREN'T DONE YET...**

*The Chief Priests are concerned about Jesus prophecies of His resurrection!

[Matthew 28:11-15](#) “Now when they were going, behold, some of the watch (GR guard) came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.” (Matt 28:11-15)

The guards told the chief priests what had happened. With the help of bribes in the right places, the chief priests hatched and spread the tale that the disciples had stolen the body while the guards slept. In so doing they confirmed for all of history that the tomb was really empty. Thank you Chief Priests!

- **JEUS APPEARANCES AFTER HIS RESURRECTION...**

***Experts say Jesus appeared anywhere from 8 to 13 times. Here is our list of 20+:**

- **SHORT LIST of 20 VISITATIONS to THOUSANDS of WITNESSES:**

During the 40 days following His Resurrection:

- To **Mary Magdalene** early Sunday morning (April 3) near the sepulchre at Jerusalem (Mark 16:9, John 20:11-18) [[Resurrection day on April 3rd article](#)]
- To the **Women** returning from the sepulchre (Matthew 28:9-10)
- To **Peter** (Cephas) near Jerusalem later that day (Luke 24:34, 1Corinthians 15:5)
- To **Two disciples** on the road to Emmaus that day (Mark 16:12, Luke 24:13-31)
- That evening in Jerusalem to **the Apostles except Thomas** (Mark 16:14, John 20:19-25)
- Eight days later (April 11th) in Jerusalem to all the apostles **especially Thomas** (John 20:26-29)

- To **seven disciples fishing** on Sea of Galilee (John 21:1-13) – **FOCUS TODAY!**
- To **eleven disciples** on a mountain in Galilee (Matthew 28:16-18)
- **Over 500 disciples** at once –location uncertain (1Corinthians 15:6)
- To **James** –location uncertain (1Corinthians 15:7)
- To **the apostles** (and probably others) during forty days prior to his ascension (Acts 1:2-3)
- **Some disciples** at the Mount of Olives near Bethany at his ascension (Luke 24:50-51, Acts 1:6-12)

Appearances in the New World (America's):

- To **2,500 in the Americas** ([3 Nephi 11](#))

After His Ascension in Jerusalem and Holy Land:

- To **Stephen the martyr** (Acts 7:55-56)
- To **Saul on road to Damascus** (Acts 9:3-6, 1Corinthians 15:8-9)
- To **John on the island of Patmos** (Revelation 1:9-19)

Appearances in the Dispensation of the Fullness of Times (Post 1800's):

- To **Joseph Smith** in the **Sacred Grove** in the *spring of 1820* ([JSH 1:10-20](#))
- To **several Elders** on *June 3, 1831* at the 4th General Conference of the Church held on the Morley Farm (“[Chapter Three: Building the Kingdom in Kirtland, Ohio](#),” Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints (1996), 20–36)
- On *February 16, 1832* to **Joseph Smith and Sidney Rigdon** in Hiram, Ohio ([D&C 76](#))
- On *April 3, 1836* to **Joseph Smith and Oliver Cowdery** in the Kirtland Temple ([D&C 110](#))
- **Several Elders** in the *winter of 1833* in the School of the Prophets room in the upstairs of the Newel K. Whitney Store (a total of 10 accounts given in the Kirtland period during this time) (“[School of the Prophets](#),” Church History Topics)
- On *Sept. 2, 1898* to **Lorenzo Snow** in the Salt Lake Temple (Presidents of the Church Student Manual; [Ch. 5: Lorenzo Snow: Fifth President of the Church](#), pg. 84)
- Those who have experienced the **Second Comforter** (See [BD Comforter](#))

➤ **PETER'S PRIMACY: (What is your Primacy?)**

[John 20:30-31](#), [John 21](#), [2 Nephi 2:25](#), [D&C 18:10, vs.15-16](#), [D&C 15](#) & [16](#)

[John 20:30-31](#) “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” (John 20:30-31)

[John 21:1-17](#) “After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. 8 And the other disciples came in a little ship; (for they were

not far from land, but as it were two hundred cubits,) dragging the net with fishes. 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.” (John 21:1-17)

“The First Great Commandment” By Elder Jeffrey R. Holland, Oct 2012

“There is almost no group in history for whom I have more sympathy than I have for the eleven remaining Apostles immediately following the death of the Savior of the world. I think we sometimes forget just how inexperienced they still were and how totally dependent upon Jesus they had of necessity been. To them He had said, “Have I been so long time with you, and yet hast thou not known me ... ?” But, of course, to them He hadn’t been with them nearly long enough. Three years isn’t long to call an entire Quorum of Twelve Apostles from a handful of new converts, purge from them the error of old ways, teach them the wonders of the gospel of Jesus Christ, and then leave them to carry on the work until they too were killed. Quite a staggering prospect for a group of newly ordained elders. Especially the part about being left alone. Repeatedly Jesus had tried to tell them He was not going to remain physically present with them, but they either could not or would not comprehend such a wrenching thought...after such a short time to learn and even less time to prepare, the unthinkable happened, the unbelievable was true. Their Lord and Master, their Counselor and King, was crucified. His mortal ministry was over, and the struggling little Church He had established seemed doomed to scorn and destined for extinction. His Apostles did witness Him in His resurrected state, but that only added to their bewilderment. As they surely must have wondered, “What do we do now?” they turned for an answer to Peter, the senior Apostle. Here I ask your indulgence as I take some non-scriptural liberty in my portrayal of this exchange. In effect, Peter said to his associates: “Brethren, it has been a glorious three years. None of us could have imagined such a few short months ago the miracles we have seen and the divinity we have enjoyed. We have talked with, prayed with, and labored with the very Son of God Himself. We have walked with Him and wept with Him, and on that night of that horrible ending, no one wept more bitterly than I. But that is over. He has finished His work, and He has risen from the tomb. He has worked out His salvation and ours. So you ask, ‘What do we do now?’ I don’t know more to tell you than to return to your former life, rejoicing. I intend to ‘go a fishing.’” And at least six of the ten other remaining Apostles said in agreement, “We also go with thee.” John, who was one of them, writes, “They went forth, and entered into a ship immediately.”³ But, alas, the fishing wasn’t very good. Their first night back on the lake, they caught nothing—not a single fish. With the first rays of dawn, they disappointedly turned toward the shore, where they saw in the distance a figure who called out to them, “Children, have you caught anything?” Glumly these Apostles-turned-again-fishermen gave the answer no fisherman wants to give. “We have caught nothing,” they muttered, and to add insult to injury, they were being called “children.”⁴ “Cast the net on the right side of the ship, and ye shall find,”⁵ the stranger calls out—and with those simple words, recognition begins to flood over them. Just three years earlier these very men had been fishing on this very sea. On that occasion too they had “toiled all the night, and [had] taken nothing,”⁶ the scripture says. But a fellow Galilean on the shore had called out to them to let down their nets, and they drew “a

great multitude of fishes,”⁷ enough that their nets broke, the catch filling two boats so heavily they had begun to sink. Now it was happening again. These “children,” as they were rightly called, eagerly lowered their net, and “they were not able to draw it for the multitude of fishes.”⁸ John said the obvious: “It is the Lord.”⁹ And over the edge of the boat, the irrepressible Peter leaped. After a joyful reunion with the resurrected Jesus, Peter had an exchange with the Savior that I consider the crucial turning point of the apostolic ministry generally and certainly for Peter personally, moving this great rock of a man to a majestic life of devoted service and leadership. Looking at their battered little boats, their frayed nets, and a stunning pile of 153 fish, Jesus said to His senior Apostle, “Peter, do you love me more than you love all this?” Peter said, “Yea, Lord; thou knowest that I love thee.”¹⁰ The Savior responds to that reply but continues to look into the eyes of His disciple and says again, “Peter, do you love me?” Undoubtedly confused a bit by the repetition of the question, the great fisherman answers a second time, “Yea, Lord; thou knowest that I love thee.”¹¹ The Savior again gives a brief response, but with relentless scrutiny He asks for the third time, “Peter, do you love me?” By now surely Peter is feeling truly uncomfortable. Perhaps there is in his heart the memory of only a few days earlier when he had been asked another question three times and he had answered equally emphatically—but in the negative. Or perhaps he began to wonder if he misunderstood the Master Teacher’s question. Or perhaps he was searching his heart, seeking honest confirmation of the answer he had given so readily, almost automatically. Whatever his feelings, Peter said for the third time, “Lord, . . . thou knowest that I love thee.”¹² To which Jesus responded (and here again I acknowledge my nonscriptural elaboration), perhaps saying something like: “Then Peter, why are you here? Why are we back on this same shore, by these same nets, having this same conversation? Wasn’t it obvious then and isn’t it obvious now that if I want fish, I can get fish? What I need, Peter, are disciples—and I need them forever. I need someone to feed my sheep and save my lambs. I need someone to preach my gospel and defend my faith. I need someone who loves me, truly, truly loves me, and loves what our Father in Heaven has commissioned me to do. Ours is not a feeble message. It is not a fleeting task. It is not hapless; it is not hopeless; it is not to be consigned to the ash heap of history. It is the work of Almighty God, and it is to change the world. So, Peter, for the second and presumably the last time, I am asking you to leave all this and to go teach and testify, labor and serve loyally until the day in which they will do to you exactly what they did to me.” Then, turning to all the Apostles, He might well have said something like: “Were you as foolhardy as the scribes and Pharisees? As Herod and Pilate? Did you, like they, think that this work could be killed simply by killing me? Did you, like they, think the cross and the nails and the tomb were the end of it all and each could blissfully go back to being whatever you were before? Children, did not my life and my love touch your hearts more deeply than this?” My beloved brothers and sisters, I am not certain just what our experience will be on Judgment Day, but I will be very surprised if at some point in that conversation, God does not ask us exactly what Christ asked Peter: “Did you love me?” I think He will want to know if in our very mortal, very inadequate, and sometimes childish grasp of things, did we at least understand one commandment, the first and greatest commandment of them all—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.”¹³ And if at such a moment we can stammer out, “Yea, Lord, thou knowest that I love thee,” then He may remind us that the crowning characteristic of love is always loyalty. “If ye love me, keep my commandments,”¹⁴ Jesus said. So we have neighbors to bless, children to protect, the poor to lift up, and the truth to defend. We have wrongs to make right, truths to share, and good to do. In short, we have a life of devoted discipleship to give in demonstrating our love of the Lord. We can’t quit and we can’t go back. After an encounter with the living Son of the living God, nothing is ever again to be as it was before. The Crucifixion, Atonement, and Resurrection of Jesus Christ mark the beginning of a Christian life, not the end of it. It was this truth, this reality, that allowed a handful of Galilean fishermen-turned-again-Apostles without “a single synagogue or sword”¹⁵ to leave those nets a second time and go on to shape the history of the world in which we now live. I testify from the bottom of my heart, with the intensity of my soul, to all who can hear my voice that those apostolic

keys have been restored to the earth, and they are found in The Church of Jesus Christ of Latter-day Saints. To those who have not yet joined with us in this great final cause of Christ, we say, “Please come.” To those who were once with us but have retreated, preferring to pick and choose a few cultural hors d’oeuvres from the smorgasbord of the Restoration and leave the rest of the feast, I say that I fear you face a lot of long nights and empty nets. The call is to come back, to stay true, to love God, and to lend a hand. I include in that call to fixed faithfulness every returned missionary who ever stood in a baptismal font and with arm to the square said, “Having been commissioned of Jesus Christ.”¹⁶ That commission was to have changed your convert forever, but it was surely supposed to have changed you forever as well. To the youth of the Church rising up to missions and temples and marriage, we say: “Love God and remain clean from the blood and sins of this generation. You have a monumental work to do, underscored by that marvelous announcement President Thomas S. Monson made yesterday morning. Your Father in Heaven expects your loyalty and your love at every stage of your life.” To all within the sound of my voice, the voice of Christ comes ringing down through the halls of time, asking each one of us while there is time, “Do you love me?” And for every one of us, I answer with my honor and my soul, “Yea, Lord, we do love thee.” And having set our “hand to the plough,”¹⁷ we will never look back until this work is finished and love of God and neighbor rules the world. In the name of Jesus Christ, amen.”

➤ **“PETER’S PRIMACY” / YOUR PRIMACY = ?:**

*In Israel there is a site on the north shore of the Sea of Galilee with a little church and a statue portraying this event between Peter and Jesus. This is the ‘*traditional*’ site where this exchange took place and it represents a beautiful spot where pilgrims can go and remember this sacred event. They call the spot “*Peter’s Primacy*”. Why do they give it this name? **Why Primacy?**

➤ **What does the word Primacy mean?**

PRIMACY definition (Merriam-Webster Dictionary):

1. The state of being first (as in time, place, or rank)
2. The fact of being primary, preeminent, or more important

***Why is this a good name for this experience?** (Jesus was trying to reinforce in Peters’ mind what is most important in his life...a refocus for Peter).

***So...what is YOUR Primacy?** (How could you figure it out if you don’t know?)

*Can you imagine having this interview with the Savior having Him ask you “If you love Him?” three times?

To Peter He asked, “Lovest thou me more than these...?”. What was he referring to? What is the “*these*” He was referring to? (Fish)

***What would the “these” be for YOU?** (Football, money, car, boat, theater, maybe it’s a person?)

President Benson Quote:

“Put God first in your life and all other things will fall into their proper place or drop out of our lives.” [*Pres Benson \(April 1988 Gen Conference\)*](#)

➤ **HOW DO WE SHOW GOD/JESUS THAT WE LOVE THEM?**

***How do we show our LOVE for the Savior?** (Feeding His Sheep/Lambs = Loving others)

[John 21:16-17](#): “He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, ***Feed my lambs***. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, ***Feed my sheep***. ...Jesus saith unto him, ***Feed my sheep***.” (John 21:16-17)

How do we show God we love Him?

[John 14:15](#) “If ye love me, keep my commandments” (John 14:15)

*What is the 1st Commandment? (The Shema)

[Matt 22:35-40](#): “Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets. (Matt 22:35-40)

*Ironical that we show God we LOVE Him by keeping His commandments and the 1st Commandment is to LOVE Him with all of our heart. The 2nd Commandment is to LOVE OTHERS. So...the very best way to show our Love for God is by LOVING OTHERS! This is what Jesus taught Peter is a powerful and personal way. Do we LOVE Him more than we LOVE our favorite things and/or people, activity, possession, etc? This is the question we ask ourselves regularly.

➤ LOVING OTHERS...

Favorite Quotes on this subject:

Pres Kimball SERVICE Quote:

“The Lord does notice us, and he watches over us. But *it is usually through another person that he meets our needs*. Therefore, it is vital that we serve each other. The righteous life is achieved as we magnify our view of life, and expand our view of others *and* of our own possibilities. Thus, the more we follow the teachings of the Master, the more enlarged our perspective becomes. We see many more possibilities for service than we would have seen without this magnification. There is great security in spirituality, and we cannot have spirituality without service!” (1981, March New Era)

Pres Monson Quote:

“The sweetest experience I know in life is to feel a prompting and act upon it and later find out that it was the fulfillment of someone’s prayer or someone’s need. And I always want the Lord to know that if He needs an errand run, Tom Monson will run that errand for Him.” (*On the Lord’s Errand*, 2008)

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Christ has no hands but **our** hands to do His work today;
He has no feet but **our** feet to lead men in His way;
He has no tongue but **our** tongues to tell men how He died;
He has no help but **our** help to bring them to His side...

(Annie Johnson Flint)

➤ JOY vs HAPPINESS:

This strikes at the heart of the entire purpose of life...

[2 Nephi 2:25](#) “Adam fell that men might be; and men are, that they might have joy.”

*This was 16 year old Clark’s favorite scripture. How did I interpret this verse? Life is to be Happy (Party calmly of course)

Scriptural Definition of JOY:

[D&C 18:10, 15-16](#) “Remember the worth of souls is great in the sight of God... **15** And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! **16** And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!” (D&C 18:10, 15-16)

*Let’s make this into a math equation...

Joy = Bringing Souls to Christ

Who is the 1st soul we should bring unto Christ? (Our own)

*I would submit that things that we engage in that help bring OUR souls to Christ bring us deep, lasting JOY!

Who is the 2nd soul we should bring unto Christ? (Our family)

*I would submit that things that we engage in that help bring OUR families souls to Christ bring us deep, lasting JOY!

Who is after that who we should bring unto Christ? (Others)

*I would submit that things that we engage in that help bring OTHERS to Christ bring us deep, lasting JOY!

A Personal Interview with the Savior (President David O. McKay) – see details below!

Pres Monson Quote:

“The sweetest experience I know in life is to feel a prompting and act upon it and later find out that it was the fulfillment of someone’s prayer or someone’s need. And I always want the Lord to know that if He needs an errand run, Tom Monson will run that errand for Him.” (*On the Lord’s Errand*, 2008)

What will be of most worth to you in life? (D&C 15 and 16 verse 6 from both)

[D&C 15:6 & D&C 16:6](#) “And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.” (D&C 16:6)

*This is not only how we show our Love for God, but it also the thing that will mean the most to us and be of the greatest worth! Wow!

My Heroes: 3 Nephites (& John the Beloved): They desired to remain on the earth and bring souls unto Christ. Notice what Jesus told them about their desire...

“And he said unto them: Behold, I know your thoughts, and ye have desired the thing which John, my beloved, who was with me in my ministry, before that I was lifted up by the Jews, desired of me. **7** Therefore, more blessed are ye, for ye shall never taste of death; but ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven. **8** And ye shall never endure the pains of death; but when I shall come in my glory ye shall be changed in the twinkling of an eye from mortality to immortality; and then shall ye be blessed in the kingdom of my Father...(3 Nephi 28:6-8)

“...all this will I do because of the thing which ye have desired of me, for ye have desired that ye might **bring the souls of men unto me**, while the world shall stand. 10 And for this cause ye shall have **fulness of joy**; and ye shall sit down in the kingdom of my Father; yea, your **joy shall be full**, even as the Father hath given me **fulness of joy**; and **ye shall be even as I am**, and **I am even as the Father; and the Father and I are one...**” (3 Nephi 28:9-10)

Jesus in His Intercessory Prayer during the Last Supper...

[John 17:13, 20-22](#): “And now come I to thee; and these things I speak in the world, that they might have my **joy** fulfilled in themselves...20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be **one**; as thou, Father, art in me, and I in thee, that they also may be **one** in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be **one**, even as we are **one**...” (John 17:13, 20-22)

*They figured about what life is all about and became ONE with God the Father and His Son Jesus Christ! WOWZA! THEY GOT IT!!!

Pres. Russell M. Nelson on JOY:

“My dear ones,” I replied, “in order to experience **true joy** in the morning, or at any time, at least three factors are needed. You need to feel good about the people with whom you live and work—your companions in life. You must feel good about yourself—not in any sense of conceit, but simply a proper esteem for yourself, well deserved. And possibly most important, you must feel good about your relation to God and sincerely love him.”

[\(“Joy Cometh in the Morning” Russell M. Nelson, Of the Quorum of the Twelve Apostles, Oct. 1986\)](#)

“Discover the **joy** of daily repentance!”

[\(Pres. Russell M. Nelson, April 2022\)](#)

♪ “Not Too Far From Here” ♪ (Hilary Weeks) + ♪ “A Window to His Love” ♪

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Christ has no hands but **our** hands to do His work today;
He has no feet but **our** feet to lead men in His way;
He has no tongue but **our** tongues to tell men how He died;
He has no help but **our** help to bring them to His side...

(Annie Johnson Flint)

➤ **“Conclusion...”**

Jesus Lives! He ministered in the Old World (Jerusalem) for 40 days following His resurrection and also ministered in the New World (America’s) and has continued to orchestrate His work in the *Dispensation of the Fullness of Times* in Restoring His Church in the Last Days. Thousands have seen the resurrected Lord. One of His more personal interviews was with Peter (*Peter’s Primacy*) which also has great application to each one of us on how we show our love for Him by feeding His sheep and loving His children.

Links to the Scriptures:

Old Testament:

<https://www.churchofjesuschrist.org/study/scriptures/ot/gen/1?lang=eng>

New Testament:

<https://www.churchofjesuschrist.org/study/scriptures/nt?lang=eng>

Book of Mormon:

<https://www.churchofjesuschrist.org/study/scriptures/bofm?lang=eng>

Doctrine & Covenants:

<https://www.churchofjesuschrist.org/study/scriptures/dc-testament?lang=eng>

Pearl of Great Price:

<https://www.churchofjesuschrist.org/study/scriptures/pgp?lang=eng>

Quotes & Resources:

[Holy Land Scripture Series](#) pt. 1 FOUNDATION Series; pt. 2 PROPHECIES OF THE LAST DAYS; pt.3 LIFE & MINISTRY OF CHRIST; pt. 4 The LAST WEEK OF THE SAVIOR'S LIFE

BD Comforter (Bible Dictionary)

Two Comforters are spoken of. The first is the Holy Ghost (John 14:16–27; Moro. 8:26; D&C 21:9; 42:17; 90:11). The Second Comforter is the Lord Jesus Christ Himself. “When any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him” (D&C 88:3–4; 130:3; HC 3:381). See also Holy Ghost.

TALKS:

[“The First Great Commandment”](#) By Elder Jeffrey R. Holland, Oct 2012

[“Resurrection”](#) By Elder Dallin H. Oaks (April 2000)

[“The Resurrection of Jesus Christ”](#) By Elder D. Todd Christofferson (April 2014)

[“Of Souls, Symbols, and Sacraments”](#) by Jeffrey R. Holland, (Jan 1988)

[“He Is Risen!”](#) By President Thomas S. Monson, President of the Church (April 2010)

[“The Certainty of the Resurrection”](#) By President Spencer W. Kimball (1895–1985)

VIDEOS:

[“He is Risen: John the Beloved’s Witness of the Resurrection”](#) Video (13:22)

[“Not Too Far From Here”](#) song performed by Hilary Weeks (3:58)

[“Window to His Love”](#) song by Julie de Azevedo (5:07)

*[“I Am the Resurrection, and the Life”](#) (1:23) by Thomas S. Monson (Video Clip)

*[“Resurrection: The Ultimate Triumph”](#) (1:06) by President Howard W. Hunter

[“Lively Hope of Resurrection”](#) (2 min) by Dallin H. Oaks

[“Witnesses of the Resurrection”](#) (1:39) by President Thomas S. Monson

[“Testimony of the Resurrection”](#) (1:06) by President Thomas S. Monson

*[“Sunday Will Come”](#) (2:32) by Joseph B. Wirthlin

MANUALS / RESOURCES:

[“The Reality of the Resurrection,”](#) by Richard D. Draper (Ensign, April 1994)

[“Resurrection,”](#) by Robert J. Matthews, (Ensign, April 1991)

[“The Significance of the Resurrection”](#) Teachings of Presidents of the Church: David O. McKay (Ch. 7)

[“The Resurrection, an Anchor to the Soul”](#) Teachings of Presidents of the Church: Harold B. Lee (Ch. 23)

[New Testament Institute Student Manual](#); Chapter 28: John 20-21

[“The Resurrection and the Ascension,”](#) *Jesus the Christ*, chapter 37

[“None Were with Him”](#) by Elder Holland (April 2009)

[“Christlike Poise”](#) by Mark A. Bragg (April 2023)

[New Testament Study Guide for Home-Study Seminary Students](#)

QUOTES:

A Personal Interview with the Savior (President David O. McKay) -

In 1965, President David O. McKay made the following statement to a group of Church employees: Let me assure you, Brethren, that someday you will have a *personal priesthood interview* with the Savior himself. If you are interested, I will tell you the order in which he will ask you to account for your earthly responsibilities.

First, he will request an accountability report about your relationship with your wife. Have you actively been engaged in making her happy and ensuring that her needs have been met as an individual?

Second, he will want an accountability report about each of your children individually. He will not attempt to have this for simply a family stewardship but will request information about your relationship to each and every child.

Third, he will want to know what you personally have done with the talents you were given in the preexistence.

Fourth, he will want a summary of your activity in your Church assignments. He will not be necessarily interested in what assignments you have had, for in his eyes the home teacher and a mission president are probably equals, but he will request a summary of how you have been of service to your fellow man in your Church assignments.

Fifth, he will have no interest in how you earned your living but if you were honest in all your dealings.

Sixth, he will ask for an accountability on what you have done to contribute in a positive manner to your community, state, country, and the world.

(Reported by Cloyd Hofheins in a talk to the Seventies Quorum of Provo Utah Oak Hills Stake, May 16, 1982)

Being ONE with God & Christ:

Elder Wirthlin quote

“We should come to 'know...the only true God, and Jesus Christ, whom thou hast sent' (John 17:3)...To know God is to think what he thinks, to feel what he feels, to have the power he

possesses, to comprehend the truths he understands, and to do what he does. Those who know god become like him, and have his kind of life, which is eternal life." (Elder Joseph B. Wirthlin, Oct, 1993)

Bruce R. McConkie quote:

"The Father, Son, and Holy Ghost are one God in a sense far greater than merely being one in purpose. ... "In the exalted family of the Gods, the Father and the Son are one. They have the same character, perfections, and attributes. They think the same thoughts, speak the same words, perform the same acts, have the same desires, and do the same works. They possess the same power, have the same mind, know the same truths, live in the same light and glory. To know one is to know the other, to see one is to see the other; to hear the voice of one is to hear the voice of the other. Their unity is perfect. The Son is in the express image of his Father's person; each has a body of flesh and bones as tangible as man's; and both reign in power, might, and dominion over all the creations of their hands" (The Promised Messiah, 5, 9).



"The First Great Commandment" By Elder Jeffrey R. Holland, Oct 2012

There is almost no group in history for whom I have more sympathy than I have for the eleven remaining Apostles immediately following the death of the Savior of the world. I think we sometimes forget just how inexperienced they still were and how totally dependent upon Jesus they had of necessity been. To them He had said, "Have I been so long time with you, and yet hast thou not known me ... ?"¹ But, of course, to them He hadn't been with them nearly long enough. Three years isn't long to call an entire Quorum of Twelve Apostles from a handful of new converts, purge from them the error of old ways, teach them the wonders of the gospel of Jesus Christ, and then leave them to carry on the work until they too were killed. Quite a staggering prospect for a group of newly ordained elders. Especially the part about being left alone. Repeatedly Jesus had tried to tell them He was *not* going to remain physically present with them, but they either could not or would not comprehend such a wrenching thought. Mark writes: "He taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. "But they understood not that saying, and were afraid to ask him."² Then, after such a short time to learn and even less time to prepare, the unthinkable happened, the unbelievable was true. Their Lord and Master, their Counselor and King, was crucified. His mortal ministry was over, and the struggling little Church He had established seemed doomed to scorn and destined for extinction. His Apostles did witness Him in His resurrected state, but that only added to their bewilderment. As they surely must have wondered, "What do we do now?" they turned for an answer to Peter, the senior Apostle. Here I ask your indulgence as I take some non-scriptural liberty in my portrayal of this exchange. In effect, Peter said to his associates: "Brethren, it has been a glorious three years. None of us could have imagined such a few

short months ago the miracles we have seen and the divinity we have enjoyed. We have talked with, prayed with, and labored with the very Son of God Himself. We have walked with Him and wept with Him, and on that night of that horrible ending, no one wept more bitterly than I. But that is over. He has finished His work, and He has risen from the tomb. He has worked out His salvation and ours. So you ask, ‘What do we do now?’ I don’t know more to tell you than to return to your former life, rejoicing. I intend to ‘go a fishing.’” And at least six of the ten other remaining Apostles said in agreement, “We also go with thee.” John, who was one of them, writes, “They went forth, and entered into a ship immediately.”³ But, alas, the fishing wasn’t very good. Their first night back on the lake, they caught nothing—not a single fish. With the first rays of dawn, they disappointedly turned toward the shore, where they saw in the distance a figure who called out to them, “Children, have you caught anything?” Glumly these Apostles-turned-again-fishermen gave the answer no fisherman wants to give. “We have caught nothing,” they muttered, and to add insult to injury, they were being called “children.”⁴ “Cast the net on the right side of the ship, and ye shall find,”⁵ the stranger calls out—and with those simple words, recognition begins to flood over them. Just three years earlier these very men had been fishing on this very sea. On that occasion too they had “toiled all the night, and [had] taken nothing,”⁶ the scripture says. But a fellow Galilean on the shore had called out to them to let down their nets, and they drew “a great multitude of fishes,”⁷ enough that their nets broke, the catch filling two boats so heavily they had begun to sink. Now it was happening again. These “children,” as they were rightly called, eagerly lowered their net, and “they were not able to draw it for the multitude of fishes.”⁸ John said the obvious: “It is the Lord.”⁹ And over the edge of the boat, the irrepressible Peter leaped. After a joyful reunion with the resurrected Jesus, Peter had an exchange with the Savior that I consider the crucial turning point of the apostolic ministry generally and certainly for Peter personally, moving this great rock of a man to a majestic life of devoted service and leadership. Looking at their battered little boats, their frayed nets, and a stunning pile of 153 fish, Jesus said to His senior Apostle, “Peter, do you love me more than you love all this?” Peter said, “Yea, Lord; thou knowest that I love thee.”¹⁰ The Savior responds to that reply but continues to look into the eyes of His disciple and says again, “Peter, do you love me?” Undoubtedly confused a bit by the repetition of the question, the great fisherman answers a second time, “Yea, Lord; thou knowest that I love thee.”¹¹ The Savior again gives a brief response, but with relentless scrutiny He asks for the third time, “Peter, do you love me?” By now surely Peter is feeling truly uncomfortable. Perhaps there is in his heart the memory of only a few days earlier when he had been asked another question three times and he had answered equally emphatically—but in the negative. Or perhaps he began to wonder if he misunderstood the Master Teacher’s question. Or perhaps he was searching his heart, seeking honest confirmation of the answer he had given so readily, almost automatically. Whatever his feelings, Peter said for the third time, “Lord, ... thou knowest that I love thee.”¹² To which Jesus responded (and here again I acknowledge my nonscriptural elaboration), perhaps saying something like: “Then Peter,

why are you here? Why are we back on this same shore, by these same nets, having this same conversation? Wasn't it obvious then and isn't it obvious now that if I want fish, I can get fish? What I need, Peter, are disciples—and I need them forever. I need someone to feed my sheep and save my lambs. I need someone to preach my gospel and defend my faith. I need someone who loves me, truly, truly loves me, and loves what our Father in Heaven has commissioned me to do. Ours is not a feeble message. It is not a fleeting task. It is not hapless; it is not hopeless; it is not to be consigned to the ash heap of history. It is the work of Almighty God, and it is to change the world. So, Peter, for the second and presumably the last time, I am asking you to leave all this and to go teach and testify, labor and serve loyally until the day in which they will do to you exactly what they did to me.” Then, turning to all the Apostles, He might well have said something like: “Were you as foolhardy as the scribes and Pharisees? As Herod and Pilate? Did you, like they, think that this work could be killed simply by killing me? Did you, like they, think the cross and the nails and the tomb were the end of it all and each could blissfully go back to being whatever you were before? Children, did not my life and my love touch your hearts more deeply than this?” My beloved brothers and sisters, I am not certain just what our experience will be on Judgment Day, but I will be very surprised if at some point in that conversation, God does not ask us exactly what Christ asked Peter: “Did you love me?” I think He will want to know if in our very mortal, very inadequate, and sometimes childish grasp of things, did we at least understand *one* commandment, the first and greatest commandment of them all—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.”¹³ And if at such a moment we can stammer out, “Yea, Lord, thou knowest that I love thee,” then He may remind us that the crowning characteristic of love is always loyalty. “If ye love me, keep my commandments,”¹⁴ Jesus said. So we have neighbors to bless, children to protect, the poor to lift up, and the truth to defend. We have wrongs to make right, truths to share, and good to do.

In short, we have a life of devoted discipleship to give in demonstrating our love of the Lord. We can't quit and we can't go back. After an encounter with the living Son of the living God, nothing is ever again to be as it was before. The Crucifixion, Atonement, and Resurrection of Jesus Christ mark the beginning of a Christian life, not the end of it. It was this truth, this reality, that allowed a handful of Galilean fishermen-turned-again-Apostles without “a single synagogue or sword”¹⁵ to leave those nets a second time and go on to shape the history of the world in which we now live. I testify from the bottom of my heart, with the intensity of my soul, to all who can hear my voice that those apostolic keys have been restored to the earth, and they are found in The Church of Jesus Christ of Latter-day Saints. To those who have not yet joined with us in this great final cause of Christ, we say, “Please come.” To those who were once with us but have retreated, preferring to pick and choose a few cultural hors d'oeuvres from the smorgasbord of the Restoration and leave the rest of the feast, I say that I fear you face a lot of long nights and empty nets. The call is to come back, to stay true, to love God, and to lend a hand. I include in that call to fixed faithfulness

every returned missionary who ever stood in a baptismal font and with arm to the square said, “Having been commissioned of Jesus Christ.”¹⁶ That commission was to have changed your convert forever, but it was surely supposed to have changed you forever as well. To the youth of the Church rising up to missions and temples and marriage, we say: “Love God and remain clean from the blood and sins of this generation. You have a monumental work to do, underscored by that marvelous announcement President Thomas S. Monson made yesterday morning. Your Father in Heaven expects your loyalty and your love at every stage of your life.” To all within the sound of my voice, the voice of Christ comes ringing down through the halls of time, asking each one of us while there is time, “Do you love me?” And for every one of us, I answer with my honor and my soul, “Yea, Lord, we do love thee.” And having set our “hand to the plough,”¹⁷ we will never look back until this work is finished and love of God and neighbor rules the world.

In the name of Jesus Christ, amen.

8 Appearances of the Resurrected Lord:

First, Jesus appeared to Mary Magdalene at the tomb (Mark 16:9). Mary was weeping at the tomb, thinking she had lost Jesus forever. Jesus appeared and brought victory over despair.

Second, Jesus appeared to other women as they were leaving the tomb (Matthew 28:9-10). They thought he was dead, but he appeared to them, and they worshipped Him there. Jesus brought victory over death.

The Women

In order to reconcile all four Gospel accounts of the women’s actions, we need to focus first on the earliest Resurrection Sunday appearances. Matthew 28, Mark 16, Luke 24, and John 20 each open with the arrival of the women (including Mary Magdalene) at the tomb.² They find it empty with the stone rolled away.

We propose that Mary Magdalene separated from the other women after the initial visit to the tomb. It seems that she hastened off to find Peter and the “other disciple” (John). The other nine disciples were apparently not with Peter and John that morning and were informed of the empty tomb by the other women.³ John 20:1–2 tells us that Mary Magdalene told them the Lord’s body was missing. After Peter and John viewed the empty tomb and departed, Mary Magdalene remained behind weeping, saw the angels in the tomb, asked about the missing body, and then had her own conversation with Jesus Himself. In John 20:17 Jesus sent her off to tell His brethren that He is alive, and verse 18 states that she obeyed. Mark 16:9–11 adds that Mary Magdalene was the first to whom the Lord appeared and that the disciples did not believe her story.

Meanwhile, the other women, finding the stone rolled away, entered the tomb and saw an angel sitting on the right. Suddenly they realized there were two angels, as Luke recorded. Matthew and Mark just mention one of them, perhaps focusing on the one who was speaking (Matthew 28:5–7; Mark 16:5–7; Luke 24:4–8). The angel tells the women to go tell the disciples and Peter—alluding to the estrangement of Peter after his denial and suggesting he wasn’t with the larger group—that Jesus was risen and would see them in Galilee.

Matthew 28:8–10 states that the women took off running to find the disciples. They may have just missed Peter and John, who were on their way to the tomb. Evidently while these women were en route to find the disciples in the city, Peter and John viewed the empty tomb, and Mary Magdalene had her encounter with Jesus. After appearing to Mary Magdalene, Jesus visited the women who were running to the city, and He reinforced the message that they should go tell His brethren that they would see Him in Galilee. Perhaps Jesus made this personal appearance because they were so terribly afraid and too fearful to speak to anyone (Mark 16:8). After He met them, they joyfully delivered the message. Luke 24:9–11 summarizes the fact that “the eleven and all the rest” ultimately heard about Christ’s Resurrection from all the women, including Mary Magdalene. Yet no one believed them.

Third, Jesus met up with two disciples on the road to Emmaus (Luke 24:13–32). These men were talking about all the week's events surrounding Jesus. They didn’t understand what had happened. Jesus talked with them and stayed with them until they understood. Jesus brought victory over confusion.

Fourth, Jesus appeared to 10 disciples who were hiding together (Luke 24:36–43; John 20:19–25). These disciples were afraid of what might happen to them since Jesus had been killed. Jesus brought victory over fear.

Fifth, Jesus appeared to all 11 remaining disciples (Mark 16:14; John 20:26–31). Thomas, who had doubted Jesus’ resurrection, was with them this time. Jesus brought victory over doubt.

Sixth, Jesus appeared to seven disciples, including Peter, who had denied Jesus three times (John 21). At this appearance, Jesus puts Peter back into ministry. Jesus brought victory over failure.

Seventh, Jesus appeared to the 11 disciples at a pre-arranged location on a mountain in Galilee (Matthew 28:16–20). There Jesus told them He had been given all power and authority. He gave His followers the great commission to make disciples. Jesus brought victory over any other power.

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted. (Matthew 28:16–17, emphasis added) Did Jesus appear to the eleven on a mountain in Galilee or in Jerusalem behind closed doors? Does this account in Matthew contradict those in Mark, Luke, and John?

Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. (Mark 16:14)

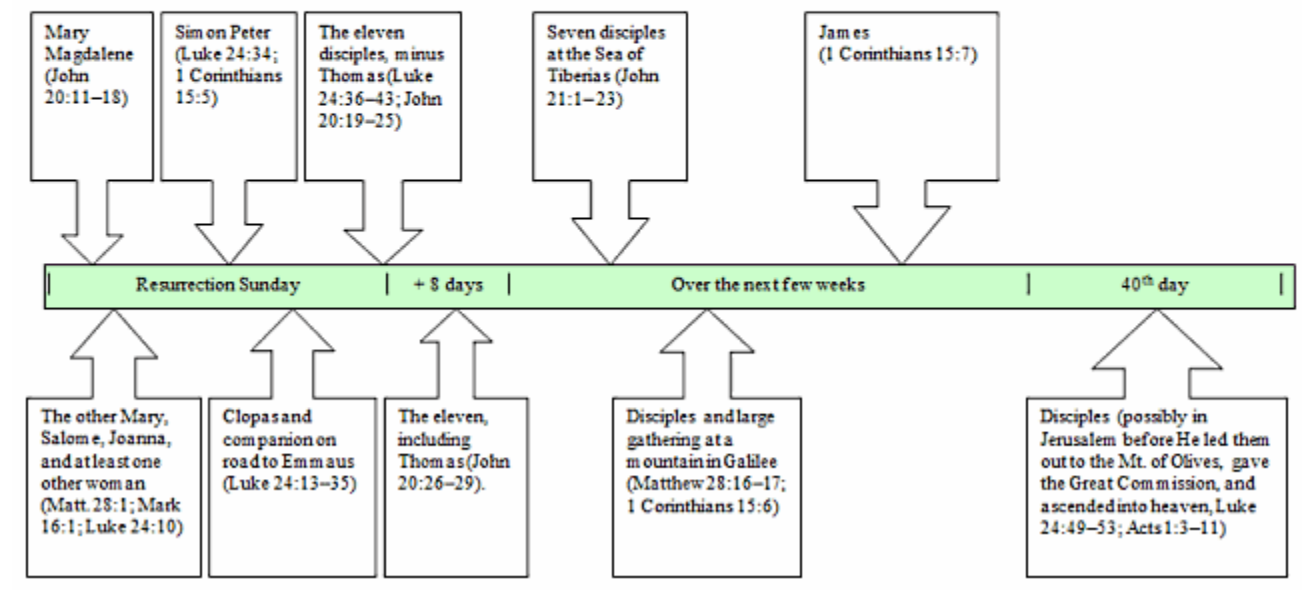
So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, “The Lord is risen indeed, and has appeared to Simon!” And they told about the things that had happened on the road, and how He was known to them in the breaking of bread. Now as they said these things, Jesus Himself stood in the midst of them, and said to them, “Peace to you.” But they were terrified and frightened, and supposed they had seen a spirit. (Luke 24:33–37)

Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace be with you.” When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. (John 20:19–20)

Eighth, Jesus finally appeared to as many as 500 of His followers at one time. He confirmed the completion of His mission and the promise of the Holy Spirit (Luke 22:44-49; Acts 1:3-8). Jesus had victory over all things.

Then Jesus' followers watched Him ascend to heaven. He disappeared from sight into a cloud. Suddenly two men in white stood before the disciples and told them Jesus would return the same way He was taken up into heaven. The Bible teaches that Jesus will return to judge the earth and set up His everlasting kingdom. This is the victorious Jesus! We share in every aspect of Jesus' victory. So, rejoice this Easter.

Timeline of the Post-Resurrection Appearances



As the proposed timeline above shows, there are absolutely no contradictions in the accounts of the post-Resurrection appearances of Jesus. Like a good reporter piecing together a story from reliable eyewitnesses, we must examine all the eyewitness accounts recorded in God's Word, realize by faith that for Scripture to be reliable they must all be true, and then see how they fit together without any contrivances. Together, these accounts tell us about the most important truth in the history of the world: Jesus Christ the Son of God died for our sins and rose again, conquering sin and death for our salvation and for the glory of God. And those who did not see Him—like us—have also been called to believe on Him and are promised the incredible blessing of eternal life for that belief (1 Peter 1:8-9).

Galilee Appearances:

The Galilean appearances are not recorded in Mark and Luke but are described in Matthew 28:16-17 and John 21. Matthew 28:16 records that the eleven went to Galilee, evidently waiting for Jesus to appear as He'd promised in the message delivered by the women. According to John 21, Peter and six others decided to go fishing. Jesus instructed them to cast their net on the other side of the boat. When the disciples came ashore they found Jesus cooking breakfast for them. Jesus had His well-known "feed my sheep" conversation with Peter and told him about his future martyrdom.

John mentions that this was “the third time Jesus showed Himself to His disciples after He was raised from the dead,” meaning that it was the third time He appeared to them as a group (John 21:14). The first meeting was with the eleven minus Thomas, and the second meeting was when Thomas was present.

The appearance on the appointed mountain in Galilee (Matthew 28:16–17) took place sometime after the shoreline appearance. These verses actually pick up the narrative of the chapter quite logically, since a few verses earlier Jesus had told the women to tell His brethren they’d see Him in Galilee. After the parenthetical comments about the story the Jewish leaders concocted to explain away the missing body, the account takes us to Galilee, to the appearance just promised.

Many suspect that this meeting on the mountain in Galilee was the occasion in which Jesus appeared to over five hundred people at one time (1 Corinthians 15:6). By this time word of Christ’s promised appearance would have spread among His many followers and given them time to arrive. Matthew 28:16–17 does not specifically state that others were present with the disciples, nothing in the verse precludes the possibility that more followers had gathered there. Seeing Jesus there, the disciples worshiped Him, although others still were doubtful. The eleven had by now seen Jesus more than once, and some had even eaten with Him, so “some doubted” likely refers to others who had not seen Him before.

Last Appearances

We learn from 1 Corinthians 15:7 that Jesus met with His half-brother James after appearing on the mountain. While we cannot be sure of the place of this meeting, it makes sense that it would have happened in Galilee, since that is where Jesus and James grew up, and where James shows up in the Gospel narratives (Matthew 12:46–50; cf. Matthew 13:55). Wherever this occurred, it seems to have been a catalyst for James, who was a skeptic (John 7:5), to believe that his half-brother truly was and is the Son of God.

1 Corinthians 15:7 also explains that Christ was seen by all the apostles one more time after His visit with James. This event is recorded in Acts 1 (cf. Matthew 28:18–20; Mark 16:14–19; Luke 24:44–53), Jesus led the apostles as far as Bethany on the eastern side of Mount Olivet near Jerusalem. There He gave them their final instructions before He ascended into heaven.

The Apostle Paul stated, “Then last of all He was seen by me also, as by one born out of due time.” This appearance occurred while Paul (then called Saul) was traveling to Damascus on a mission to persecute Christians (Acts 9:1–9; 1 Corinthians 15:8).

Footnotes

The disciples minus Judas are elsewhere called “the eleven” (Mark 16:14; Luke 24:33; Acts 2:14). Prior to the death of Judas, and upon the addition of Matthias, the disciples were often referred to as “the twelve” (Luke 8:1; 9:12; 18:31; 22:3; 22:47; Acts 6:2).

By piecing together these four accounts, we learn that there were at least five women who went to the tomb that morning: Mary Magdalene, the other Mary (the mother of James?—Matthew 28:1), Salome (Mark 16:1), Joanna, and the other women (Luke 24:10, the “other women” included Salome and at least one unnamed woman).

The Bible does not specifically mention that the women separated, but neither does it disallow such an idea. If this idea is accurate, then the problematic statements are easily reconciled. Luke 24:9–12 seems to place all eleven disciples and some other followers together, but these verses could just as well be a summary of separate actions of the women and the disciples combined into one account. The fact that John only mentions himself, Peter, and Mary Magdalene supports the idea that the

women split up. Also, John includes an appearance to Mary Magdalene after Peter and John visit the tomb (John 20:11–18), whereas Matthew 28:9–10 mentions that Jesus appeared to the women (presumably without Mary Magdalene) while they were on the way to tell the other disciples. There may be other ways to reconcile the details surrounding the initial appearances of Christ, but this seems to be the most straightforward approach. We must keep John 21:25 in mind as well!