

# Teachings Concerning The Doctrine of Resurrection

## The Necessity of Death and Resurrection

### Joseph Smith (President)

Perhaps there are principles here that few men have thought of. No person can have this salvation except through a tabernacle. (Teachings of the Prophet Joseph Smith, p.297)

### Brigham Young (President)

- The next state of existence is the paradisiacal state of the spirit, a state of waiting until the body shall pass through the purification and refinement given to it by passing through death and the grave; then cometh the resurrection which bringeth to pass the reunion of the body and the spirit. (Journal of Discourses, 10:24)
- The resurrection from the dead may also, with propriety, be called a birth. (Discourses of Brigham Young, p.374)
- The only true riches in existence are for you and me to secure for ourselves a holy resurrection. (Discourses of Brigham Young, p.372)
- Yes, we will lay down these bodies in the grave. What

for? That the dust, our mother earth, that composes the house of the spirit, may be purified by passing through this ordeal, and be prepared to be called up and united with the intelligent heavenly body that God has prepared. This is nothing but a change. It is not the dissolution of the creature; it is merely putting off the flesh that pertains to this world. (Discourses of Brigham Young, p.373)

### Joseph Fielding Smith (President)

Death is a purifying process as far as the body is concerned. (Answers to Gospel Questions, 4:185)

### Spencer W. Kimball (President)

The meaning of death has not changed. It releases a spirit for growth and development and places a body in the repair shop of Mother Earth, there to be recast, remolded into a perfect body, an immortal glorious temple, clean, whole, perfected, and ready for its occupant for eternity. (The Teachings of Spencer W. Kimball, p.45)

## Universality of Resurrection

### Joseph Smith (President)

As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be "added unto their stature one cubit," neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. (Teachings of the Prophet Joseph Smith, p.199)

### Ezra Taft Benson (President)

The greatest events of history are those which affect the greatest number for the longest periods. By this standard, no event could be more important to individuals or nations than the resurrection of the Master. The eventual resurrection of every soul who has

lived and died on earth is a scriptural certainty. And surely there is no event for which one should make more careful preparation.

Nothing is more absolutely universal than the Resurrection. Every living being will be resurrected. "As in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22). Yes, the resurrection of Jesus Christ is a glorious reality. He became the first fruits of them that slept. He truly rose from the tomb the third day, as He and His prophets foretold, and became, in very deed, "the resurrection and the life" (John 11:25). He broke the bonds of death for all of us. We, too, will be resurrected -- our spirits will be reunited with our bodies. (Teachings of Ezra Taft Benson, p.16)

## Process of Resurrection

### Resurrection - An Ordinance of the Priesthood

### Brigham Young (President)

It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you

would ask what they are. I will mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we cannot

receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element, to even make a spear of grass grow. (Discourses of Brigham Young, pp.397-398; see also Spencer W. Kimball, "Our Great Potential," in Ensign May 1977, p. 49)

### **Ordinance of Resurrection Performed by Previously Resurrected Being**

#### **Brigham Young (President)**

Some person holding the keys of the resurrection, having previously passed through that ordeal, will be delegated to resurrect our bodies, and our spirits will be there and prepared to enter into their bodies. (Discourses of Brigham Young, p.373)

### **Blood Supplanted by Spirit**

#### **Joseph Smith (President)**

As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be "added unto their stature one cubit," neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. (Teachings of the Prophet Joseph Smith, p.199)

#### **Brigham Young (President)**

The blood he spilled upon Mount Calvary he did not receive again into his veins. That was poured out, and when he was resurrected, another element took the place of the blood. It will be so with every person who receives a resurrection; the blood will not be resurrected with the body, being designed only to sustain the life of the present organization. When that is dissolved, and we again obtain our bodies by the power of the resurrection, that which we now call the life of the body, and which is formed from the food we eat and the water we drink will be supplanted by another element; for flesh and blood cannot inherit the Kingdom of God. (Discourses of Brigham Young, p.374)

#### **Joseph Fielding Smith (President)**

- Now what is a spiritual body? It is one that is quickened by spirit and not by blood. Our Father in heaven and our Savior and all those who have passed through the resurrection have physical bodies of flesh and bones, but their bodies are quickened by spirit and not by blood, hence they are spiritual bodies and not blood bodies. The immortal body is quickened by spirit, but the mortal body is quickened by blood. The Lord said to Noah, that blood is the life of the body in this mortal sphere. In latter-day revelation we have the following:  
"For notwithstanding they die, they also shall rise again, a spiritual body. They who are of a celestial spirit shall receive the same body which was a natural body [i.e, a mortal body]; even ye shall receive your bodies,

and your glory shall be that glory by which your bodies are quickened."

From this we have the Lord's endorsement of a spiritual body being the body which has ceased to be a blood body.

Now when Adam was in the Garden of Eden, he was not subject to death. There was no blood in his body and he could have remained there forever. This is true of all the other creations. This statement may not be very pleasing to our evolutionists, but it is true. (Doctrines of Salvation, 1:77)

- In the resurrection from the dead, the bodies which were laid down natural bodies shall come forth spiritual bodies. That is to say, in mortality the life of the body is in the blood, but the body when raised to immortality shall be quickened by the spirit and not the blood. Hence, it becomes spiritual, but it will be composed of flesh and bones, just as the body of Jesus was, who is the prototype. (Doctrines of Salvation, 2:284-285)

### **Literal Resurrection of the Same Particles**

#### **Joseph Smith (President)**

There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come; I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken. (History of the Church, 5:339)

#### **Brigham Young (President)**

- The question may be asked, Do not the particles that compose man's body, when returned to mother earth, go to make or compose other bodies? No, they do not. Some philosophers have asserted that human body changes every seven or ten years. This is not correct, for it never changes; that is, the substances of which it is composed do not pass off and other particles of matter come and take their place. Neither can the particles which have comprised the bodies of men become parts of the bodies of other men, or of beasts, fowls, fish, insects or vegetables. They are governed by a divine law, and though they may pass from the knowledge of the scientific world, that divine law still holds and governs and control them. Man's body may be buried in the ocean, it may be eaten by wild beasts, or it may be burned to ashes, and be scattered to the four winds, yet the particles of it composed will not be incorporated into any form of vegetable or animal life, to become a component part of their structure. Are they gross, tangible, and, in their organized capacity, subject to decay and change? Yes, and if buried in the earth, they undergo decomposition and return to mother earth; but it is no matter how minute the particles are, they are watched over and will be preserved until the resurrection and at the sound of the trumpet of God every particle of our physical structures necessary to

make our tabernacles perfect will be assembled, to be rejoined with the spirit, every man in his order. Not one particle will be lost. (Deseret News Weekly, 13 October 1875, 581-84; also Ben E. Rich, Scrapbook of Mormon Literature 2 vols. [Chicago: Henry C. Etten & Co., Press, n.d.] 2:40-51)

- After the spirit leaves the body, it remains without a tabernacle in the spirit world until the Lord, by his law that he has ordained, brings to pass the resurrection of the dead. When the angel who holds the keys of the resurrection shall sound his trumpet, then the peculiar fundamental particles that organized our bodies here, if we do honor to them, though they be deposited in the depths of the sea, and though one particle is in the north, another in the south, another in the east, and another in the west, will be brought together again in the twinkling of an eye, and our spirits will take possession of them. We shall then be prepared to

dwell with the Father and the Son, and we never can be prepared to dwell with them until then. (Discourses of Brigham Young, p.372)

#### **Joseph Fielding Smith (President)**

It is true that the mortal body in due time returns to the earth as the Lord predicted that it should. Much of the cremated body is carried off into the air and only a small portion of ash remains. However it is impossible to destroy a body. It makes no difference whether a body is consumed by fire, buried in the depths of the sea, or placed in the tomb, the time will come when every essential particle will be called back again to its own place, and the individual whose body was laid away, or scattered to the winds, will be reassembled with every essential part restored. (Answers to Gospel Questions, 2:100)

## **Resurrection Compared to Planting a Seed**

#### **Harold B. Lee (President)**

After many days it will be your privilege to be reassembled as a family, to be reunited with your parents and your loved ones, and to see him as you saw him here.

"Oh yes," some of you say. "That is what the scriptures say, and that is what men have preached." But how can it be that these parts of our bodies may be reassembled? You think upon this devastating war [World War II] that is being fought. If their lives are taken, they are drowned in the depths of the ocean and their bodies devoured by the animals of the sea, or they are broken to bits in the destruction of war. Then perhaps the old tempter will try to say, "How can one's body be brought forth? It seems so incredible, and so impossible."

But now we find those questions were asked long before our day. We were not the first ones who began to ask such questions. Here is what the Apostle Paul said: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (1 Corinthians 15:35-39.)

Now, what is the Apostle Paul trying to say to us? He is comparing the resurrection of the body of the living soul to the planting of a seed of wheat. He said: "A seed of wheat cannot grow again except it dies." We plant that seed of grain in mother earth, water it by the rains, warm it by nature's sun, and thus it begins to give up its various parts almost completely, so it seems. But sufficient is left to put out tiny shoots, and new shoots will spring up through the ground to form new stems and leaves and

flowers. Finally some forty to sixty new seeds spring up. No one here with common reasoning will argue there is very much of the parent seed in these forty-two, but sufficient is to be found to give it the same size, the same texture, so that we recognize in these new seeds an exact quality of that which was planted.

Now, the Apostle Paul is saying that the death of the human body is to be compared with the sowing of a grain of wheat. What happened? Let's follow his comparison. "This body cannot be quickened except it dies. For we sow not this body as it shall be." We will put this body of [this brother] in mother earth this afternoon, and the body shall, as the prophet of old said: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecclesiastes 12:7).

There this body will remain until the day shall come when the trumpet is sounded, and those who rise in that hour shall stand forth and mother new seeds. There may not be much of that which today is the corruptible body, but there will be sufficient of that which is [this brother] to come forth, and he will stand with the same marks of identification, the same size, the same look, the same smile. Perhaps not much of this corruptible body will be brought forth, but sufficient to give the "seed" of our spiritual body the same quality and marks of identity as that which we had before. (The Teachings of Harold B. Lee, pp. 61-62)

#### **Howard W. Hunter (President)**

What is the nature of a resurrected being? Now follows one of the most misunderstood and controversial statements made by Paul:

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

"It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

"It is sown a natural body; it is raised a spiritual body.

There is a natural body, and there is a spiritual body." (1 Corinthians 15:42-44.)

Because Paul distinguishes between a natural body and a spiritual body, and had previously referred to the seed planted in the ground, a false conclusion is reached from the analogy. It is argued that the seed itself is not harvested—it dies in the ground and there comes forth a new plant; therefore, this is so with the body which is buried in the ground—it comes forth a spiritual body, something new and different. This appears to be strengthened by the fact that Paul adds: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." (1 Corinthians 15:50.)

Now let me point up the fallacy of this reasoning by this statement from scripture:

"And the spirit and the body are the soul of man.

"And the resurrection from the dead is the redemption of the soul." (D&C 88:15-16.)

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.

The best example of the validity of this position—and which portrays the truth of the resurrection—is the happening which we commemorate at this Easter season, when Jesus came forth from the tomb, the first fruits of the resurrection. The record tells us he appeared to many and they recognized him, the most specific example occurring that first Easter day when ten of the Twelve were together, and "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet." (Luke 24:36-40.)

Not a spirit, but a body reunited with the spirit—a spiritual body as defined by Paul. (The Teachings of Howard W. Hunter, 16.)

## Times of Resurrection

### Parley P. Pratt (Quorum of the Twelve)

There are three general resurrections revealed to man on the earth; one of these is past, and the other two are future.

The first general resurrection took place in connection with the resurrection of Jesus Christ. This included the Saints and Prophets of both hemispheres, from Adam down to John the Baptist; or, in other words, those who died in Christ before his resurrection.

The second will take place in a few years from the present time, and will be immediately succeeded by the coming of Jesus Christ, in power and great glory, with all his Saints and Angels. This resurrection will include the Former and Latter-day Saints -- all those who have received the Gospel since the former resurrection.

The third and last resurrection will take place more than a thousand years afterwards, and will embrace all the human family not included in the former resurrections or translations.

After man is raised from the dead he will be judged according to his works, and will receive the reward, and be consigned to the sphere, exactly corresponding to his former deeds, and the preparations or qualifications which he possesses. (Key to the Science of Theology, pp.135-136)

### Bruce R. McConkie (Quorum of the Twelve)

Two great resurrections await the inhabitants of the earth: one is the first resurrection, the resurrection of life, the resurrection of the just; the other is the second

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

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

At the end of the millennium, the second resurrection begins. In the forepart of this resurrection of the unjust those destined to come forth will be "the spirits of men who are to be judged, and are found under condemnation; And these are the rest of the dead; and they live not again until the thousand years are ended, neither again, until the end of the earth." (D. & C. 88:100-101.) These are the ones who have earned

telestial bodies, who were wicked and carnal in mortality, and who have suffered the wrath of God in hell "until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work." (D. & C. 76:85.) Their final destiny is to inherit a telestial glory. (D. & C. 76:81-112.)

Finally, in the latter end of the resurrection of damnation, the sons of perdition, those who "remain filthy still" (D. & C. 88:102), shall come forth from their graves. (2 Ne. 9:14-16.) "Then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will. Then, I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption." (Alma 12:17-18.) [Mormon Doctrine, p.640]

**James E. Talmage** (Quorum of the Twelve)  
[Footnotes have been added in brackets]

Two General Resurrections are mentioned in the scriptures, and these may be specified as first and final, or as the resurrection of the just and the resurrection of the unjust. The first was inaugurated by the resurrection of Jesus Christ; immediately following which many of the saints came forth from their graves. A continuation of this, the resurrection of the just, has been in operation since [Note the fact that Moroni, the last of the Nephite prophets, who died in the first quarter of the fifth century A.D., appeared as a resurrected being to Joseph Smith in 1823], and will be greatly extended, or brought to pass in a general way, in connection with the coming of Christ in His glory. The final resurrection will be deferred until the end of the thousand years of peace, and will be in connection with the last judgment.

The First Resurrection -- Christ's Resurrection, and That Immediately Following -- The facts of Christ's resurrection from the dead are attested by such an array of scriptural proofs that no doubt of the reality finds place in the mind of any believer in the inspired records. . . .

Christ, "the firstfruits of them that slept," [1 Cor. 15:20, 23; see also Acts 26:23; Col. 1:18; Rev. 1:5; see Vitality of "Mormonism," pp. 288-294] "the firstborn from the dead" and "the first begotten of the dead" was the first among men to come forth from the grave in an immortalized body; but soon after His resurrection many of the saints were brought from their tombs: "And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." [Matt. 27:52-53.]

Alma, the Nephite prophet, whose writings antedate by many decades the birth of Christ, clearly understood that there would be no resurrection prior to that of the Redeemer, for he said: "Behold, I say unto you, that there is no resurrection -- or, I would say, in other words, that this mortal does not put on immortality, this corruption

does not put on incorruption -- until after the coming of Christ." Furthermore, Alma foresaw a general resurrection in connection with Christ's coming forth from the dead, as the context of the foregoing quotation shows. [Alma 40:2, 16] Inspired men among the Nephites spoke of the death and resurrection of Christ [See D&C 63:20, 21] even during the time of His actual ministry in the flesh; and their teachings were speedily confirmed by the appearance of the risen Lord among them [D&C 88:25, 26], as had been foretold by earlier prophets. [D&C 76:107] . . .

Resurrection at the Time of Christ's Second Coming -- Soon after the bodily departure of Christ from earth, the apostles, upon whom then devolved the direct responsibilities of the Church, were found preaching the doctrine of a future and universal resurrection. . . .

The resurrection was a favorite theme with Paul; in his epistles to the saints, he gave it frequent and prominent attention. [See Rom. 6:5; 8:11; 1 Cor., chap. 15; 2 Cor. 4:14; Philip. 3:21; Col. 3:4; 1 Thess. 4:14; Heb. 6:2] From him also we learn that an order of precedence is to be observed in the resurrection: "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. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." [1 Cor. 15:20-23; the entire chapter should be studied]

It is expressly asserted that many graves shall yield up their dead at the time of Christ's advent in glory, and the just who have slept, together with many who have not died, will be caught up to meet the Lord. Paul thus wrote to the saints in Thessalonica: "Even so them also which sleep in Jesus will God bring with him. \* \* \* For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." [1 Thess. 4:14-17]

To the three Nephite disciples, who had asked the blessing of John the beloved apostle, Christ promised: "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." [3 Nephi 28:8]

Through the medium of latter-day revelation the Lord has said: "Behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off. But before the arm of the Lord shall fall, an angel shall sound his trump, and the saints that have slept shall come forth to meet me in the cloud." [D&C 45:44, 45] Of the many signs and wonders which shall attend the Lord's glorious coming we have this partial description: "And the face of the Lord shall be unveiled; And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. And they who have slept in their graves shall come forth, for

their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven -- They are Christ's, the firstfruits; they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him." [D&C 88:95-98]

Such are some of the glories to attend the resurrection of the just. And the company of the righteous will include all who have lived faithfully according to the laws of God as made known to them; children who have died in their innocence; and even the just among the heathen nations who have lived in comparative darkness while groping for light, and who have died in ignorance. This doctrine is made plain by modern revelation: "And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection." [D&C 45:54; see also Ezek. 36:23, 24; 37:28; 39:7, 21, 23] The Millennium then is to be inaugurated by a glorious deliverance of the just from the power of death; and of this company of the redeemed it is written: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." [Rev. 20:6.]

The Final Resurrection -- "But the rest of the dead lived not again until the thousand years were finished." [Rev. 20:5] So testified the Revelator after having described the glorious blessings of the righteous, who are given part in the first resurrection. The unworthy will be called to the judgment of condemnation, when the regenerated world is ready to be presented to the Father.

The contrast between those whose part in the first resurrection is assured, and those whose doom it is to wait until the time of final judgment, is a strong one, and in no case do the scriptures lighten it. We are told that it is right for us to weep over bereavement by death, "and more especially for those that have not hope of a glorious resurrection." [D&C 42:45] In the present day, the voice of Jesus Christ is heard in solemn warning: "Hearken ye, for, behold, the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again." [D&C 43:17, 18]

The vision of the final scene is thus described by John: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." [Rev. 20:12, 13] As the scriptures conclusively prove, the resurrection is to be universal. While it is true that the dead shall be brought forth in order, each as he is prepared for the first or a later stage, yet everyone who has tabernacled in the flesh shall again assume his body; and, with spirit and body reunited, he shall be judged. (Articles of Faith, p.385)

## There is a Conditional Aspect of the Resurrection

### D&C 88:21-35

21 And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

22 For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

23 And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

24 And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory.

25 And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law--

26 Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it.

27 For notwithstanding they die, they also shall rise again, a spiritual body.

28 They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall

receive your bodies, and your glory shall be that glory by which your bodies are quickened.

29 Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

30 And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.

31 And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.

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

33 For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

34 And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

35 That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to

abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still.

**Jeffrey R. Holland** (Quorum of the Twelve)

Some gifts coming from the Atonement are universal, infinite, and unconditional. These include His ransom for Adam's original transgression so that no member of the human family is held responsible for that sin (see Article of Faith 2) Another universal gift is the Resurrection from the dead of every man, woman, and child who lives, has ever lived, or ever will live on earth.

Other aspects of Christ's atoning gift are conditional. They depend on one's diligence in keeping God's commandments. For example, while all members of the human family are freely given a reprieve from Adam's sin through no effort of their own, they are not given a reprieve from their own sins unless they pledge faith in Christ, repent of those sins, are baptized in His name, receive the gift of the Holy Ghost and confirmation into Christ's Church, and press forward in faithful endurance

the remainder of life's journey. Of this personal challenge, Christ said,

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I." (D&C 19:16-17)

Furthermore, although the Resurrection of the body is a free and universal gift from Christ, a result of His victory over death, the nature of the resurrected body (or "degree of glory" given it), as well as the time of one's Resurrection, is affected directly by one's faithfulness in this life. The Apostle Paul made clear, for example, that those fully committed to Christ will "rise first" (1 Thes. 4:16) in the Resurrection. Modern revelation clarifies the different orders of resurrected bodies (see D&C 76:50–113; compare 1 Corinthians 15:40–42), promising the highest degree of glory only to those who adhere to the principles and ordinances of the gospel of Jesus Christ (see D&C 76:50–70; 88:4, 27–29; 132:21–24). ("The Atonement of Jesus Christ," Ensign, Mar 2008, 32–38)

## Types of Resurrection

### We Reap the Resurrected Body We Sow

**Erastus Snow** (Quorum of the Twelve)

I wish to call the attention of the congregation to the preaching of the gospel and ministering in behalf of the dead--and will read the first verse of the epistle of Paul in his letter to the Corinthian churches, wherein he is speaking of the subject of the resurrection of the dead and bringing forth sayings, arguments and reasonings in favor of the doctrine of the resurrection of the dead, and explaining how it is that they are to be raised, and using the figure of the sowing of grain; that grain produces its own kind, and whatsoever is sown that is also gathered, whether it be wheat, oats, barley or other grain--every seed of its own kind. So also, in relation to the resurrection of the dead. There will be bodies celestial, bodies terrestrial and bodies telestial. And the glory of one class is as the glory of the sun, another class is as the glory of the moon, and the other class is as the glory of the stars. And as one star differeth from another star in glory, so also will the bodies differ in glory in the resurrection. Those enjoying the celestial spirit, by obeying the celestial laws and are sanctified by that spirit, will be raised celestial bodies. Those who do not abide the celestial law, yet may abide the terrestrial law and sanctified by that spirit, will be raised terrestrial bodies, and those abiding the laws of the telestial, in which there will also be a variety, the lesser and the greater, as is represented by the difference in the brightness of the stars, will be raised telestial bodies, and as each seed bringeth forth its kind, so will each body be quickened by the spirit which has governed and controlled it. And in the order of the resurrection those who are Christ's will be the first fruits of the resurrection and then afterwards they

that shall be, or are, Christ's at his coming. And all will be raised in their order, intimating that there is a class which is already fitted and prepared, and these are Christ's, that will be the first fruits of the resurrection, and the other class who are Christ's at His coming. (Collected Discourses, Vol.1, October 8, 1887)

### The Restoration

**Dallin H. Oaks** (Quorum of the Twelve)

The assurance of resurrection also gives us a powerful incentive to keep the commandments of God during our mortal lives. Resurrection is much more than merely reuniting a spirit to a body held captive by the grave. We know from the Book of Mormon that the resurrection is a restoration that brings back "carnal for carnal" and "good for that which is good" (Alma 41:13; see also Alma 41:2-4 and Hel. 14:31). The prophet Amulek taught, "That same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world" (Alma 34:34). As a result, when persons leave this life and go on to the next, "they who are righteous shall be righteous still" (2 Ne. 9:16), and "whatever principle of intelligence we attain unto in this life ... will rise with us in the resurrection" (D&C 130:18).

The principle of restoration also means that persons who are not righteous in mortal life will not rise up righteous in the resurrection (see 2 Ne. 9:16; 1 Cor. 15:35-44; D&C 88:27-32). Moreover, unless our mortal sins have been cleansed and blotted out by repentance and forgiveness (see Alma 5:21; 2 Ne. 9:45-46; D&C 58:42), we will be resurrected with a "bright recollection" (Alma 11:43) and a "perfect knowledge of all of our guilt,

and our uncleanness" (2 Ne. 9:14; see also Alma 5:18). The seriousness of that reality is emphasized by the many scriptures suggesting that the resurrection is followed immediately by the Final Judgment (see 2 Ne. 9:15, 22; Mosiah 26:25; Alma 11:43-44; Alma 42:23; Morm. 7:6; Morm. 9:13-14). Truly, "this life is the time for men to prepare to meet God" (Alma 34:32). [Ensign, May 2000, pp. 14-16]

### **Celestial, Terrestrial, Telestial Bodies**

#### **Joseph Smith (President)**

Paul says, "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." They who obtain a glorious resurrection from the dead, are exalted far above principalities, powers, thrones, dominions and angels, and are expressly declared to be heirs of God and joint heirs with Jesus Christ, all having eternal power. (Teachings of the Prophet Joseph Smith, p.374)

#### **George Albert Smith (President)**

- And may I say that there are comparatively few people in all the world who understand that there will be a resurrection. The Lord has again revealed this in our day. He has impressed it upon us and has given us to understand that when the time comes for that resurrection, if we are worthy that we will be quickened celestial bodies, and from then on, we will dwell in the celestial kingdom, the highest of all kingdoms. But he has taught us also that there are other places where we may go. If we don't want to go to the celestial kingdom, by being less careful and particular about keeping the commandments of God, we may go into the terrestrial kingdom, and if we are still more careless, we may find our way into the telestial kingdom, which is the least of the kingdoms of glory.

There are some people who have supposed that if we are quickened telestial bodies that eventually, throughout the ages of eternity, we will continue to progress until we will find our place in the celestial kingdom, but the scriptures and revelations of God have said that those who are quickened telestial bodies cannot come where God and Christ dwell, worlds without end. (Conference Report, October 1945, p.172)

- The Lord has informed us that there are three degrees of glory. One is known as the Telestial Kingdom. Into this kingdom go those who have lived and have not earned more than the privileges of that kingdom -- a kingdom of glory, it is true, but it is a lesser kingdom. Those who are satisfied with an inheritance in that kingdom, and who live for it, will be resurrected, and they will be quickened, telestial bodies, and will inherit that kingdom. Referring to these the Lord informs us that where God and Christ dwell they can never be.

Then there is another kingdom known as the Terrestrial Kingdom. The Lord says that those who

desire greater blessings and privileges may inherit that kingdom, provided they live for it, and in the resurrection they will be quickened terrestrial bodies, and will inherit the Terrestrial Kingdom.

But to those who desire the highest and best of all, our Heavenly Father has made known that there is another Kingdom, known as the Celestial Kingdom. Those who desire to inherit that kingdom must conform to the rules that are laid down by the Redeemer of mankind while here upon the earth. The virtues that are attained by those in the other kingdoms, will be achieved by those who inherit the Celestial Kingdom, and additional virtues that the others have not acquired will be possessed by those who inherit the Celestial Kingdom.

In order that we might be prepared for that kingdom, the Lord, in his mercy, in the latter-days, restored the gospel of Jesus Christ, and placed in it divine authority, and then gave understanding to his children that certain ordinances may be received and performed. For this purpose temples were built, and into those temples those who desire a place in the Celestial Kingdom have the authority to go and receive their blessings, to enrich their lives and prepare them for that kingdom. This is the kingdom where God and Christ will dwell. This is the place that those will live, who have earned the right to inherit it. (Sharing the Gospel With Others, p.47-48)

#### **Joseph Fielding Smith (President)**

In section 88 of the Doctrine and Covenants, we are taught that there is a difference in the kinds of resurrection. Some will be raised with celestial bodies; some with terrestrial bodies, and some with telestial bodies; and yet others will be raised with bodies without any qualification or power of glory, and these will be sons of perdition. Read verses 17-33. (Doctrines of Salvation, 2:33)

#### **Bruce R. McConkie (Quorum of the Twelve)**

Telestial law is the law of evil, carnality, and corruption. Those who so live develop telestial bodies, which can stand telestial glory, which is found in a telestial kingdom. Terrestrial law is the law of decency and uprightness from a worldly standpoint. Those who conform to this higher order thereby create for themselves terrestrial bodies, which in turn can stand terrestrial glory and go to a terrestrial kingdom. Celestial law is the law of the gospel; it is the law of Christ. It calls upon men to forsake the world and rise above every carnal and evil thing. It calls upon men to repent and be baptized and receive the sanctifying power of the Holy Spirit of God. It requires that they become new creatures of the Holy Ghost. Only those who so live acquire thereby celestial bodies; only such bodies can stand celestial glory, and this glory is found only in a celestial kingdom. Since the final destiny of this earth is to become a celestial globe, it thereby becomes the ultimate and highest heaven for all the faithful who have lived on its surface. (The Millennial Messiah, pp. 697-698)



#### **Charles W. Penrose (First Presidency)**

- But the time is to come, away in the distant future, when the inhabitants of the earth, all who have dwelt upon it, with the exception of a few who are unredeemable, will be brought to bow the knee willingly; not by compulsion, not by coercion, not by constraint, but willingly bow the knee to King Immanuel and worship God, the true God, the Father, in Christ's holy name, and be willing, perfectly willing, to render obedience to his commandments. Of course, the condition in which they will dwell will be consequent upon their doings when they were in the flesh. They cannot all be in the same class; that is impossible. There is a difference in the degrees of intelligence. Every one of them has his own identity. Every son or daughter of God has a special identity, and that will always be had. We will not all be of the same height or breadth, nor be exactly of the same outward appearance or of features, but every one will be himself, and we will be cultivated and advanced and developed on our own lines. If sinners are only fit, after punishment, to enter into the Telestial world, there will be no end to the progress along telestial lines; but those who thus come forth will be "bodies telestial and not bodies celestial," and there will be progress on every line and kind of being, for that is the order of the universe. Light and truth will come to us as fast as we are willing to receive it and obey it and put it into practice. (Conference Report, October 1913, p.19)
- The Apostle Paul goes on to reason that if Christ was not risen, then we will not rise from the dead; but that if He has been raised from the dead then we also shall be raised; and he goes on to show how universal that resurrection shall be--some to come forth in the resurrection of the just, and some in the resurrection of the unjust, and that there are to be different grades of glory among those that are resurrected. If you want to learn a little more about that, in greater plainness, read the 88th section of the D&C and you will find there something that may be called philosophical as well as theological. Those that obey celestial laws will so improve and purify and sanctify their bodies that those bodies will be fit to come forth in "the first resurrection" to celestial glory, and that they will then be "bodies celestial;" while those who would not receive the laws of God which are celestial, that is, receiving every word that comes from the mouth of God, but will obey a terrestrial law, will be quickened by a portion of the terrestrial glory and receive of the same in a fullness; and, as we learn also in The Vision, they will not be

bodies celestial but "bodies terrestrial," a different class, but raised from the dead and quickened by the power of that vital spirit which quickeneth all things. And they who do not receive the terrestrial laws but only the telestial, will come forth in the resurrection, raised with a telestial body and be quickened by the telestial glory. In the revelation that I referred to, in the 88th section, we learn that they will improve, as all things will have to, for progress is the law of the universe, and all beings, all intelligences will have an opportunity of progressing along certain lines. Those who are of a celestial body shall come forth and have a body like unto the glorious body of the Son of God, and will dwell in His presence and be with Him in glory in the presence of the Father, while those who only obey the terrestrial or the telestial laws, after they are redeemed will come forth in the way that is described, "but where God and Christ dwell"--so it is said of the telestial--"they never can come worlds without end." That may answer some queries that are made in some of our theological classes. (Conference Report, April 1915, p.36)

#### **True Riches Gained Only Through the First Resurrection**

##### **Brigham Young (President)**

Remember, that true riches--life, happiness, and salvation, is to secure for ourselves a part in the first resurrection, where we are out of the reach of death, and him that hath the power of it; then we are exalted to thrones, and have power to organize element. Yes, they that are faithful, and that overcome, shall be crowned with crowns of eternal glory. They shall see the time when their cities shall be paved with gold; for there is no end to the precious metals, they are in the native element, and there is an eternity of it. If you want a world of the most precious substance, you will have nothing to do but say the word, and it is done. You can macadamize streets with it, and beautify and make glorious the temples. We can then say to the elements, "Produce ye the best oranges, lemons, apples, figs, grapes, and every other good fruit." I presume we do not draw a single breath that there are not particles of these things mingled in it. But we have not the knowledge now to organize them at our pleasure. Until we have that power we are not fully in possession of the true riches, which is the affirmative of the question, and the negative of the question is no riches at all in reality. (Journal of Discourses, 1:276)

### **Nature of Resurrected Body**

#### **No Deformities in Resurrection**

##### **Joseph Fielding Smith**

There is no reason for any person to be concerned as to the appearance of individuals in the resurrection.

Death is a purifying process as far as the body is concerned. We have reason to believe that the appearance of old age will disappear and the body will be restored with the full vigor of manhood and womanhood. Children will arise as children, for there is no growth in

the grave. Children will continue to grow until they reach the full stature of their spirits. Anything contrary to this would be inconsistent. When our bodies are restored, they will appear to be in the full vigor of manhood and womanhood, for the condition of physical weakness will all be left behind in the grave. . . .

President Joseph F. Smith when speaking at the funeral of Sister Rachel Grant the mother of President Heber J. Grant had the following to say in relation to deformities in the resurrection:

“Deformity will be removed; defects will be eliminated, and men and women shall again to the perfection of their spirits, to the perfection that God designed in the beginning. It is his purpose that men and women, his children, born to become heirs of God, and joint heirs with Jesus Christ shall be made perfect, physically as well as spiritually through obedience to the law by which he has provided the means that perfection shall come to all his children. Therefore, I look for the time to come when our dear Brother William C. Staines, whom we all knew so well, and with whom we were familiar for years--I was familiar with him all my life, just as I was familiar with Aunt Rachel here all my life, and do not remember the time when I did not know her--I look for the time when Brother Staines will be restored. He will not remain the crippled and deformed William C. Staines that we knew, but he will be restored to his perfect frame--every limb, every joint, every part of his physical being will be restored to its perfect frame. This is the law and the word of God to us, as it is contained in the revelations that have come to us through the Prophet Joseph Smith. The point in my mind which I desire to speak of particularly is this: When we shall have the privilege to meet our mother, our aunt, our sister, this noble woman whose mortal remains lie here now, but whose immortal spirit has ascended to God from whence she came, when that spirit shall return to take up this tabernacle again, here will be Aunt Rachel in her perfection. . . . Under the law of restoration that God has provided, she will regain her perfection, the perfection of her youth, the perfection of her glory and of her being, until her resurrected body shall assume the exact stature of the spirit that possessed it here in its perfection, and thus we shall see the glorified, redeemed, exalted, perfected Aunt Rachel, mother, sister, saint and daughter of the living God, her identity being unchanged, as a child may grow to manhood or womanhood and still be the same being.” (Gospel Doctrine, p. 23-24).

Salvation would be incomplete if individuals should arise in the resurrection with all the deformities, weaknesses, and imperfections that are found in so many of the human family in this mortal existence. We have every reason to believe that the spirits of mankind and all other creatures were in a perfect form in the spirit world. It would be an awful stretch of the imagination to think that the imperfections found so frequently in mortality were defects which were designed in the creation. Moreover, as the Lord made it dear in relation to the man who was born blind, it was not an immortal condition.

By the great power and faith of the Son of God, he was able to correct deformity, blindness, and give to the deaf the gift of speech, by the word of his power. The question has frequently been asked when a child has been born with some physical defect or deformity, was this a punishment or a condition which was his before he was born? No! All of these ills are ills of the flesh or defects that are due to mortal conditions which may have come upon the body even before birth, but we may be assured that these defects were not conditions which existed in the world of spirits.

It is the will of the Lord that in the restoration of all things there shall come perfection. The physical defects, some of which may have resulted before birth, are defects which are due to some physical and mortal condition and not an inheritance from the spirit world. (Answers to Gospel Questions, 4:185-189)

### **Resurrected Bodies are Spiritual Bodies**

#### **Joseph Fielding Smith**

In the resurrection from the dead, the bodies which were laid down natural bodies shall come forth spiritual bodies. That is to say, in mortality the life of the body is in the blood, but the body when raised to immortality shall be quickened by the spirit and not the blood. Hence, it becomes spiritual, but it will be composed of flesh and bones, just as the body of Jesus was, who is the prototype.

These modern blind teachers of the blind who deny the literal resurrection have a very false understanding of what is meant by a spiritual body. They have based their conclusion on the statement that Paul makes that the body is raised a spiritual body and that flesh and blood cannot inherit the kingdom of God. They cannot conceive in their minds of a body raised from the dead, being composed of flesh and bones, quickened by spirit and not by blood.

When Paul spoke of the spiritual body, he had no reference at all to the spirit body, and there they have made their mistake. They have confused the spiritual body, or, in other words, the body quickened by the spirit, with the body of the spirit alone. They think that those who believe in the resurrection of the literal body believe that it shall be raised again, quickened by blood, which is not the case....

After the resurrection from the dead our bodies will be spiritual bodies, but they will be bodies that are tangible, bodies that have been purified, but they will nevertheless be bodies of flesh and bones. They will not be blood bodies. They will no longer be quickened by blood but quickened by the spirit which is eternal, and they shall become immortal and shall never die.

Now if our good friends understood this, they would not fall into this error of thinking that Paul's doctrine was in conflict with that of the Lord and Savior Jesus Christ, when Paul declared that the body that would be raised would be a spiritual body. You read in the Book of Genesis, where the Lord said to Noah after the flood, that

the blood was the life of the body; the blood is the life thereof, he says. Therefore, "Whoso sheddeth man's blood, by man shall his blood be shed," because blood is the life of the mortal body.

But with the body brought forth in the resurrection, which is the immortal body, that is not the case. In it blood does not exist, but the spirit is the life giving power. Hence, they are no longer bodies quickened by blood but bodies quickened by spirit, and hence they are spiritual bodies, but tangible bodies of flesh and bones, just as was the body of the Son of God. Now this is the doctrine of the Lord and Savior of the world. (Doctrines of Salvation, 2:285-286)

### **Celestial Resurrected Body**

#### **Brigham Young**

I think it has been taught by some that as we lay our bodies down, they will so rise again in the resurrection with all the impediments and imperfections that they had here; and that if a wife does not love her husband in this state she cannot love him in the next. This is not so. Those who attain to the blessing of the first or celestial resurrection will be pure and holy, and perfect in body. Every man and woman that reaches to this unspeakable attainment will be as beautiful as the angels that surround the throne of God. If you can, by faithfulness in this life, obtain the right to come up in the morning of the resurrection, you need entertain no fears that the wife will be dissatisfied with her husband, or the husband with the wife; for those of the first resurrection will be free from sin and from the consequences and power of sin. This body "is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." "And, as we have borne the image of the earthly, we shall also bear the image of the heavenly." (Journal of Discourses, 10:24)

### **The Beauty of Resurrected Being**

#### **Lorenzo Snow**

We know that in the future, after we have passed through this life, we will then have our wives and our children with us. We will have our bodies glorified, made free from every sickness and distress, and rendered most beautiful. There is nothing more beautiful to look upon than a resurrected man or woman. There is nothing grander that I can imagine that a man can possess than a resurrected body. There is no Latter-day Saint within the sound of my voice but that certainly has this prospect of coming forth in the morning of the First Resurrection and being glorified, exalted in the presence of God, having the privilege of talking with our Father as we talk with our earthly father. (5 October 1900, CR, p. 4.) [Teachings of Lorenzo Snow, p.99]

#### **Brigham Young**

We bear the image of our earthly parents in their fallen

state, but by obedience to the Gospel of salvation and the renovating influences of the Holy Ghost, and the holy resurrection, we shall put on the image of the heavenly, in beauty, glory, power and goodness. (Discourses of Brigham Young, p.374)

#### **Spencer W. Kimball**

When we take precautions to protect ourselves from hazards, accidents, death, we are thinking not only of saving ourselves from suffering, from pain, from expense, but to preserve our bodies for their eternal destiny.

The body goes through many changes. Cells divide and growth follows. We grow from pudgy infancy, through fast-growing childhood, through gangling youth to full maturity, and finally into the shrinking, furrowing, stiffening old age.

A soul can continue to develop mentally and spiritually through these changes, but the body reaches a summit from which it traverses a declining path. The body resurrected will be neither the unbalanced body of immature youth, nor the creaking, wrinkling one of many years, but when it is restored and resurrected it will undoubtedly return in the bloom of its greatest mortal perfection.

Some sectarian peoples minimize the body and look forward to freedom from it. Some flail and beat and torture the body, but the gospel of Jesus Christ magnifies the importance of the body and the dignity of man. This body will come forth in the resurrection. It will be free from all imperfections and scars and infirmities which came to it in mortality which were not self-inflicted. Would we have a right to expect a perfect body if we carelessly or intentionally damaged it?

We shall have our resurrected, perfected bodies through the eternities. They were given to us -- we had little to do with getting them.

It then becomes our duty to protect them from hazards, from mutilation or disfigurement. We should treat them well, building them with proper foods, proper rest, proper exercise and keep them strong, robust, beautiful, and undamaged and live on and on till called home by our Lord. (The Teachings of Spencer W. Kimball, pp. 36-37)

### **Only Celestial Bodies Have Power to Procreate**

#### **Joseph F. Smith**

Jesus Christ is not the Father of the spirits who have taken or yet shall take bodies upon this earth, for he is one of them. He is the Son, as they are sons or daughters of Elohim. So far as the stages of eternal progression and attainment have been made known through divine revelation, we are to understand that only resurrected and glorified beings can become parents of spirit offspring. Only such exalted souls have reached maturity in the appointed course of eternal life; and the spirits born to them in the eternal worlds will pass in due sequence through the several stages or estates by which the glorified parents have attained exaltation. (First

Presidency Statement: "The Father and the Son," Messages of the First Presidency, 5:34; also Gospel Doctrine, p.69)

#### **Joseph Fielding Smith**

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, as described by John. 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.

In both of these kingdoms there will be changes in the bodies and limitations. They will not have the power of increase, neither the power or nature to live as husbands and wives, for this will be denied them and they cannot increase.

Those who receive the exaltation in the celestial kingdom will have the "continuation of the seeds forever." They will live in the family relationship. In the terrestrial and in the telestial kingdoms there will be no marriage. Those who enter there will remain "separately and singly" forever.

Some of the functions in the celestial body will not appear in the terrestrial body, neither in the telestial body, and the power of procreation will be removed. I take it that men and women will, in these kingdoms, be just what the so-called Christian world expects us all to be—neither man nor woman, merely immortal beings having received the resurrection. (Doctrines of Salvation, 2:288-289)

#### **Resurrected Bodies Pass Through Solid Objects**

#### **Joseph Fielding Smith**

Resurrected bodies have control over the elements,

How do you think the bodies will get out of the graves at the resurrection? When the Angel Moroni appeared to the Prophet Joseph Smith, the Prophet saw him apparently come down and ascend through the solid walls or ceiling of the building. If the Prophet's account had been a fraud, he never would have stated such a story (as we may be sure he never would have thought of such a thing), but would have had the angel come in through the door. Why should it appear any more impossible for a resurrected being to pass through solid objects than for a spirit, for a spirit is also matter?

It was just as easy for the Angel Moroni to come to the Prophet Joseph Smith down through the building as it was for our Savior to appear to his disciples after his resurrection in the room where they were assembled when the door was closed. "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, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Here, you see that the door was shut, "for fear of the Jews," but this did not prevent Jesus from appearing to them in the room. How could he do it? He had power over the elements. This has been explained by some scientists by the statement that we are limited to three dimensions, but superior beings may have many dimensions of which we know nothing. One learned man, who does not believe in the resurrection, stated that a mortal being, if his body could vibrate in the proper manner, could pass through solid objects. Just how resurrected beings do it, we do not know, but that it has been done we do know, for the Savior and others have done it. (Doctrines of Salvation, 2:288)

## **Resurrection Necessary to Gain Victory over Satan**

#### **Brigham Young**

No man can enter the celestial kingdom and be crowned with a celestial glory, until he gets his resurrected body; but Joseph and the faithful who have died have gained a victory over the power of the Devil, which you and I have not yet gained. So long as we live

in these tabernacles, so long we will be subject to the temptations and power of the Devil; but when we lay them down, if we have been faithful, we have gained the victory so far; but even then we are not so far advanced at once as to be beyond the neighborhood of evil spirits. (Discourses of Brigham Young, p.375)