

## NT 28: Ascension and Pentecost

Monte F. Shelley, 7 Aug 2011

### Quotes

- She was only a whiskey maker, but he loved her still.
- The sooner you fall behind, the more time you have to catch up.
- One who plants weeds cannot expect to pick flowers.
- Help thy brother's boat across--and lo! Thine own has reached the shore. (Old Hindu proverb)

Codes: {} = JST; <> = NIV translation; [] = alternate translation

### 1. Jewish burial and mourning customs

1800 “years ago Rabbi Gamaliel [II, grandson of NT Gamaliel] instituted the practice of burying all Jews in the same type of garment, thereby indicating that rich and poor are equal before God. Shrouds ... are therefore made of simple, inexpensive [white] muslin, cotton, or linen material. ... White is a symbol of purity. ... A kittel is similar to the simple white shroud in which a deceased is usually dressed. ... Shrouds are made without pockets to symbolize that none of man's material possessions can be taken with him after death.” (Why 52+)



A kittel.

Mourning (Shiva) lasted 7 days. “One's mere presence in the house of mourning is most important. This is felt and appreciated more than words. ... Tradition advises that the visitor be prepared to respond rather than to initiate conversation ... [and] suggests waiting until the third day of *Shiva* before paying a condolence call. ... The Sabbath is a day of delight (Isa 58:13). ... Tradition demands that Jews express joy ... on the Sabbath (and holidays), and this makes it mandatory that there be no intrusion, not even because of death. Therefore, mourning is suspended for the duration of the Sabbath and holidays (although it is counted as one of the seven days of mourning).” (Why 63, 67–68)

### 2. Peter's threefold denial and reaffirmation (Jn 18, 21)

<sup>17</sup> Then saith the damsel ... unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not. <sup>18</sup> And the servants and officers stood there, who had made a fire of coals ... and Peter stood with them, and warmed himself. ... <sup>25</sup> They said ... Art not thou also *one* of his disciples? He denied *it*. (Jn 18:17–27)

<sup>6</sup> [After the resurrection, Jesus] said ... Cast the net on the right side of the ship, and ye shall find. ... <sup>7</sup> When Simon Peter heard that it was the Lord, he ... cast himself into the sea. <sup>8</sup> And the other disciples came in a little ship ...dragging the net. <sup>9</sup> ... They saw a fire of coals there, and ... <sup>13</sup> Jesus ... [gave them] bread, ... and fish. ... <sup>14</sup> This is now the third time that Jesus [showed] himself to his disciples, after that he was risen from the dead.

<sup>15</sup> When they had dined, Jesus saith ... Simon ... lovest thou me? ... He saith ... Yea, Lord; thou knowest that I love thee. He saith ... Feed my lambs. <sup>16</sup> He saith ... the second time, ... <sup>17</sup> [and] the third time, Simon ... lovest thou me? ... Feed my sheep. (Jn 21:6)

*Feed* = GR to shepherd, to tend, to take care of. In the Hebrew translation, the verb means “to lead.” The Good Shepherd was calling Peter to serve as shepherd to His sheep. (Ogden 706)

<sup>25</sup> There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

### 3. Luke-Acts

Luke, a gentile, wrote the Gospel of Luke and Acts for gentiles (Greeks) and addressed them both to someone called Theophilus (Lk 1:3; Acts 1:1). Luke's themes include:

- a. Gospel is for all mankind, not just for the Jews.
- b. Concern for the poor, women, gentiles, and Samaritans who were looked down upon by the Jews.
- c. Focus on individuals referred to by name or incident.
- d. Holy Ghost is important.
- e. Importance and power of prayer.
- f. Dangers of wealth.
- g. Gospel brings joy and happiness. Words like *joy*, *gladness*, and *rejoice* are found on nearly every page of Luke-Acts.
- h. Physical resurrection of Christ. (MM #28)

### 4. Resurrection (Lk 24)

<sup>36</sup> Jesus ... stood in the midst of them, and saith ... Peace *be* unto you. <sup>37</sup> But they were terrified ... and supposed that they had seen a spirit. <sup>38</sup> And he said ... <sup>39</sup> 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. ... <sup>42</sup> And they gave him a piece of a broiled fish, and of an honeycomb. <sup>43</sup> And he ... did eat before them. ... <sup>48</sup> Ye are witnesses of these things. <sup>49</sup> And, behold, I send the promise of my Father upon you: but tarry ye in ... Jerusalem, until ye be endued <or clothed> with power from on high.

<sup>8</sup> Build [the Kirtland Temple], in the which ... I design to endow those whom I have chosen with power from on high; <sup>9</sup> For this is the promise of the Father unto you; therefore I command you to tarry, even as mine apostles at Jerusalem. (D&C 95:8–9)

### 5. Ascension (Lk 24; Mk 16:19–20)

<sup>50</sup> He led them out as far as to Bethany, and he lifted up his hands, and blessed them. <sup>51</sup> ... While he blessed them, he was ... carried up into heaven. <sup>52</sup> And they worshipped him, and returned to Jerusalem with great joy: <sup>53</sup> And were continually in the temple, praising and blessing God. Amen.

### 6. Post-resurrection ministry (Acts 1)

The former <book> have I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup> Until the day ... he was taken up, after that he through the Holy Ghost had given commandments unto the apostles. ...

They are willing to ... keep his commandments which he has given them (D&C 20:77)

[Lehi] had fulfilled all the commandments ... which had been given unto him. (1 Ne 16:8)

<sup>3</sup> To whom also he [showed] himself alive after his {sufferings} by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

Infallible proofs = His many appearances. The Greek word means literally, ‘sure signs or tokens.’ Jesus had the sure signs or tokens of his atonement, death, and resurrection in his hands, wrists, feet, and side. (Ogden 30)

The [Greeks or Romans] found the idea of a resurrection strange indeed. Many ... would have had little difficulty believing that a god had sired a son, for their mythologies supported the idea. Also, belief in prophecy and portents was widespread, as were reports of miracles and those who performed miracles. The idea that a mortal could become as the gods was not difficult for many to accept, and there were precedents for both men and gods dying and coming back to life. But the idea that a mortal could rise from the dead and enter eternal life with a physical body had little precedent. Much of the Hellenistic world denied the reality of any kind of resurrection, let alone a physical one. The Greek rejection of the physical body made the idea of a resurrection of that body abhorrent. (MM #28)

## 7. 40 Day Teachings

“It would appear ... that the powers of the priesthood necessary to perform eternal marriage—that is, to establish the patriarchal order—were on earth during the Savior’s ministry... Following his resurrection, the risen Lord ‘shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God’ (Acts 1:3). Though scripture is relatively silent, New Testament apocryphal writings (‘forty-day literature’) abound in teachings on washings and ritual cleansings, holy garments, new names, sacred marriages, etc. We know that the Master organized his church, but that with the death of the apostles the keys of the kingdom were taken.” (Millet, 284-285.)

**Hugh Nibley:** I collected all the references I could find ... of the forty-day mission of Christ. ... The fifty texts available to me then had four things in common. The *first* was secrets. ... When he came after the resurrection, he ... taught them. ... In the Bible we are told hardly a word of what he taught them. Why not? It was secret. ... *Second* ... they all asked the Lord, ‘... What’s going to happen to the Church?’ And he tells them that it is going to be handed down; they are to be buried; they are to be kept secret. ... *Third*, he taught the strange doctrines the Christian world did not like at all, ... other worlds, [etc.]. That was out of bounds to the Christian doctors, because it wasn’t Aristotle. ... *Fourth* ... he taught them temple ordinances. Only the apostles and the general authorities, the seventies, were instructed in these things to be handed down, not divulged to the public. (Nibley-OT, 159-160.)

**Encyclopedia of Mormonism:** “Over forty accounts outside scripture claim to tell what Jesus said and did during his forty-day ministry . . . . These accounts report the following: Jesus teaches the apostles the gospel they should preach to the world. He tells of a premortar life and the creation of the world, adding that this life is a probationary state of choosing between good and evil, and that those who choose good might return to the glory of God. He foretells events of the last days, including the return of Elijah. He also tells the disciples that the primitive church will be perverted after one generation, and teaches them to prepare for tribulation.

These apocryphal accounts state that Christ’s resurrection gives his followers hope for their own resurrection in glory. Besides salvation for the living, salvation of the dead is a major theme, as are the ordinances: baptism, the sacrament or Eucharist, ordination of the apostles to authority, their being blessed one by one, and an initiation or Endowment (cf. Luke 24:49; usually called ‘mysteries’), with an emphasis on garments, marriage, and prayer circles. These accounts, usually called secret ... are often connected somehow to the temple.”(MM #27)

## 8. Wait to be endowed before mission (Acts 1)

<sup>4</sup> [Jesus] ... commanded them that they should not depart from Jerusalem, but wait for the promise of the Father. ... <sup>5</sup> For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

<sup>6</sup> When they ... were come together, they asked ... Lord, wilt thou at this time restore again the kingdom to Israel? <sup>7</sup> And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

<sup>8</sup> But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

## 9. Ascension (Acts 1)

<sup>9</sup> When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. <sup>10</sup> And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; <sup>11</sup> Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

**Joseph:** The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it. (TPJS 121)

<sup>12</sup> Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey. <sup>13</sup> And ... they went up into an upper room. ... <sup>14</sup> <They all joined together constantly in prayer> with the women, and Mary the mother of Jesus, and with his brethren.

## 10. Calling a new Apostle (Acts 1)

<sup>15</sup> Peter stood up in the midst of the [120] disciples, and said, ... [Judas is dead.] ... <sup>20</sup> It is written in the book of Psalms, ... <May another take his place of leadership.>

<sup>21</sup> Wherefore of these men which have <been> with us all the time that the Lord Jesus went in and out among us, <sup>22</sup> Beginning from the baptism of John, unto that same day that he was taken up from us, must one <become> a witness with us of his resurrection. <sup>23</sup> And they appointed two, Joseph ... and Matthias. <sup>24</sup> And they prayed, and said, ... Lord ... <show us which> of these two thou hast chosen, <sup>25</sup> That he may take part of this ministry and apostleship, from which Judas by transgression fell. ... <sup>26</sup> And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

## 11. Day of Pentecost (Acts 2)

<sup>1</sup>When the day of Pentecost was fully come,

“**Shavuot** (Hebrew for ‘Weeks’), the name of the festival which celebrates the end of the spring barley harvest and the beginning of the summer wheat and fruit harvests. According to rabbinic tradition, Shavuot is also the day on which the Torah was revealed to the Jewish people on Mount Sinai. ... Shavuot always falls 50 days after the second day of Passover. ... The festival is often known as Pentecost, from the Greek word which means ‘the fiftieth day.’ ... Shavuot is a holiday on which the entire community is to rejoice. ... The observance of Shavuot also included a ‘freewill’ offering in proportion to one’s ability to contribute. ... Seven weeks after the Exodus from Egypt a horde of slaves stood before Mount Sinai and freely accepted the spiritual and moral teachings which gave meaning and depth to their ... freedom.” (EJ Jr) (Rona #28)

Day	Jew	Events
Fri	1/15	Gethsemane, crucifixion, burial; <b>Passover</b>
Sat	1/16	Sabbath; Christ ministered in Spirit World
Sun	1/17	1 <sup>st</sup> Fruits; Resurrection; Christ appeared to many
	3/6	<b>Feast of Weeks</b> (Pentecost)
	7/10	Day of Atonement
	7/15	<b>Feast of Tabernacles</b>
	1/15	<b>Passover</b>

**When did Jesus appear to Nephites after His resurrection?**

## 12. Endowed with power (Acts 2)

<sup>1</sup> When the day of Pentecost was ... come, they were all <together> in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. <sup>3</sup> And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. <sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

At the dedicatory services for the Kirtland Temple, ... Joseph Smith prayed. ... "Let it be fulfilled upon them as in the days of Pentecost; let the gift of tongues be poured out upon thy people, even cloven tongues as of fire, and the interpretation thereof.

And let thy house be filled, as with a rushing mighty wind, with thy glory." (D&C 109:35-37) This plea was literally fulfilled ... for several days. ... Once "a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all ... arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation." (HC 2:428; cf. 432.) (I-NT)

<sup>5</sup> And there were <staying> at Jerusalem Jews, devout men, out of every nation. ... <sup>6</sup> The multitude came together, and were confounded, because that every man heard them speak in his own language. <sup>7</sup> And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? <sup>8</sup> And how hear we every man in our own tongue? ... <sup>12</sup> They were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup> Others mocking said, These men are full of new wine.

**Joseph:** The gift of tongues ... is for the benefit of the servants of God to preach to unbelievers, as on the day of Pentecost (TPJS, 195). Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to [foreigners] in their own tongues. (TPJS 247-248.)

## 13. Peter's speech (Acts 2)

<sup>14</sup> Peter ... said ... Ye men of Judæa, and all ye that dwell at Jerusalem, ... hearken to my words: <sup>15</sup> For these are not drunken, as ye suppose, seeing it is but the third hour [9 am] of the day.

<sup>16</sup> But this ... was spoken by the prophet Joel; <sup>17</sup> ... In the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup> ... I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup> And I will [show] wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before that great and <glorious> day of the Lord come: ...

**Joseph:** At some time future from the days of the Apostles, we may look forward to a universal outpouring of God's Holy Spirit upon all flesh, resulting in a universal peace and widespread knowledge of God. (HC 1: xxxiii.)

**Neal A. Maxwell:** Has any generation seen such ominous 'vapours of smoke' as ours, with its atomic mushroom clouds over ... Hiroshima and Nagasaki? ... But, alas, even these may fall short of later fulfillments. (*If Thou Endure It Well*, 12.)

## 14. Early converts (Acts 2)

<sup>37</sup> Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? <sup>38</sup> Then Peter said ..., Repent, and be baptized

... in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ...

<sup>41</sup> Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

<sup>42</sup> And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. <sup>43</sup> And ... many wonders and signs were done by the apostles. <sup>44</sup> And all that believed were together, and had all things common; <sup>45</sup> And sold their possessions and goods, and parted them to all *men*, as every man had need.

<sup>46</sup> And they, continuing daily <to meet together> in the temple, and breaking bread from house to house, did eat their [food] with gladness and singleness of heart, <sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the church daily.

## 15. Miracle in the Temple (Acts 3)

<sup>1</sup> Peter and John went up together into the temple at the hour of prayer ... [about 3 pm]. <sup>2</sup> And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple ... to ask alms... <sup>3</sup> Who seeing Peter and John about to go into the temple asked an alms. ... <sup>6</sup> Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. <sup>7</sup> And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

<sup>8</sup> And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. <sup>9</sup> And all the people saw him walking and praising God: <sup>10</sup> And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

## 16. Peter talks to witnesses of the miracle (Acts 3)

<sup>11</sup> As the lame man which was healed held Peter and John, all the people ran together unto them ... greatly wondering. <sup>12</sup> And when Peter saw *it*, he ... [said], Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? <sup>13</sup> The God of Abraham, ... Isaac, and of Jacob ... hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate. ...

<sup>16</sup> Faith in his name hath made this man strong, whom ye see and know. ... <sup>17</sup> And now, brethren, I {know} that through ignorance ye {have done this, as also} your rulers. ... <sup>19</sup> Repent ye therefore, and be converted <or turn to God>, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

<sup>20</sup> And he shall send Jesus Christ, which before was preached unto you: {whom ye have crucified.} <sup>21</sup> Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

## 17. Peter and John brought before the council (Acts 4)

<sup>1</sup> As they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, <sup>2</sup> Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. <sup>3</sup> And they <seized Peter and John, and ... put them in jail.> ... <sup>4</sup> <But> many of them which heard the word believed; and the number of the men was about five thousand. ... <sup>5</sup> <The next day the> rulers, and elders, and scribes ... <sup>7</sup> asked, By what power, or by what name, have ye done this?

<sup>8</sup> Then Peter, filled with the Holy Ghost, said ... Ye rulers of the people, and elders of Israel, <sup>9</sup> If we this day be examined of the good deed done to the <cripple>, by what means he is made

whole; <sup>10</sup> Be it known unto you all ... that by the name of Jesus Christ ... whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. ... <sup>12</sup> There is none other name under heaven given among men, whereby we must be saved. <sup>13</sup> <When they saw the courage of Peter and John and realized that they were un schooled, ordinary men,> they marvelled; and they took <note> that they had been with Jesus. <sup>14</sup> And beholding the man which was healed standing with them, they could say nothing against it. ...

<sup>18</sup> They ... commanded them not to speak at all nor teach in the name of Jesus. <sup>19</sup> But Peter and John ... said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. <sup>20</sup> For we cannot but speak the things which we have seen and heard. ...

### 18. Law of Consecration (Acts 4-5)

<sup>32</sup> The multitude ... that believed were of one heart and of one soul: neither said any of them that [any] of the things which he possessed was his own; but they had all things common. ... <sup>34</sup> Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, <sup>35</sup> And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. <sup>36</sup> And Joses ... Barnabas, ... a Levite, ... <sup>37</sup> Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

<sup>5</sup> <sup>1</sup> But ... Ananias, with Sapphira his wife, sold a possession, <sup>2</sup> And kept back part ... and brought ... part, and laid *it* at the apostles' feet. <sup>3</sup> But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* ...? <sup>4</sup> <Before it was sold> was it not thine own? and after it was sold, was it not in thine own power? ... thou hast not lied unto men, but unto God. <sup>5</sup> And Ananias ... <died.> <sup>7</sup> <About three hours later>, his wife ... came in. <sup>8</sup> And Peter ... [said], Tell me whether ye sold the land for so much? And she said, Yea. ... <sup>9</sup> Then Peter said ... How is it that ye have agreed together to tempt the Spirit of the Lord? ... <sup>10</sup> Then ... [she died.] <sup>11</sup> And great fear came upon all the church, and upon as many as heard these things.

### 19. Apostles heal the sick in Jerusalem (Acts 5)

<sup>14</sup> <More and more men and women believed ... and were added to their number.> <sup>15</sup> ... They brought forth the sick into the streets ... that ... the shadow of Peter passing by might overshadow some of them. <sup>16</sup> There came also a multitude ... unto Jerusalem, bringing sick folks... and they were healed every one.

### 20. Apostles face persecution in Jerusalem (Acts 5)

<sup>17</sup> Then the high priest ... and all they that were with him ... were filled with <jealousy>. <sup>18</sup> And laid their hands on the apostles, and put them in the common prison. <sup>19</sup> But the angel of the Lord by night opened the prison doors, ... and said, <sup>20</sup> Go ... speak in the temple. ... <sup>21</sup> The high priest ... called the council together ... and sent to the prison to have them brought. <sup>22</sup> But ... the officers ... found them not in the prison. ... <sup>25</sup> One ... [said] the men ... are standing in the temple, and teaching the people. <sup>26</sup> Then went the captain with the officers, and brought them ... <sup>27</sup> before the council: and the high priest asked them, <sup>28</sup> ... Did not we ... command you that ye should not teach in this name? and ... ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

<sup>29</sup> Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. <sup>30</sup> The God of our fathers raised up Jesus, whom ye slew. ... <sup>31</sup> Him hath God exalted [at] his right

hand ... to give repentance to Israel, and forgiveness of sins. <sup>32</sup> And we are his witnesses of these things. ...

<sup>33</sup> When they heard *that*, they were cut *to the heart*, and took counsel to slay them. <sup>34</sup> Then stood there up one in the council, a Pharisee, named Gamaliel, ... <sup>35</sup> And said ... Take heed ... as touching these men. <sup>36</sup> For before these days rose up Theudas ... to whom ... about [400], joined themselves: who was slain; and all, <his followers> were scattered. ... <sup>38</sup> Let them alone: for if this ... this work be of men, it will come to nought: <sup>39</sup> But if it be of God, ye cannot overthrow it: {be careful, therefore, lest} ye be found even to fight against God. <sup>40</sup> And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. <sup>41</sup> And they departed ... rejoicing that they were counted worthy to suffer shame for his name. <sup>42</sup> And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

### Quotes

**a. Neal A. Maxwell:** Ananias and Sapphira ... 'kept back' a portion instead of consecrating their all. Some would never *sell* Jesus for thirty pieces, but they would not *give* Him their all either! ... We tend to think of consecration only in terms of property and money. But there are so many ways of keeping back part. One might be giving of money and time and yet hold back a significant portion of himself. One might share talents publicly yet privately retain a particular pride. One might hold back from kneeling before God's throne and yet bow to a particular gallery of peers. One might accept a Church calling but have his heart more set on maintaining a certain role in the world. (*Ensign*, Nov. 1992, 66)

**b. Neal A. Maxwell:** The absence of a commanding physical presence — or ... charisma—can cause people to disregard or dismiss one actually sent of God, even though the substance of the individual or his message is exceedingly important. A pseudo-sophisticated society is especially likely to dismiss someone who does not have impeccable educational credentials. ... Prophets can be dismissed or discounted in many ways. If their faults can be focused upon, their message can be dismissed. Or, if they can be labeled, they need not be listened to (winebibber, Sabbath breaker, unlearned, ignorant, and so forth). Or, if they can be denigrated in some other way, their message can be discounted. (*Sermons Not Spoken*, 46.)

**d. Harold B. Lee:** The greatest miracles I see today are not ... the healing of sick bodies, but ... the healing of sick souls, those who are sick in soul and spirit and are downhearted and distraught, on the verge of nervous breakdowns. We are reaching out to all such, because they are precious in the sight of the Lord, and we want no one to feel that he is forgotten. (*Lee*, 186)

**d. Harold B. Lee:** The qualities of acceptable priesthood leadership are also carefully defined in this revelation. ... There is a classic example of how our Lord would have us minister to those who need our aid. ... Peter took him by the right hand and lifted him up. Remember that it wasn't enough for Peter to command him to walk; he then took him by the hand and lifted him up. So must we, in dealing with our faltering saints, not be merely priesthood holders who criticize, scold, and condemn. We must like the apostle Peter: take them by the arm, encourage them, and give them a sense of security and respect for themselves until they can rise above their difficulties and can stand on their own feet. That is the way the priesthood of God can bring salvation and fellowship to those who are weak, that they may become strong. (*Lee*, 254-255.)