

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)

Jesus died and was buried just before a Sabbath and resurrected the morning of the following day when people could begin mourning.

<http://howromantic.com/what.html>

Kittel - Hundreds of years ago, virtually all Jewish men wore *kittels* on their wedding days. After all, the white [linen] gown [robe, shroud] of the bride symbolizes purity and a new beginning; why should such a wonderful concept be prohibited to men. Don't worry, a man doesn't have to wear a dress – a kittel is a white robe which goes over the man's shirt and pants. By wearing a kittel David will get out of wearing a suit jacket or tux to his wedding. A Jewish man wears a *Kittel* on four occasions - each year on **Yom Kippur, the day of atonement**, when he starts the year afresh, with his sins absolved by God; when he leads the **Passover** seder in his home, cleaned of all *chametz* (leavened bread); on his **wedding day**; and to his **grave**.



A kittel.

<http://www.judaism.com/display.asp?nt=AOdl&etn=JJHCD>

Traditional white Kittel to be worn by the groom at his **wedding**, and for men to wear on the **High Holidays**, leading the **Passover** Seder, and as a **burial** shroud. Snap closure.

http://www.jewishjournal.com/articles/item/trendy_traditional_and_taboo_an_incomplete_guide_to_jewish_funerals_and_bur/



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

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

Peter denied 3x while warming himself. Coals only in John.

⁶ [After the resurrection, Jesus] said ... Cast the net on the right side of the ship, and ye shall find. ... ⁷ When Simon Peter heard that it was the Lord, he ... cast himself into the sea. ⁸ And the other disciples came in a little ship ... dragging the net. ⁹ ... They saw a fire of coals there, and ... ¹⁵ Jesus ... [gave them] bread, ... and fish. ... ¹⁴ This is now the third time that Jesus [showed] himself to his disciples, after that he was risen from the dead.

GR anthrakian charcoal fire (Bauer)

Charcoal was not as commonly used as wood and other things. Since charcoal is not found naturally lying on the ground, Jesus must have brought it.

¹⁵ 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. ¹⁶ He saith ... the second time, ... ¹⁷ [and] the third time, Simon ... lovest thou me? ... Feed my sheep. (Jn 21:6+)

This story is only in John

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)

Because charcoal was not commonly used, Peter would have likely associated charcoal fires with his 3 denials of Jesus. By bringing charcoal and having Peter reaffirm his devotion while standing next to a charcoal fire, Jesus helped Peter associate charcoal fires with affirming his love for Jesus 3 times and his call to lead Christ's church. Thereafter, every “fire of coals” could be a trigger for gratitude and a reminder of the Lord's mercy, love, and confidence. (Donna-blog, 1/20/09)

James E. Talmage: Peter was pained and grieved at this reiteration, thinking perhaps that the Lord mistrusted him; but as the man had three times denied, so now was he given opportunity for a triple confession. (JTC 693)

²⁵ 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 is the generally accepted author of Acts (AD 61–63).

¹Forasmuch as many have ... set forth ... a declaration of those things which are ... believed among us, ²Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; ³It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee ... most excellent Theophilus, ⁴That thou mightest know the certainty of those things, wherein thou hast been instructed. (Lk 1:1–4)

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:

- Gospel is for all mankind, not just for the Jews.
- Concern for the poor, women, gentiles, and Samaritans who were looked down upon by the Jews. More references to women are in Luke's writings than nearly any other place in the scriptures.
- Focus on individuals referred to by name or incident.
- Holy Ghost is important.
- Importance and power of prayer.
- Dangers of wealth.
- Gospel brings joy and happiness. Words like *joy*, *gladness*, and *rejoice* are found on nearly every page of Luke-Acts.
- Physical resurrection of Christ. (MM #28)

4. Resurrection (Lk 24)

³⁶ Jesus ... stood in the midst of them, and saith ... Peace *be* unto you. ³⁷ But they were terrified ... and supposed that they had seen a spirit. ³⁸ And he said ... ³⁹ 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. ... ⁴² And they gave him a piece of a broiled fish, and of an honeycomb. ⁴³ And he ... did eat before them. ... ⁴⁸ Ye are witnesses of these things. ⁴⁹ 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.

⁸ Build [the Kirtland Temple], in the which ... I design to endow those whom I have chosen with power from on high; ⁹ 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)

Go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high; (D&C 38:32)

5. Ascension (Lk 24; Mk 16:19–20)

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

Bethany is on the southeast slope of Mount Olivet (GS, BD)

Luke's gospel begins in the temple with Zacharias and Elisabeth. It also ends in the temple. (see also Acts 2:46)

6. Post-resurrection ministry (Acts 1)

The former <book> have I made, O Theophilus, of all that Jesus began both to do and teach, ² 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) **What commandments?**

³ 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 on earth for two generations; these things are not 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 premortal 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)

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

⁶ When they ... were come together, they asked ... Lord, wilt thou at this time restore again the kingdom to Israel? ⁷ 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.

What will happen the day after the end of the world? Jobs, work, clean up mess (like after natural disaster)

¹⁴ I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following: ¹⁵ Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man; therefore let this suffice, and trouble me no more on this matter. (D&C 130:14-15)

Scriptural evidence seems to indicate that some of the early apostles thought that Christ's coming would be in their lifetime. John wrote, 'even now are there many antichrists; whereby we know that it is the last time' (1 Jn. 2:18). Similarly, Peter wrote, 'the end of all things is at hand: be ye therefore sober, and watch unto prayer' (1 Pet. 4:7, see also Acts 2:16-21). Ironically, these great apostles, who were given great visions of the glory of Christ's second advent were unclear on only one thing—the time of his coming.

Paul's writings were clearer on this subject. "Within twenty years of the death of Christ, the Apostle Paul had to rebuke the saints in Thessalonica for being deceived as to the closeness of the return of the Master. Evidently, some of the saints had even quit their occupations to await the great event, and had become little more than 'busy bodies.' (2 Thes. 3:11) Therefore, Paul clearly explained that such a day could not come before a great falling away had come first. (2 Thes. 2:2-3)" (Gerald N. Lund, *The Coming of the Lord*, 13-14.) (GDcom)

⁸ 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.

Acts 1:1-3 is a summary of the Gospel of Luke, This verse suggests the contents of Acts.

Witnesses in Jerusalem (Acts 1-7), in Judea and Samaria (Acts 8-9), and uttermost part (Acts 10-28).

9. Ascension (Acts 1)

⁹ When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. ¹⁰ And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; ¹¹ 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.

Cloud → God's presence as during the Exodus

LeGrand Richards: "While laboring as a missionary in ... , Massachusetts some years ago, we were approaching the Easter Sunday, and I had a discussion with a minister ... about the mission of the Redeemer. ... I had him explain to me the God in whom he believed. Naturally, ... he explained how God the Father, and God the Son and God the Holy Ghost were one God, and then he went on to indicate their work and said, in substance, that they were so large that they filled the whole universe, and so small that they could dwell in our hearts; that they were the life of the plants and flowers and everything around us. And then I interjected this question, 'What are we celebrating this week?' And he said 'The Easter.' I said, 'What does that really mean?' 'Well,' he said, 'it's the resurrection of Christ.' I said, 'Just what do you mean by the resurrection of Christ?' Then I led him to explain. I said, 'You mean that the stone was actually rolled away and that when the women came to the tomb that the angels proclaimed that he was not there, that he was arisen, that the very body that was taken down from the cross and laid in that tomb had arisen?' And he admitted that that was true. And I said that in that body he appeared to his disciples. ... And then I led him on through the experience of the Savior in ministering among his disciples for forty days until in the presence of five hundred of the brethren he was carried away in the clouds of heaven, and two men dressed in white apparel stood and said, as the brethren gazed into heaven to watch him ascend, ' ... 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.' (Acts 1:11.) And he agreed that that actually happened. And then I said, 'My friend, where is the body that Jesus took out of the tomb, if he and the Father are one and an essence everywhere present in the world? Would you say that Jesus died a second death and laid his body down again?' And he thought for a few minutes. He said, 'I am afraid I can't answer that. I have never thought of it before in that way.'" (CR, Apr 1953, Second Day—Morning Meeting 71.)

Galileans: All 11 apostles were from Galilee. Only Judas was from Judea.

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)

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

Ascended from Mount of Olives and will later descend there.

Sabbath day journey = about 3000 feet (2000 cubits) ~ ¾ mile.

Early meeting places were in homes. This room may be the same one used for the last Supper.

10. Calling a new Apostle (Acts 1)

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

Peter was in charge.

"In the early years after the resurrection of Jesus, the apostles added members to their number as vacancies required. It

appears that the first item of apostolic business after Jesus' ascension was the selection of one to take the place of Judas (Acts 1:21-26). This action establishes the principle, which is confirmed by the practice today of The Church of Jesus Christ of Latter-day Saints, that apostolic succession was to be continued and that the ancient apostles intended to replace members of the Twelve each time one died. In addition to Matthias, three others we are aware of became apostles after Jesus' ascension: James (Acts 12:17; Gal. 1:19), Barnabas (Acts 14:14), and Paul (Acts 14:14). These three were called early in the Church's history—before A.D. 50. But neither scripture nor other historical evidence gives us any indication of the calling of others. It thus seems reasonable to suggest that near the middle of the first century, the calling of apostles came to an end and the apostleship died out. As far as we know, by the 90s only John remained. When he left his public ministry around A.D. 100, apostleship ceased, and the keys of the kingdom were taken.” (Kent P. Jackson, *From Apostasy to Restoration*, 20.)

²¹ Wherefore of these men which have <been> with us all the time that the Lord Jesus went in and out among us,²² 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.²³ And they appointed two, Joseph ... and Matthias.²⁴ And they prayed, and said, ... Lord ... <show us which> of these two thou hast chosen,²⁵ That he may take part of this ministry and apostleship, from which Judas by transgression fell. ...²⁶ 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)

¹ 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)

In Hebrew the feast is called *Shavuot* (Feast of Weeks/Harvest/First Fruits).

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

When did Jesus appear to Nephites after His resurrection?

Christ died at the start of the 34th year (01/04/34; see 3 Ne 8:5)

¹⁸ In the ending of the [34th] year ... the people of Nephi who were spared, and also those who had been called Lamanites, who had been spared, did have great favors shown unto them, and

great blessings poured out upon their heads, insomuch that soon after the ascension of Christ into heaven he did truly manifest himself unto them—¹⁹ Showing his body unto them, and ministering unto them. (3 Ne 10:18–19)

12. Endowed with power (Acts 2)

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

Wind = symbol of Holy Ghost

Fire = symbol of divine presence (Ex 3:2)

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)

Bruce R. McConkie: “...it is not without significance that the Lord chose the Pentecost, which grew out of the final Passover, as the occasion to dramatize forever the fulfillment of all that was involved in the sacrificial fires of the past. Fire is a cleansing agent. Filth and disease die in its flames. The baptism of fire, which John promised Christ would bring, means that when men receive the actual companionship of the Holy Spirit, then evil and iniquity are burned out of their souls as though by fire. The sanctifying power of that member of the Godhead makes them clean. In similar imagery, all the fires on all the altars of the past, as they burned the flesh of animals, were signifying that spiritual purification would come by the Holy Ghost, whom the Father would send because of the Son. On that first Pentecost of the so-called Christian Era such fires would have performed their purifying symbolism if the old order had still prevailed. How fitting it was instead for the Lord to choose that very day to send living fire from heaven, as it were, fire that would dwell in the hearts of men and replace forever all the fires on all the altars of the past.” (*The Promised Messiah*, p. 432.)

‘For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift?’ (DC 88:33)

Harold B. Lee: There are some, I fear, who have never lived to enjoy the companionship of that member of the Godhead and to receive His ministrations. (*The Teachings of Harold B. Lee*, edited by Clyde J. Williams, 96.)

Wilford Woodruff: You may have the administration of angels, you may see many miracles; you may see many wonders in the earth; but I claim that the gift of the Holy Ghost is the greatest gift that can be bestowed upon man. ...

You may surround any man or woman with all the wealth and glory that the imagination of man can grasp, and are they satisfied? No. There is still an aching void. On the other hand, show me a beggar upon the streets, who has the Holy Ghost,

whose mind is filled with that spirit and power, and I will show you a person who has peace of mind, who possesses true riches, and those enjoyments that no man can obtain from any other source.” (*Discourses of Wilford Woodruff*, ed. G. Homer Durham, 5.)

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

These men were had moved to or were visiting Jerusalem for the Feast of Pentecost. This feast was one of three for which Jews went to Jerusalem.

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.)

It is not to speak in tongues unknown to anyone.

13. Peter's speech (Acts 2)

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

It was customary, especially on feast days, to abstain from food and drink until after the morning synagogue service held about 9 AM. (Ogden 36)

¹⁶ But this ... was spoken by the prophet Joel; ¹⁷ ... 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: ¹⁸ ... I will pour out in those days of my Spirit; and they shall prophesy: ¹⁹ And I will [show] wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: ²⁰ The sun shall be turned into darkness, and the moon into blood, before that great and <glorious> day of the Lord come: ...

Joel's prophecy were also fulfilled during Joseph's time (JS—H 1:41)

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 the pathetic pyres of Hiroshima and Nagasaki? (See D&C 45:41; Joel 2:30-31; Matt 24:24; Acts 2:19.) But, alas, even these may fall short of later fulfillments.” (*If Thou Endure It Well*, 12.)

14. Early converts (Acts 2)

³⁷ 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? ³⁸ 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. ...

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

⁴² And they continued stedfastly in the apostles' doctrine and

fellowship, and in breaking of bread, and in prayers. ⁴³ And ... many wonders and signs were done by the apostles. ⁴⁴ And all that believed were together, and had all things common; ⁴⁵ And sold their possessions and goods, and parted them to all men, as every man had need.

“All things common” did not mean that all pooled their resources and shared everything in common, all having equal amounts. It meant that every person and family had an equality according to their needs (Acts 2:45 4:32, 35; D&C 51:3) (Ogden 2:37)

³² And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. ... ³⁴ 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, ³⁵ And laid them down at the apostles' feet: and distribution was made unto every man according as he had need. (Acts 4:32-35)

³ Let my servant Edward Partridge, and those whom he has chosen ... appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs. (D&C 51:3)

“The ownership of consecrated properties is not mentioned, and Luke's description could lead to the conclusion that all properties were sold and the proceeds consecrated, but such a landless community would have little hope of long-term survival.. The structure, however, seems to have strong parallels to the annual Jewish festivals where the poor were fed from the sacrifices made in the temple.” (Sense 280)

⁴⁶ 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, ⁴⁷ Praising God, and having favour with all the people. And the Lord added to the church daily.

15. Miracle in the Temple (Acts 3)

¹ Peter and John went up together into the temple at the hour of prayer ... [about 3 pm]. ² 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... ³ Who seeing Peter and John about to go into the temple asked an alms... ⁶ 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. ⁷ And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

⁸ And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. ⁹ And all the people saw him walking and praising God: ¹⁰ 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)

¹¹ As the lame man which was healed held Peter and John, all the people ran together unto them ... greatly wondering. ¹² 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? ¹³ 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. ...

Peter is talking to those who assented to the death of Jesus.

¹⁶ Faith in his name hath made this man strong, whom ye see and know. ... ¹⁷ And now, brethren, I {know} that through ignorance ye {have done this, as also} your rulers. ... ¹⁹ 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;

Joseph: This is the case with murderers. They could not be baptized for the remission of sins, for they had shed innocent blood (TPJS 339) → They have to wait like David till the millennial reign before forgiveness. (Ogden 2:39)

“If we are to catch the vision of Peter’s prophecy, we must know pointedly and specifically what is meant by *the times of refreshing*. It is elsewhere spoken of by Jesus as ‘the regeneration when the Son of man shall sit in the throne of his glory.’ (Matt. 19:28) It is the day ‘when the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount. ...’ the Lord says. (D&C 63:21) It is the day when ‘the earth will be renewed and receive its paradisiacal glory.’ (Tenth Article of Faith) It is the day of the ‘new earth’ that Isaiah saw (Isa. 65:17), the earth which will prevail when wickedness ceases, when the millennial era is ushered in. . . . It is the day when men ‘shall beat their swords into plowshares, and hooks’ (Isa. 2:4), a day of universal peace and justice, a millennial era when Christ shall reign personally upon the earth.” (Bruce R. McConkie in *CR*, Oct. 1967, p. 43.)

²⁰ And he shall send Jesus Christ, which before was preached unto you: {whom ye have crucified.} ²¹ 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.

<He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.>

“All the prophets prophesied only of the days of the Messiah” (Talmud, Sanhedrin 99a as quoted in Ogden 2:40)

Bruce R. McConkie: These words mean *age of restoration*, an age in which God has promised to restore all things that he spoke by the mouth of all his holy prophets since the world began. Thus, Christ came once and ministered among men, climaxing his ministry with his atoning sacrifice and ascension to his Father. He is to come again, a second time, in a day of refreshing and renewal, to reign personally upon the earth. But he cannot come this second time until an age in the earth’s history commences which has the name *the times of restitution*, or in other words he cannot come until the age or period of restoration; and in that age or period all essential things that God ever gave in any age of the earth for salvation, betterment, blessing, and edification of his children will be restored again. (*CR*, Oct. 1967, 43.)

²² For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. ²³ And

it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

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

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

These are the groups making up the Sanhedrin. (NIV Study)

⁸ Then Peter, filled with the Holy Ghost, said ... Ye rulers of the people, and elders of Israel, ⁹ If we this day be examined of the good deed done to the <cripple>, by what means he is made whole; ¹⁰ 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. ... ¹² There is none other name under heaven given among men, whereby we must be saved. ¹³ <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. ¹⁴ And beholding the man which was healed standing with them, they could say nothing against it. ...

¹⁸ They ... commanded them not to speak at all nor teach in the name of Jesus. ¹⁹ 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. ²⁰ For we cannot but speak the things which we have seen and heard. ...

18. Law of Consecration (Acts 4–5)

³² 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. ... ³⁴ 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, ³⁵ And laid them down at the apostles’ feet: and distribution was made unto every man according as he had need. ³⁶ And Joses ... Barnabas, ... a Levite, ... ³⁷ Having land, sold *it*, and brought the money, and laid *it* at the apostles’ feet.

Joses Barnabus later served as Paul’s missionary companion and was regarded as an apostle. (Acts 13–14)

⁵ ¹ But ... Ananias, with Sapphira his wife, sold a possession, ² And kept back part ... and brought ... part, and laid *it* at the apostles’ feet. ³ But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* ...? ⁴ <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. ⁵ And Ananias ... <died.> ⁷ <About three hours later>, his wife ... came in. ⁸ And Peter ... [said], Tell me whether ye sold the land for so much? And she said, Yea. ... ⁹ Then Peter said ... How is it that ye have agreed together to tempt the Spirit of the Lord? ... ¹⁰ Then ... [she died.] ¹¹ And great fear came upon all the church, and upon as many as heard these things.

This is the last reference to this economic program. Later saints are encouraged to care for the poor. Based on these few stories in Acts, many Christians have tried unsuccessfully to do what they understand from the Acts without a prophet and modern revelation. Joseph taught correct principles regarding the law of consecration with more detail.

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

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

20. Apostles face persecution in Jerusalem (Acts 5)

¹⁷ Then the high priest ... and all they that were with him ... were filled with <jealousy>. ¹⁸ And laid their hands on the apostles, and put them in the common prison. ¹⁹ But the angel of the Lord by night opened the prison doors, ... and said, ²⁰ Go ... speak in the temple. ... ²¹ The high priest ... called the council together ... and sent to the prison to have them brought. ²² But ... the officers ... found them not in the prison. ... ²⁵ One ... [said] the men ... are standing in the temple, and teaching the people. ²⁶ Then went the captain with the officers, and brought them ... ²⁷ before the council: and the high priest asked them, ²⁸ ... 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.

²⁹ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. ³⁰ The God of our fathers raised up Jesus, whom ye slew. ... ³¹ Him hath God exalted [at] his right hand ... to give repentance to Israel, and forgiveness of sins. ³² And we are his witnesses of these things. ...

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

Gamaliel: The grandson of the famous rabbi Hillel and famous in his own right, Gamaliel was a member of the Sanhedrin and a distinguished scholar of the Jewish law during the time when the early church was first getting underway. Paul states that he was “brought up at the feet” of Gamaliel (Acts 22:3), an idiomatic expression meaning that he was tutored by the famous master of the law. Gamaliel had a reputation for being tolerant and kindhearted, emphasizing the humanistic considerations of the law, relaxing the demands of Sabbath observance so they were not so rigorous, and encouraging more humane treatment of the woman in divorce laws. The advice which he gives to the chief priests regarding the apostles and the infant church (Acts 5:34–40) supports this reputation for tolerance and wisdom. It is likely that his wise advice saved the lives of the apostles, even though the council beat them before sending them away (Acts 5:40).

In giving a reason why the Sanhedrin should let the apostles go, Gamaliel cited the case of Judas of Galilee as an example of how a movement would come to naught if the Lord was not with it. Though Gamaliel's advice carried with the council, his evaluation of Judas and his followers proved to be quite inadequate. In about A.D. 6 or 7, Quirinius, the Roman

governor of Syria, undertook a census of Palestine. Judas, a fanatically loyal Galilean, said that the Jews should be free of any foreign domination and therefore opposed the census. He gathered a band of followers who resisted the order with open violence. They were, for the most part, captured, tortured, and killed, including Judas, so in that sense, at least, Gamaliel was correct. But from that brief insurrection was born the movement known as the Zealots which, in A.D. 66, led another revolt against Rome. It was this Zealot-inspired revolt which led to the destruction of the temple and the scattering of the Jews from Palestine in A.D. 70–72.

Conclusion

After Peter and the apostles were endowed with power from on high, they boldly taught the gospel and healed the sick as Jesus had done. Within a short time, about 5,000 had joined the church. Like Jesus, the apostles were persecuted by leaders who were trying to silence them.

Read quotes C & D by Harold B. Lee

⁸ [Alma] said ... here are the waters of Mormon ... and now, as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; ⁹ Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life—¹⁰ Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you? (Mos 18:8-10)

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.)

c. 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.)

Sources:

- Millet = Robert L. Millet, *Selected Writings of Robert L. Millet: Gospel Scholars Series*
- Nibley-OT = Hugh Nibley, *Old Testament and Related Studies*
- Lee = Harold B. Lee, *Stand Ye in Holy Places*
- Why = Alfred J. Kolatch, *The Jewish Book of WHY*
- FNT = *Footnotes to the New Testament for Latter-day Saints*, <http://feastupontheword.org/Site:NTFootnotes>
- I-NT = New Testament Institute manual, *The Life and Teachings of Jesus & his Apostles*, institute.lds.org
- Ogden = Ogden and Skinner, *Verses by Verse*
- Sense = *Holzappel and Wayment, Making Sense of the New Testament*
- JWNT = Holzappel, *Jehovah and the World of the New Testament*
- P-Hisa = Donald Parry, *Harmonizing Isaiah*
- BRM-MM = Bruce R. McConkie, *Mortal Messiah 2:400*
- Pinegar = Pinegar and Allen, *Teachings and Commentaries on the New Testament*
- DNTC = Bruce R. McConkie, *Doctrinal New Testament Commentary*
- KJV = King James Version of the Bible.
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
- Bauer = Walter Bauer, *Greek English Lexicon of the New Testament*
- SOSL = Trumbull, *Studies in Oriental Social Life*.
- EJ = *Encyclopedia Judaica*
- Rona = Daniel Rona, www.israelrevealed.com/comp-sup-r.htm.
- DBlog = Donna Nielsen Blog, donna-connections.blogspot.com
- DBI = *Dictionary of Biblical Imagery*
- MM = Meridian Magazine, Gospel Doctrine, www.ldsmag.com
- beardall2000.com/gospdoct.shtml; www.gospeldoctrine.com
- <http://scriptures.byu.edu>
- Gower = Ralph Gower, *The New Manners and Customs of Bible Times*