



Peter Healing the Lame Man (Mansell Collection)

4. Mission in Jerusalem (Acts 2:1–8:1a)

“And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.” (Acts 2:44–47)

“The Spirit of God” (hymn no. 2)

1. The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth.

(Chorus)
We'll sing and we'll shout with the armies of heaven,
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever, Amen and amen!

2. The Lord is extending the Saints' understanding,
Restoring their judges and all as at first.
The knowledge and power of God are expanding;
The veil o'er the earth is beginning to burst.

3. We'll call in our solemn assemblies in spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions and blessings and glories of God.

4. How blessed the day when the lamb and the lion
Shall lie down together without any ire,
And Ephraim be crowned with his blessing in Zion,
As Jesus descends with his chariot of fire!

Appeal to All Israel (Acts 2:1–4:22)

•=====•
*THE COMING OF THE SPIRIT AT PENTECOST; THE APOSTOLIC
 KĒRYGMA AND OTHER PRE-NT SOURCES; PETER'S FIRST SPEECH
 AND THE RESULTS OF PENTECOST; PETER AND JOHN'S FIRST
 TRIAL*

3

Appeal to All Israel (2:1–4:22)

Focus on Peter and Israel

- **Pentecost (2:1–42)**
 - Coming of the Spirit at Pentecost (2:1–13; narrative)
 - *Peter's first speech* (2:14–36): “Ye men of Israel . . .”
 - The first converts (2:37–42, narrative)
- **First Summary: Life Among the Believers (2:43–47)**
- **Peter and John's first trial** (3:1–4:22; dramatic narrative)
 - *Peter heals a lame man* (3:1–11, miracle story)
 - Peter's sermon at Solomon's Portico (3:12–26)
 - Peter and John before the Sanhedrin (4:1–22; narrative with sermon)

4. Mission in Jerusalem (Acts 2:1–8:1a)

1/13/2016

4

Coming of the Spirit at Pentecost

(2:1–13; historical narrative)



4. Mission in Jerusalem (Acts 2:1–8:1a)

1/13/2016

5

- And when the day of **Pentecost** was fully come, they were all **with one accord** in one place.” (2:1)
 - Literally “**fifty days**,” Pentecost was the Jewish pilgrimage festival of **Shavuot** (7 weeks after Passover)
 - *One of three pilgrimage festivals when Jews from all over the world came to Jerusalem*
- **Passover** commemorated **deliverance from bondage in Egypt** (replaced by the Atonement’s victory over sin and death)
- **Shavuot** celebrated God’s giving the Sinai covenant, making Israel his people
 - replaced by *the empowering of the Church as New Israel*

Baptism of Fire

• Exegesis

- “And there appeared unto them **cloven tongues like as of fire**, and it sat upon each of them. And **they were all filled with the Holy Ghost**,” (2:3-4a)
 - Exodus 19 recalled thunder and smoke on Sinai; Jewish writer Philo adds that angels **brought the words God spoke to Moses on Sinai down to the people “on tongues”** (cf. “tongues of fire” 2:3)
 - *Parallel to the Holy Ghost “descended upon” Jesus at his baptism (Luke 3:22)*

• Exposition

- Realization of the promise given at confirmation: **sanctification by the Holy Ghost**, creating a new creature, **accompanied by spiritual gifts**
 - “And behold, **the Holy Spirit of God did come down from heaven**, and did enter into their hearts, and **they were filled as if with fire**, and **they could speak forth marvelous words**.” (Helaman 5:45)
 - “. . . And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, **were baptized with fire and with the Holy Ghost, and they knew it not**.” (3 Nephi 9:20)

4. Mission in Jerusalem (Acts 2:1–8:1a)

1/13/2016

6

Speaking in Tongues

- “And they were all **filled with the Holy Ghost** and ***began to speak with other tongues***” (2:4b)
- Here: **xenoglossia** (“speaking in a foreign tongue”)
 - More than just learning a language to preach the gospel—most of the Shavuot pilgrims from the Diaspora would have known Greek and maybe even Aramaic/Hebrew
 - **Speaking in the languages of their homelands** was indeed ***a sign***, one that appears regularly in the Book of Acts as a witness of the presence of the spirit
- Sometimes elsewhere: **Glossolalia** (“babbling tongues,” ***speaking in an unknown, ecstatic tongue***)
 - Cf. Paul’s references to “tongues” in 1 Corinthians 14:11–5

4. Mission in Jerusalem (Acts 2:1–8:1a)

1/13/2016

7

What Did They Say in Tongues?

- **Speak with the tongues of angels = speaking the words of Christ** (2 Nephi 32:2; cf. 31:13)
- Paul refers to “the tongue of angels” when talking about the gift of tongues . . . But then he talks about the importance of **prophecy**, i.e, **bearing testimony of Christ** (1 Corinthians 12–14)
- **Regardless of how one is speaking** (***clearly as prophecy, xenoglossia to teach others in their language, glossalalia as a sign***), ***the focus should be on a testimony of Christ!***

4. Mission in Jerusalem (Acts 2:1–8:1a)

1/13/2016

8

Peter's First Speech

(2:14–36, sermon)

- Audience: “Ye men of Judea, and all ye that dwell at Jerusalem . . . Ye men of Israel . . .” (2:13, 22)
 - **First phase of the apostolic mission: Jerusalem**
- **Fulfillment of the prophecy of Joel 2:28–31 (Acts 2:16–21)**
 - **Prophecy, dreams, visions: “in those days will I pour out my spirit”**—multiple applications (2:17–18)
 - After Pentecost in the Apostolic (Meridian) Church
 - Accompanying the Restoration
 - Continuing (and perhaps accelerating) until Jesus' return
 - **Forerunner of apocalyptic destructions before the final coming**—eschatological application (2:19–20; this is the part that we usually ignore)
 - Moroni told Joseph Smith that this would not be completely fulfilled until the latter-days when “the fulness of the Gentiles was soon to come in” (JS—H 1:41)
- **Proclamation of Jesus Christ Crucified, Resurrected, and Glorified (2:22–36)**

4. Mission in Jerusalem (Acts 2:1–8:1a)

1/13/2016

9

The Climax of Peter's Speech

Jesus Christ Crucified, Resurrected, and Glorified (2:22–36)

- “Ye men of Israel, hear these words; **Jesus of Nazareth, a man approved of God** among you **by miracles and wonders and signs**, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, **ye have taken, and by wicked hands have crucified and slain . . .**” (2:22–23)
- “. . . **This Jesus hath God raised up, whereof we all are witnesses.** Therefore **being by the right hand of God exalted**, and **having received of the Father the promise of the Holy Ghost**, he hath shed forth this, which ye now see and hear.” (2:32–33)
- “Therefore let all the house of Israel know assuredly, **that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.**” (2:36)

4. Mission in Jerusalem (Acts 2:1–8:1a)

1/13/2016

10

The Speeches of Peter in Acts

(e.g., 2:14–36, 3:11–26, 4:1–22)

- Peter’s speeches as represented by Luke are some of the oldest NT “artifacts”
- Basic elements of the Peter’s speeches (and of most NT sermons)
 - Jesus was **the Son of God**
 - **Suffered and died** to save mankind
 - **Rose again from the dead**
 - **Ascended to heaven** where he sits at the right hand of God in glory
 - **People should act in response** to this knowledge—usually “repent and be baptized”
- This constituted **the fundamental apostolic testimony** or “proclamation,” called the **kērygma**
 - *Together with collections of the sayings of Jesus and early Christian hymns, the kērygma provided one of the main sources for authors of the NT gospels*

The First Converts (2:37–42, narrative)

Results of Pentecost and Peter’s Speech

- “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?’ Then Peter said unto them, **‘Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.’**” (2:37–38)
 - **Repent, and be baptized:** Acts’ focus on basic principles and ordinances
- “. . . and the same day there were added unto them about three thousand souls.” (2:41b)

Life Among the Believers

(2:43–47, first summary)

- “And fear came upon every soul: and **many wonders and signs were done by the apostles**. And **all that believed were together, and had all things common**; And sold their possessions and goods, and parted them to all men, as every man had need. And they, **continuing daily with one accord in the temple, and breaking bread from house to house**, did eat their meat with gladness and singleness of heart, **Praising God**, and **having favour with all the people**. And the Lord added to the church daily such as should be saved.” (2:43–47)
 - “**many wonders and signs were done by the apostles**,” a persistent theme throughout Acts, leading to its later, popular name
- **Worship patterns of the early Christian community summarized**
 - **with one accord**: the sought-for unity of a Zion community (cf. 1:14, etc.)
 - **in the temple** Luke’s interest in and focus on the temple
 - **having favour with all the people**,” Luke’s apologetic purpose—early Christians were not hated and not strange!

4. Mission in Jerusalem (Acts 2:1–8:1a)

1/13/2016

13

Peter Heals and Preaches



- **Peter heals a lame man** (3:1–10, healing story)
 - “Then 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.**’”
 - Parallel with the many **healing stories** of Christ in the gospels
- **Peter’s Speech at Solomon’s Portico** (3:12–26): **“Ye men of Israel . . .”**
 - “**The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus . . . [ye] killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.** And his name through faith in his name hath made this man strong . . . (3:13–16, *kērygma*)”

4. Mission in Jerusalem (Acts 2:1–8:1a)

1/13/2016

14

Refreshing and Restitution . . .

Some Details from Peter's Second Sermon

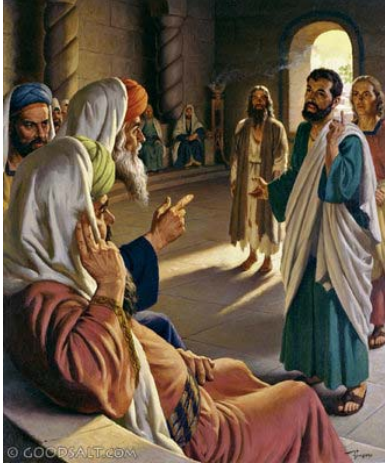
- “. . . that your sins may be blotted out, **when the times of refreshing** shall come from the presence of the Lord . . .” (3:19)
 - “**when**” should be “**in order that, so that**” (*hote* in Greek)
 - “Repent therefore, and turn to God so that your sins may be wiped out, **so that times of refreshing may come from the presence of the Lord . . .**” (3:19 NRSV)
 - “**times of refreshing**” carries the sense of “**opportunities for spiritual strength and relief**”
 - (*kairoi anapsykseos*: strictly recovery of breath; literally, as a relief from heat coolness, refreshing, relaxation; figuratively, of the messianic age as relief from distressing circumstances rest, refreshing)
- “And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive **until the times of restitution of all things**” (3:20–21)
 - “He must remain in heaven **until the time comes for God to restore everything,**” (3:21 NIV)
 - Two senses
 - Restoration as in the restoration of the fulness of the gospel in the latter-days
 - *Apokatastasis*: “as an action restoring, restoration of a thing to its former good state,” referring to restoring the world to its paradisiacal state in the millennium

Peter and John before the Sanhedrin

(4:1–22; narrative with speech)

- “Ye rulers of the people and elders of Israel”—Ministry still focused on Israel
- “And as they spake unto the people, the priests, and the captain of the temple, and **the Sadducees**, came upon them, Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.” (4:1–2)
 - **Sadducees did not believe in the resurrection**
 - About five thousand believed by this point (4:4)
- “Then Peter, **filled with the Holy Ghost**, said unto them, ‘Ye rulers of the people, and elders of Israel . . . Be it known unto you all, and to all the people of Israel, that by the name of **Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole**. This is the stone which was set at nought of you builders, which is become the head of the corner. **Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.**” (4:8–12)

Bold in Spirit . . .



- “Now when they saw **the boldness of Peter and John**, and perceived that they were **unlearned and ignorant men**, they marvelled . . .” (4:13)
- “uneducated and untrained men” (NKJV), “uneducated laymen” (NJB)
 - *Not illiterate or stupid but not products of the rabbinic schools . . .*

4. Mission in Jerusalem (Acts 2:1–8:1a)

1/13/2016

17

Life and Trials of the Jerusalem Church (4:23–8:1a)

• ————— •
*SEVEN CHOSEN TO SERVE; STEPHEN'S SPEECH AND HIS
MARTYRDOM*

18

Life and Trials of the Jerusalem Church (4:23–8:1a)

Focus broadens to include the other apostles and the church as a whole

- Believers Pray for Boldness (4:23–31; narrative)
- **Second summary: All things in common** (4:32–37)
- Ananias¹ and Sapphira (5:1–11; dramatic narrative)
- **Third summary: Apostles Heal Many** (5:12–16, also a healing or miracle story)
- **Apostles Are Persecuted** (5:17–40, narrative)
- **Fourth summary: Praise and Worship** (5:41–42)
- **Seven Chosen to Serve** (6:1–6; narrative)
- **Fifth summary: Progress Report** (6:7)
- **Martyrdom of Stephen** (6:8–8:1a; dramatic narrative, mixed action and discourse)

Believers Pray for Boldness

(4:23–31; narrative)

- Just as Peter and John had spoken boldly before the Jewish authorities, the church prays for and receives the same spirit of boldness
 - “And now, Lord, behold their threatenings: and **grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.** And when they had prayed, **the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.**” (4:29–31)

Faithfulness and Unfaithfulness



Raphael, "The Death of Ananias"

- Second Summary: **All things in Common** (4:32-37)
 - Consecration in practice
- Ananias¹ and Sapphira (5:1-11; dramatic narrative)
 - **Failure of Consecration**
 - "Old Testament" results of breaking covenants

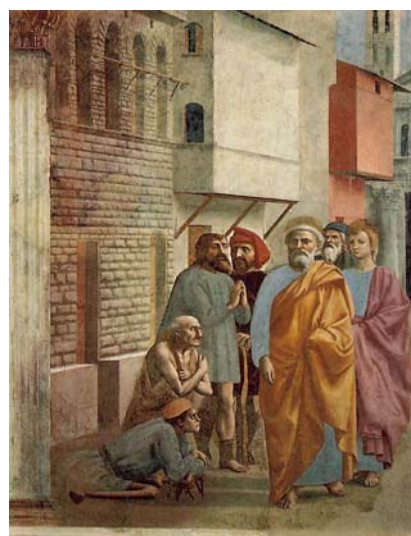
4. Mission in Jerusalem (Acts 2:1-8:1a)

1/13/2016

21

Signs and Persecution Follow the Apostles

- **Third Summary: Apostles Heal Many** (5:12-16)
 - Peter "healing with his shadow"
- **Apostles are persecuted** (5:17-42)
 - Imprisonment and escape (5:17-24)
 - Before the Sanhedrin (5:25-33)
 - Speech of Gamaliel (5:34-40)
- **Fourth summary: praise and worship** (5:41-42)
 - "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. **And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.**"
- Although the saints were "daily in the temple," had their use of it changed?
 - Perhaps as a house of prayer, since the Savior directed the Nephites in 3 Nephi 9:19-20 to cease sacrificial offerings



Massaccio (1401-1428), "St. Peter Healing the Sick with His Shadow"

4. Mission in Jerusalem (Acts 2:1-8:1a)

1/13/2016

22

Divisions within the Jerusalem Church

- “Now during those days, when the disciples were increasing in number, **the Hellenists** complained against **the Hebrews** because their widows were being neglected in the daily distribution of food.” (6:1 NRSV)
 - **Hellenists** (Greek-speaking Jews, KJV “Grecians,” many from the Diaspora)
 - **Hebrews** (Aramaic-speaking Jews, KJV “Hebrews,” mostly from Palestine)
- “. . . It would not be right for us to neglect the ministry of the word of God **in order to wait on tables.**” (6:2 NIV)
 - **Diakonein**: “serve, wait on; care for, see after, provide for; serve as a deacon (1 Tm 3.10, 13)”
 - The office of deacon, perhaps, but here more in the sense of our bishop in terms of overseeing the temporal needs of saints

Seven Chosen to Serve

(6:1–6; narrative)

- “You, brothers, must **select from among yourselves seven men of good reputation, filled with the Spirit and with wisdom, to whom we can hand over this duty.** We ourselves will continue to devote ourselves to prayer and **to the service (*diakonia!*) of the word.**” (6:3 NJB)
- “The whole assembly approved of this proposal and elected **Stephen, a man full of faith and of the Holy Spirit**, together with **Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus of Antioch, a convert** (proselyte) to Judaism.” (6:5 NJB)
 - All seven have Greek names!
- **Fifth Summary: Progress Report (6:7)**
 - “And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; **and a great company of the priests were obedient to the faith.**”
 - **Apologetic purpose**: many *priests* have become Christian!

Arrest of Stephen (6:8–15)

- “*And Stephen, full of faith and power, did great wonders and miracles among the people.* Then there arose certain of the synagogue . . . And they were not able to resist the wisdom and the spirit by which he spake.” (6:8–10)
- Then they suborned men, which said, We have heard him speak **blasphemous words against Moses, and against God** . . . And set up false witnesses, which said, This man ceaseth not to speak **blasphemous words against this holy place, and the law**. For we have heard him say, that this Jesus of Nazareth *shall destroy this place, and shall change the customs which Moses delivered us.*” (Acts 6:11–14)
- “And all that sat in the council, looking stedfastly on him, *saw his face as it had been the face of an angel.*” (6:15)
 - Cf. Abinadi whose face, like Stephan’s, seems to have shined like Moses’ (Mosiah 13:5; cf. Exodus 34:29)
 - Abdinadi and Stephan had authority to interpret Moses’ law!

Stephen’s Speech (7:1–53)

- Stephen’s speech does not directly address all the charges but is instead a survey of the history of Israel
 - Not an example of apostolic *kērygma* but **a connection of ancient Israel and its leaders to the Church that condemns current leadership**
- Patriarchs (7:2–8)
- **Joseph in Egypt: A Savior** (7:9–19)
- **Moses: A Deliverer** (7:20–43; this is germane to the charges against Stephen)
 - Deliverance from slavery and death
 - “This is that Moses, which said unto the children of Israel, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.**” (7:37; cf. Deut 18:15, taken as a reference to Christ)
- **Tabernacle and temple** (7:44–50; cf. Is 66.1–2, this also pertinent to the trial)
 - “Howbeit the most High **dwelleth not in temples made with hands**; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?” (7:48–50)
 - **Calling into question the temple (or at least man’s authority over it) angered not just Sadducees, already anti-Christian, but Pharisees**
- **Wickedness of the current Jewish authorities** (7:51–53)

The Stoning of Stephen (7:55–8:1a)



Tintoretto, *Stoning of Saint Stephen*

4. Mission in Jerusalem (Acts 2:1–8:1a)

“But he, being full of the Holy Ghost, looked up stedfastly into heaven, and **saw the glory of God, and Jesus standing on the right hand of God**, And said, Behold, I see the heavens opened, and **the Son of man standing on the right hand of God**.

“Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, And cast *him* out of the city, and stoned *him*: and **the witnesses laid down their clothes at a young man’s feet, whose name was Saul**.

“And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And **Saul was consenting unto his death**.”

Stephen’s innocence contrasts with the rage of the Jewish leaders; the introduction of Saul, who will be an ardent opponent of the Church, completes the contrast.

1/13/2016

27