

New Testament, Gospel Doctrine Lesson 13
"I Will Give Unto Thee the Keys of the Kingdom" Matt. 15:21-17:9
Goose Creek Ward, Ashburn, VA Stake
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S. Kurt Neumiller

Overview

Historical Context of Matt. 15:21-17:9

The events detailed in these chapter are about 6 months before the death of Jesus. The season is Autumn, so the Feast of Sukkot (Tabernacles) is coming up, but is not yet imminent (in John 7:2-9 Sukkot is imminent and Jesus resorts to Jerusalem for Sukkot in John 7:10-13, Matt. 19:1-2).

Jesus knows his death is not far off, so he begins preparing the disciples for his departure (hence the repeated warning of his departure, cf. Matt. 16:21, 17:23). Part of this preparation is to disburse the keys of the kingdom to three of the apostles.

Exegetical Context of Matt. 17:1-9

Non-LDS commentators typically read the events surrounding the Mount of Transfiguration to be a symbolic presentation of Jesus' primacy as Son over the preceding prophets, as represented by Moses and Elijah ("elias" in the KJV is translated to "elijah" in modern translations). They see no connection between the promise of granting of keys to Peter in Matt. 16:18-19 and the events of the Mount of Transfiguration in Matt. 17:1-13. This is not surprising given the highly episodic nature of the text and no explicit connection being drawn. Were it not for a tangential comment made by Joseph Smith on the Priesthood (see below), it is unlikely LDS commentators would have made any connection themselves given the paucity of discussion of those events in the Scriptures.

Early LDS Commentators did not dwell much on the matter other than to say it happened. However, one explanatory comment Joseph Smith made on the matter did a great deal to explain the event:

The Savior, Moses, and Elias, gave the keys to Peter, James, and John, on the mount, when they were transfigured before him. (HofC Vol. 3, Ch. 26, pg. 387, also JofD Vol. 6, page 238, June 2, 1839)

Hence the knowledge that keys of Priesthood authority were exchanged during that event. Without this comment, we would be nonplused.

Modern LDS commentators understand the connection between

Matt. 16:18-19 and Matt. 17:1-13 because of Smith's comment, but usually get caught up in tangential issues of whether or not Moses was translated and allow that to influence their interpretation of the text. Most notable is the choice to ignore the substance of the IV/JST on Mark 9:1-4 (see below) which states plainly that it was John the Baptist with Moses and not Elijah the Tishbite. Those who acknowledge the existence of the IV/JST on Mark attempt to reconcile it with their reading by saying John Baptist was also present in addition to Moses and Elijah. But, the attempt to do so begs the issue as it is plain from the text there are only two heavenly beings with Jesus, and not three.

Additionally, Joseph Fielding Smith was of the opinion the three apostles not only received the Priesthood, but also received their endowments at this point (cf. Answers to Gospel Questions, Vol. 1, pages 49-50, Church History and Modern Revelation, Vol. 3, page 50). This opinion is based upon the assumption that it was Elijah who was there and just as he dispensed keys modernly (cf. D&C 110:13-16), he would have done the same anciently. While not widely known, this opinion is occasionally propagated (cf. Church News, 07/01/1995, article entitled Transfiguration was Lifting to Higher Plane, by Robert L. Millet).

Related Texts

In the accounts of the events on the mount of transfiguration Jesus explicitly tells them not to talk about what they have seen (cf. Matt. 17:9) until after his death and resurrection. And, they take him seriously, not discussing it, even after his death and resurrection. Fortunately, there is some additional latter-day revelation shedding light on what happened:

John 1:14

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John, in the opening of his gospel, states plainly that he has seen the glory of the only begotten Son of the Father, which he has, first hand. This reference is so ambiguous there is nothing in it to even suggest John is in fact making reference to what he saw on the mount of transfiguration. And in his own gospel John entirely skips the whole event. Why? I would speculate he did so because the revelation he had there, based upon the little we presently know about it, would have been at least alluded to in his Revelation. As all of the evidence indicates John wrote Revelation prior to his Gospel, it seems likely he had

already covered the relevant material and was unwilling to elaborate any further.

2 Peter 1:16-18

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount.

Peter makes it clear he is talking about what he saw on the mount of transfiguration, but he does not discuss any details of what he saw. He simply states he was a firsthand witness.

D&C 63:20-21

20 Nevertheless, he that endureth in faith and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come; 21 When the earth shall be transfigured, even according to the pattern which was shown unto mine apostles upon the mount; of which account the fulness ye have not yet received.

Here, the Lord indicates the three apostles saw in vision the millennial transfiguration of the earth. This necessarily implies it was a revelatory experience for them, and they did not simply see three transfigured persons. Whether they themselves were transfigured is unclear. The last line also makes it clear there is a lot more to what they saw that we do not know about.

D&C 138

45 Elias, who was with Moses on the Mount of Transfiguration;

In Joseph F. Smith's vision of the post-mortal spirit world, he lists various persons whom he saw and indicates he saw Elias. Curiously enough, he does not explicitly identify whom this is. In the very next verse he makes reference to Elijah, but does not equate the two.

Matthew 17 IV/JST (see parallel below)

The IV on Matt. 17:10-13 explains why the three apostles were confused over a point of doctrine concerning the predicted final Elijah. Jesus makes it clear to them the predicted Elijah is yet to come, but the forerunner of the Messiah has already come in the person of John Baptist, who is in the spirit of Elijah. The IV reading is attested to

by Luke 1:17, as follows:

13 But the angel said unto him, Fear not, Zacharias:
for thy prayer is heard; and thy wife Elisabeth shall
bear thee a son, and thou shalt call his name John...
17 And he shall go before him in the spirit and power
of Elias, to turn the hearts of the fathers to the
children, and the disobedient to the wisdom of the
just; to make ready a people prepared for the Lord.

Mark 9 IV/JST (see parallel below)

The IV on Mark 9:4 explicitly states it was Moses and John Baptist who appeared to Jesus. This makes explicit what is implied in Matt. 17:10-13 and Luke 1:17. Despite this explicit equation, the vast majority of LDS commentators still say it was Moses and Elijah and Tishbite.

Luke 9 IV/JST (see parallel below)

The IV on Luke 9:31, clarifies what Jesus is discussing with Moses and Elias. They are not only discussing his demise, but also the resurrections. The discussion is over the Atonement, and not simply his crucifixion. Then, the IV on Luke 9:33 indicates it was only after Moses and Elias had left that Peter suggest building the three tabernacles. The KJV reading on this verse suggests Peter makes this offer in an attempt to forestall the departure of Moses and Elias, but the IV makes it plain this is not the case, as they had already left.

The Mount of Transfiguration

All of the Synoptic Gospels contain material on the events leading up to and upon the event of the Mount of Transfiguration. The gospel of John is entirely mute on the subject. The Synoptic accounts are all highly episodic and contain a considerable amount of material recounting various other events which were included to maintain a linear history of events.

Major Portions of Text

Omitting the additional text of these chapters dealing with other historical events, here are the major events directly relating to the mount of transfiguration.

Peter's Confession (Matt 16:13-16, Mark 8:27-30, Luke 9:18-21) Jesus asks the apostles whom other say he is, and then asks the apostles who he is. Peter states plainly that he is the

Messiah. Jesus tells them not to tell anyone he is the Messiah.

Keys to go to Peter (Matt. 16:17-19) Jesus blesses Peter for his inspiration, and states he will give him the keys to the kingdom. This is the prelude to the dispensing of keys later on the mount of transfiguration.

Ascent and Prayer (Matt. 17:1, Mark 9:2, Luke 9:29) Jesus takes the three most inquisitive (see the IV on Mark 9:2) apostles up into a mountain. He prays (cf. Luke 9:28-29), and they fall asleep. The context suggest they climbed late in the day or into the night as all three apostles are asleep while Jesus is praying.

Visitation and Transfiguration (Matt. 17:2, Mark 9:2-3, Luke 9:29-32) The apostles awake to see Jesus conversing with two other heavenly beings, namely Moses and John Baptist. They are discussing what Jesus faces at Jerusalem over the next six months (cf. Luke 9:31). After this the apostles must have had the Priesthood keys give to them (per Smith's comments), and seen a vision (cf. D&C 63:20-21).

Departure and Tabernacles (Matt. 17:4, Mark 9:5-6, Luke 9:33) Moses and John Baptist leave (cf. Luke 9:33 IV), and Peter suggests they make three huts for them, one for each, presumably because he thinks the place is sacred. Peter just doesn't understand what is going on (cf. Mark 9:6).

Peter apparently misses the real importance of Jesus having the opportunity to discuss the events of the next six months with two people who really do grasp the importance of them (who better for Jesus to discuss the rebelliousness of Israel than with Moses and the recently martyred John Baptist?). He also fails to understand the importance of their receiving the Priesthood keys to the kingdom. Instead, Peter gets caught up in the physical aspects of the events and attempts to pronounce the site holy and build tabernacles to Jesus, Moses, and Elias. Peter doesn't understand that the kingdom of God is not composed of holy sites, it is composed of holy people who are sanctified by the sacrifice of Christ and the administration of his Priesthood.

The Father Speaks (Matt. 17:5-8, Mark 9:7-8, Luke 9:34-36) As Peter is speaking, the Father responds to Peter's rather foolish suggestion by appearing in and overshadowing them in a cloud and telling them to listen to what His Son has said. The obvious implication is Peter's suggestion they sanctify the location was contrary to the Son's will and to the entire purpose of the meeting there. Implicitly placing Jesus on par with Moses and John Baptist was probably also a mistake, although certainly an unintentional one. They are overwhelmed and frightened and fall to the ground (cf. Matt. 17:6). Jesus tells them not to be

afraid and to get up (cf. Matt 17:7). When they recover from their fright and look up, the only one left is Jesus.

Descent and Admonition (Matt. 17:9, Mark 9:9-10, Luke 9:36)
As they are climbing down the mountain, Jesus tells the three to not discuss what they have seen and heard with anyone until after his demise and resurrection. They don't talk to anyone else, but do talk amongst themselves as to what Jesus means by his resurrection.

Discussion Regarding Prophecy (Matt. 17:10-13, Mark 9:11-13)
As they are climbing down, the apostles ask Jesus about the prophecy of Elijah (cf. Mal. 4:5). Jesus tells them that prophecy has already, in part, been fulfilled in John Baptist. Their concern is that Jesus is talking about his death and the advent of the kingdom of God. All the Jews know a major sign is the coming of Elijah, so they are unsure of how this fits into the plan. Jesus explains to them that John Baptist has come in the spirit of Elijah (cf. Luke 1:17) as the forerunner of the Messiah.

The three don't understand how these things Jesus is speaking of, regarding the kingdom, can happen without the prophecy of Elijah's returning being fulfilled. Their focus is still on the physical aspects of Messiah being seated on the throne of David and the Day of the Lord. Jesus tells them that return of Elijah has not come yet, so the Day of the Lord is not yet, but the forerunner of the Messiah has already come in the spirit of Elijah.

Tangential Issues

"Get thee behind me, Satan" When Jesus tells the disciples he is going to be taken by the Sanhedrin and Pharisees at Jerusalem and be killed by them (cf. Matt. 16:21, Mark 8:31), Peter takes Jesus aside and tries to talk him out of it and tell him it will not happen (cf. Matt. 16:22, Mark 8:32). The KJV is obscure on this passage, the New American Standard (NAS) does a much better job and conveying Peter's intentions:

And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This shall never happen to you."

Jesus then tells Peter plainly that his intentions are adversarial to the will of God, and what he is doing is in fact placing a stumbling block before him. Peter clearly doesn't grasp the necessity of Jesus' suffering and sacrifice. He still anticipates the restoration of a king like David, to rule over Jerusalem. Peter knows Jesus is the Messiah of God (cf. Matt. 16:13-20), so God will surely protect him from the scheming

Pharisees and place him on the throne of David. Peter is caught up in the worldly concept of the Messiah as a physical deliverer, just as are the rest of the Jews at that time.

His reaction really is very natural. If you have a friend talking in a rather fatalistic way about how they are about to be condemned and murdered, you would take them aside and try to cheer them up and tell them it won't happen. This is what Peter is doing, only he doesn't realize the consequences of what he is suggesting. He doesn't grasp that talking Jesus out of performing the Atonement would result in damnation for all mankind.

"six days" or "eight days" Matthew's and Mark's accounts (cf. Matt. 17:1, Mark 9:2) say that six days have elapsed since the last events and the climb into mount. Luke says "about an eight days after" (cf. Luke 9:28). It really depends on how you count. If Matthew and Mark did not include the time it took to climb the mountain and Luke did, that likely adds a day there. If Matthew and Mark did not include the final day from the last events and Luke did, then that is an extra day as well.

Some commentators consider Luke's imprecise calculation to be a deliberate attempt to evoke a Sukkot theme, as it is a festival of eight days duration.

"tabernacles" Peter suggests they make three tabernacles, one each for Jesus, Moses, and Elias. Some commentators seek to correlate these huts with those of Sukkot (i.e., the Feast of Tabernacles). While that feast is coming up, it is not imminent at the present. And, it is plain from Luke 9:33 that Peter's intention is to delay the departure of Moses and Elias, as they were getting ready to part company, and not to celebrate or observe Sukkot with them. It seems unlikely, but perhaps Peter's intention is to get them to delay a few weeks and observe the Sukkot with them. The Greek term "skene" is a generic one and does not necessarily refer to Sukkot booth. It is used in the NT to refer to Sukkot booths, temporary shelters such as tents, and the temple structure.

Why John Baptist and not Elijah the Tishbite? The standard Christian reading on this is that Moses represents the Law and Elijah represents the Prophets, both of which testify of Christ. The problem with this reading is the ancient Jews did not see Elijah as being representative of the OT Prophets, this is a Christians imposition. Yes, Elijah was certainly a major prophet, but not the representative in the fashion that Christians suppose him.

The additional problem with this reading is it is a misunderstanding of the entire purpose of why the apostles were taken up into the mount. The standard Christian reading is that it was to show the three apostles that Jesus was superior to

Moses and Elijah. But, it is plain from latter-day revelation that wasn't the case at all. The intent was to disburse Priesthood keys and to reveal particular matters regarding the kingdom to these three apostles.

Thus, it better fits the context that it is John Baptist and not Elijah. John Baptist is the one who held the Aaronic Priesthood Keys at that time, cf. D&C 84:27-28. Prior to Jesus, Moses was the last mortal to possess the keys of the Melchizedek Priesthood (cf. D&C 84:25-26), and John Baptist was the last mortal to hold the keys to the Aaronic Priesthood.

Then with the modern restoration John Baptist returns again to restore the keys of the Aaronic Priesthood and Peter, James, and John take over for Moses in the Christian dispensation to return to restore the keys of the Melchizedek Priesthood.

Parallel of Synoptic Accounts (KJV)

Matthew 16

13 When Jesus came into the coasts of Caesarea Philippi,

he asked his disciples, saying, Whom do men say that I the Son of man am? 14 And they said, Some [say that thou art] John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. 15 He saith unto them, But whom say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven. 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

Matthew 17

1 AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did

Mark 8

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi:

and by the way he asked his disciples, saying unto them, Whom do men say that I am? 28 And they answered, John the Baptist: but some [say], Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

Mark 9

2 And after six days Jesus taketh [with him] Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 3 And his

Luke 9

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some [say], Elias; and others [say], that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded [them] to tell no man that thing;

Luke 9

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his

shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard [it], they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes, they saw no man, save Jesus only. 9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples

raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 11 And they asked him, saying, Why say the

countenance was altered, and his raiment [was] white [and] glistering. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept [it] close, and told no man in those days any of those things which they had seen.

asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.

scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Parallel of KJV and IV/JST

Matthew 17 KJV

10 And his disciples
asked him, saying,
Why then say the scribes
that Elias must first come?
11 And Jesus answered
and said unto them,
Elias truly shall first come,
and restore all things.

12 But I say unto you, That
Elias is come already,

and they knew him not,
but have done unto him
whatsoever they listed.
Likewise shall also
the Son of man suffer of them.

13 Then the disciples understood
that he spake unto them
of John the Baptist.

Mark 9 KJV

2 And after six days
Jesus taketh [with him]
Peter, and James, and John,

and leadeth them up
into an high mountain
apart by themselves: and he was
transfigured before them.

3 And his raiment
became shining,
exceeding white as snow;
so as no fuller on earth
can white them.

4 And there appeared
unto them Elias with Moses:

and they were talking with Jesus.

5 And Peter answered and
said to Jesus, Master, it is good

Matthew 17 IV/JST

9 And his disciples
asked him, saying,
Why then say the Scribes
that Elias must first come?
10 And Jesus answered
and said unto them,
Elias truly shall first come,
and restore all things,
as the prophets have written.

11 And again I say unto you that
Elias has come already,
concerning whom it is written,
Behold, I will send
my messenger, and
he shall prepare
the way before me;

and they knew him not, and
have done unto him,
whatsoever they listed.

12 Likewise shall also
the Son of Man suffer of them.

13 But I say unto you,
Who is Elias?

Behold, this is Elias,
whom I send to prepare
the way before me.

14 Then the disciples understood
that he spake unto them
of John the Baptist,
and also of another
who should come and
restore all things,
as it is written
by the prophets.

Mark 9 IV/JST

1 And after six days
Jesus taketh
Peter, and James, and John,
who asked him many questions
concerning his sayings;

and Jesus leadeth them up
into a high mountain
apart by themselves. And he was
transfigured before them.

2 And his raiment
became shining,
exceeding white, as snow;
so white as no fuller on earth could
whiten them.

3 And there appeared
unto them Elias with Moses,
or in other words,
John the Baptist and Moses;

and they were talking with Jesus.

4 And Peter answered and
said to Jesus, Master, it is good

for us to be here: and
let us make three tabernacles;
one for thee, and
one for Moses, and
one for Elias.
6 For he wist not what to say; for
they were sore afraid.

Luke 9 KJV

28 And it came to pass
about an eight days
after these sayings,
he took Peter and John and James,
and went up into a mountain to pray.
29 And as he prayed,
the fashion of his countenance
was altered, and his raiment
[was] white [and] glistening.
30 And, behold,
there talked with him
two men, which were Moses and Elias:
31 Who appeared in glory, and
spake of his decease

which he should accomplish
at Jerusalem.

32 But Peter and
they that were with him
were heavy with sleep: and
when they were awake,
they saw his glory, and
the two men that stood with him.
33 And it came to pass,
as they departed from him,
Peter said unto Jesus, Master,
it is good for us to be here: and
let us make three tabernacles;
one for thee, and
one for Moses, and
one for Elias:
not knowing what he said.
34 While he thus spake,
there came a cloud, and
overshadowed them: and
they feared as
they entered into the cloud.
35 And there came a voice
out of the cloud, saying,
This is my beloved Son: hear him.
36 And when the voice was past,
Jesus was found alone.
And they kept [it] close, and
told no man in those days
any of those things
which they had seen.

for us to be here; and
let us make three tabernacles;
one for thee, and
one for Moses, and
one for Elias;
for he knew not what to say; for
they were sore afraid.

Luke 9 IV/JST

28 And it came to pass,
eight days
after these sayings, that
he took Peter and John and James,
and went up into a mountain to pray.
29 And as he prayed,
the fashion of his countenance
was changed, and his raiment
became white and glittering.
30 And behold,
there came and talked with him
two men, even Moses and Elias,
31 Who appeared in glory, and
spake of his death,
and also his resurrection,
which he should accomplish
at Jerusalem.
32 But Peter and
they who were with him
were heavy with sleep, and
when they were awake
they saw his glory, and
the two men who stood with him.
33 And after
the two men departed from him,
Peter said unto Jesus, Master,
it is good for us to be here;
let us make three tabernacles;
one for thee, and
one for Moses, and
one for Elias;
not knowing what he said.
34 While he thus spake,
there came a cloud, and
overshadowed them all;
and they feared as
they entered into the cloud.
35 And there came a voice
out of the cloud, saying,
This is my beloved Son; hear him.
36 And when the voice was past,
Jesus was found alone.
And these things they kept close,
and they told no man, in those days,
any of the things
which they had seen.