
a *Grace Notes* course

The Acts of the Apostles

Section I: Acts 1 to 7

an expositional study
by Warren Doud

Lesson 4: **Acts 2:1-13**

Acts 2:1-13

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Instructions

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Instructions

1. Study the lesson by reading the passage in ACTS, studying the notes, and studying the other passages of the Bible which are cited. It is a good idea to read the whole book of Acts regularly, perhaps at least once a month. This will give you a good overall view of the events in ACTS.
 2. Study the topics in the same way, paying close attention to all of the Bible verses which are mentioned.
 3. Review all of the notes in the ACTS study and the topics
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to SAVE the file.
 6. Return the completed Quiz to Grace Notes, either by e-mail or regular mail. There are instructions below in the Quiz section.
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Acts 2:1-13**Acts 2:1**

And when the day of Pentecost was fully come, they were all with one accord in one place.

The feast of Pentecost was celebrated fifty days after the Passover, and has its name from **penteikonta**, fifty. (Penteconter: A Greek ship with fifty oars.)

Pentecost began on the fiftieth day reckoned from the day after the Passover lamb was offered.

The law relative to this feast is found in Leviticus 23:15, 16: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days.

This feast was instituted in commemoration of the giving the law on Mount Sinai; and is therefore sometimes called by the Jews **shimchath torah**, the joy of the law, and frequently **the feast of weeks**.

There is a correspondence between (1) the giving of the law, which is celebrated by this feast of Pentecost, together with the crucifixion of our Lord, which took place at the Passover, and (2) this descent of the Holy Spirit, which happened at this Pentecost.

1. At the Passover, the Israelites were delivered from Egyptian bondage: this was a type of the thraldom in which the human race were to Satan and sin.
2. At the Passover Jesus Christ, who was typified by the paschal lamb, was sacrificed for the sin of the world, and by this sacrifice redemption from sin and Satan is now procured and proclaimed.
3. On the Pentecost, God gave his law on Mount Sinai, accompanied with thundering and lightning's. On the Pentecost, God sent down his Holy Spirit, like a rushing mighty wind; and tongues of fire sat upon each disciple, in order that, by his influence, that new law of

light and life might be promulgated and established. Thus, the analogy between the Egyptian bondage and the thraldom occasioned by sin-the deliverance from Egypt, and the redemption from sin-the giving of the law, with all its emblematic accompaniments, and the sending down the Holy Spirit, with its symbols of light, life, and power, has been exactly preserved.

4. At the Jewish Passover, Christ was degraded, humbled, and ignominiously put to death: at the following festival, the Pentecost, he was highly glorified; and the all conquering and ever during might of his kingdom then commenced. The Holy Spirit seems to have designed all these analogies, to show that, through all preceding ages, God had the dispensation of the Gospel continually in view; and that the old law and its ordinances were only designed as preparatives for the new.

Passover: the Jewish celebration of their release from captivity and the "passing over" of the angel of death, during the final plague. ... the death of Christ, the Lamb of God, who died to redeem the world.

Feast of First-Fruits: a harvest celebration. 1 Cor. 15:23, Christ is spoken of as "our first fruits", in that He was the first to rise from the dead.

Feast of Unleavened Bread: for seven days beginning with Passover. In fact, was considered to continue until it was closed with the Day of Pentecost, according to unanimous Jewish tradition.

Pentecost: this was the anniversary of the giving of the Law on Mt. Sinai, which Pentecost, also called the "Feast of Weeks" was intended to commemorate.

The dedication of the harvest, beginning with the dedication of the first omer of grain on Passover, was not completed until the thank-offering of the two wave loaves at Pentecost, the harvest celebration thus taking seven weeks.

So the memorial of Israel's deliverance (Passover) appropriately ended with the giving of the law (Pentecost).

In an analogous manner, the Passover sacrifice of Christ may be seen to be completed by the outpouring of the Holy Spirit on the day of Pentecost.

All with one accord in one place

The church begins on this day, and it is in “one accord,” the last time that will be true until the end of the church age ...

The church age has two parts: pre-canon and post-canon. The pre-canon period is described in the book of Acts. The post-canon period begins with the Epistles, technically, when the NT is complete, but the full theology of the canon is developed in the epistles.

We are studying the transition, a period accompanied by a lot of changes.

Verses 2:1-4 describe the First Advent of the Holy Spirit. A study of the Advents of the Bible is important; and there are three personalities who are described as having “Advents,” the Lord Jesus Christ, the Holy Spirit, and Satan.

1st Advent of Satan – he comes into a perfect environment and turns it into chaos.

1st Advent of Christ – He comes into the fallen environment and provides a solution.

1st Advent of the Holy Spirit – ushers in the Church Age.

2nd Advent of Christ – at the end of the tribulation period.

2nd Advent of the Holy Spirit – immediately following, ushers in the new type of spirituality described in Joel 2. Satan is bound for 1000 years.

2nd Advent of Satan – he again comes into a perfect environment and tries to destroy it. However, he is defeated and cast into the lake of fire.

It’s important to realize that the Holy Spirit came according to the schedule of God’s plan. He did not come because these people were waiting or because they were special. The church age would have begun even if no one had waited for it.

Some people look at the miracles as one of the big things in Acts; so they try to duplicate the miracles, to reproduce the effect.

Example: healing. A person gets sick and starts looking for a faith healer. No healing – not enough faith. But healing in Acts was not on the basis of faith. It was intermittent and unpredictable, and really quite a rare event.

Some people look at Acts as the “good old days.” Actually, there is a great deal of failure recorded here – the failures of Paul (2) and other apostles. Almost everyone important had some sort of failure, except Stephen.

The great thing to learn from Acts is Grace, which goes on in spite of failure. So – the book of Acts records how, in spite of human failure, and with or without miraculous gifts and unusual divine power, the plan of God goes right on.

There is a rule of thumb to follow in all Bible study and Christian living, “Avoid like the plague any departure from Grace!”

There is relaxation in staying close to Grace; for one thing, you don’t have to remember as much. There is protection ... There is production ...

Evidence of Non-Grace Thinking in the Early Church

Dualism: from the Platonic belief that the soul is divine in origin, while the body is earthly and defiled. Some modern Christians believe something like this. The error comes from a lack of doctrinal viewpoint on how to deal with the soul and the sin nature. People who think like this try to gain victory over sin by asceticism, keeping the body under control.

But the Bible teaches that both the soul and body (1) were both created by God, (2) are both fallen, and (3) both need redemption.

Humanism: mainly emphasizes reason; the ability of human beings to grow intellectually and solve their own problems. Two types: Platonism and Hellenism. [Much more to be said later in Acts.]

Failure to Wait: Grace is “God doing the work, according to His schedule.” The Lord Jesus Christ is building His church. Human promotion will not speed things up.

This error leads immediately to self promotion, by those who become prominent, or who want to be prominent.

This trend began immediately in the 1st Century, with the influence of “prominent” bishops, and from the widespread heretical teaching about “unity with the bishop.”

The heretical bishops threatened people with hellfire for deviating from the “denominational” line, for lack of unity, for disloyalty to the bishop, for failure to give or failure to support.

Threatening a naive person (novice believer) with hellfire is pretty effective, especially when works underlies your theology anyway.

See – you have to keep people coming, one way or another. If your personal charisma is not enough, you have to start bullying. You use bombast. [originally “cotton stuffing”; in speech, “high flown speech”; all volume and little content] You threaten. You send the congregation on guilt trips.

Very easy to fall into this practice when you’re trying to promote something.

But when man promotes something, or promotes himself, you never know when he’s right.

But, the NT teaches the opposite of self-promotion. When God promotes someone, it is unmistakable. [e.g., Ascension of Christ, Pentecost, conversion of Paul]

But spiritual gifts are not titles! But one can not seek a gift. The gifts were decided upon in eternity past. One cannot earn or attain to a spiritual gift. Therefore, one cannot seek the job that goes along with the gift.

The job seeks the worker. The worker does not seek the job. The minute you start looking for a job you have to start “self-promotion.” You have to hustle. And you have to compromise. You have to talk money. You have to get paranoid looking around to see who is going to steal your flock, or get your job.

Even Paul’s miraculous conversion did not qualify him to be a missionary or an apostle. Not did he assume that he was to wander the world on four missionary journeys.

Read Acts 13:1-4.

Paul and Barnabas were promoted – unmistakably! They were chosen by the Holy Spirit and confirmed in their jobs by the church at Antioch.

Cf. also, the selection of deacons in Acts 6; the selection of Timothy, Titus, Silas, as pastors, by Paul; the choosing of pastors by Titus on Crete.

Acts 2:2

And suddenly there came a sound from heaven like a rushing mighty wind, and it filled all the house where they were sitting.

A sound from heaven

Probably thunder is meant, which is the harbinger of the Divine presence.

Rushing mighty wind

Possibly accompanying the thunder.

Read 1 Kings 19:11, 12, where the strong wind, the earthquake, and the fire, announced God’s presence, and prepared the heart of Elijah to hear the small still voice;

So, this sound, and the mighty rushing wind, prepared the apostles to receive the influences and gifts of the Holy Spirit. In both cases, the sound, strong wind, and fire, although natural agents, were supernaturally employed.

Acts 2:3

And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.

Unusual appearances of fire were considered emblems of the presence and influence of God; both the Scriptures and the Jewish writings amply show this.

God manifested himself to Moses, when he appointed him to deliver Israel, Exodus 3:2, 3; and thus he manifested himself when he delivered the law on Mount Sinai, Exodus 19:16-20.

Acts 2:4

And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

Speaking in tongues was a temporary spiritual gift. It was discontinued by 70 AD, because the need for it had passed. In 70 AD, Judah was completely conquered by the Roman Empire, Jerusalem was overrun by the Romans, and the Jewish nation no longer existed.

Tongue was used as a method to warn Jews that their nation was in danger of coming under the final phase of divine discipline. This means of warning the Jews had been prophesied in the Old Testament, in Isaiah 28, and defined in the NT in 1 Cor. 14:21 ff.

READ 1 Cor. 14:21,22

READ Isaiah 28:1-13

The Jews were supposed to have been the ones learning Gentile languages and giving out the gospel to all nations. Instead, they kept to themselves, and, ironically, they were going to be evangelized themselves by people speaking Gentile languages.

The judgment of Ephraim is cited as a warning to Jerusalem in the latter part of Isa. 28 and in chapters 29-35.

The years 1000 BC to 961 BC mark the reign of David. During this period, the Greeks colonized Asia Minor, the Assyrian Empire increased in size and strength and began to subdue the Hittites, the Phoenicians continued to consolidate their commercial strength. The Persians existed only in their tribes at this time and had not yet become a cohesive national entity.

From 961 to 925 BC, Solomon built the Temple, and when Solomon died, the kingdom was divided into the Northern (Israel) and Southern (Judah) kingdoms.

After 900 BC the Assyrians began to extend their borders through conquest. They won the battle of Kharkar, and the Hittite city of Aleppo fell to Assyria during the reigns of Jehoshaphat in Judah and Ahab and Jezebel in Israel.

In 814 BC, Carthage was founded. In 805 BC, the city of Damascus fell to Assyria. In 800 BC, the Etruscans invaded Italy. In 776 BC the first Olympic games were held in Greece. Uzziah was king in Judah, Isaiah was the prophet, and Jeroboam reigned in Israel. In about 753 BC the city of Rome was founded. In quick succession, the last Hittite states, then Syria (Damascus), and Israel fell under Assyrian rule (721 BC). In 701 BC Sennacherib, King of Assyria, invaded Judah but was repelled under King Hezekiah.

When the Assyrians took over Samaria in 721 BC, the Jews came under the 4th Cycle of Discipline. They were under the control of an outside power.

The Neo-Babylonian empire defeated the Assyrians in the late 6th Century BC; and they invaded Judah and besieged Jerusalem in 606 BC. Finally, in 586 BC, Babylon completed its conquest of the Jews and took many people captive, leaving some in the Judah to work the land.

King Nebuchadnezzar died in 562 BC and Babylon went into rapid decline. In 550 BC, Cyrus inherited the vast kingdom of the Medes through conquest. Four years later, he conquered Croesus, King of Lydia, and captured his capital of Sardis. In 539 BC he entered Babylon without a fight (Daniel 8).

Cyrus was the founder of the largest empire the Ancient East had ever seen. His son, Cambyses, conquered Egypt, and his successor, Darius I, reached India. The immense empire was divided into provinces (satrapies) ruled by "satraps and the governors and the princes of the provinces from India to Ethiopia, a hundred twenty and seven provinces" (Esther 8:9). The fifth satrapy was Abar Nahara ("beyond the river Euphrates"), and one of its lands was "Yehud" - Judah.

Under the Persians, the Jews load began to lighten, and Ezra and Nehemiah were permitted to lead the Jews back to Judah to rebuild the city and the temple.

Because of their turning to the Lord, the Jews enjoyed a sort of golden age from 516 to 323 BC, the death of Alexander. Alexander himself appreciated the Jews and employed them as business leaders and diplomats. But his successors were not so friendly.

The Jews re-entered the 4th Cycle of discipline when the Roman, Pompey the Great, conquered Jerusalem.

At the time of the opening of the Church Age, the Jews were under the 4th Cycle, and the 5th Cycle was nearly upon them again, although they didn't know it. But the warning was given ...

Therefore, "tongues are for a sign ... not to them that believe ..." The evangelism being done with Gentile languages was also the sign for the Jews of the impending national chastisement.

Acts 2:5

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

These were visiting Jews, very dedicated to the Jewish religion, Judaism. The verb “dwelling” here indicates that they were temporary visitors.

These are Jews who had been scattered over the world during the last 300 + years. It is important in this context to learn about how the Jews were scattered and where they lived.

While small numbers of Jews had left the land all during their history, most remained in the region under the Babylonians and Persians. Alexander the Great was responsible for one of the first great scatterings.

Philip of Macedon had won recognition as a Greek by force of arms. He intended to lead a united Greek army against Persia to overthrow it once and for all. He was elected general at the city of Corinth in 335 BC, but he was murdered shortly thereafter, and the army and generalship passed to his son, Alexander.

Alexander crossed the Hellespont (Bosporus, Dardanelles) in 334 BC with an army of 35,000 Macedonians and Greeks. He visited Troy, dedicated his armor to Athena, and placed a crown on the tomb of Achilles, whom he regarded as his ancestor.

His first engagement with the Persians was at the river Granicus, east of Troy, which opened his way into Asia Minor. The second main battle was at Issus, after which he overran the whole east coast of the Mediterranean, conquering as far as Egypt.

He besieged Tyre, building a huge causeway out to the island city so that his troops could assault the fortifications.

His third great battle was at Guagamela in 331 BC, which brought the final downfall of the Persian empire.

When he was in Jerusalem, on his way to India, the Jews welcomed him. The priests even brought the Bible scrolls out to him and showed him the prophesy in Daniel that referred to him.

Alexander was flattered by this and took the Jews under his protection.

He found the Jews to be very able business people and administrators, so he sent many Jewish families to the far reaches of the conquered territories as political appointees, ambassadors and administrators.

Jewish Mercantile Interests

Jews were very much involved in shipping, commodities brokering, and handling of money, gold, and precious gems. Just as soon as Alexander’s conquests brought a measure of peace to the world, the Jews began branching out to all of the areas to which they could travel and set up business.

For example, Jews established a colony in Alexandria, and built a huge banking center there. These Jews sponsored the translation of the OT into Greek, the Septuagint. Note in Acts chapter 6 that Stephen was opposed by, among other people, Jews from Alexandria.

Alexander went on to conquer territory over into India, but died at the age of 32 of a fever probably made worse by alcoholism.

Alexander had begun to think of world empire, but it was not to be. His generals fought each other to be his successor; and they finally divided the conquered territories among themselves. Ptolemy began his dynasty in Egypt, which lasted until Cleopatra. The Seleucid dynasty in Asia Minor, with the kings named Seleucus or Antiochus, lasted until 65 BC when Syria became a Roman province. The Antigonid rulers of mainland Greece and Macedonia also remained independent until the Roman takeover.

When the Romans defeated the Greeks and took over the occupied territories, they systematically scattered the Jews all over the world. Gaius Caesar (Caligula) and Claudius, especially, moved large numbers of Jews to places as much as 2000 miles away from Judea.

So – at this time, many of the visiting Jews’ families had been living away from Judea for up to 300 years and had been thoroughly absorbed into the Gentile language and culture.

Acts 2:6

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

noised abroad

When they "heard this sound".

This would have been a little before 9 a.m. The sound was heard all over town, and the people came to investigate.

When they arrived at the scene, they heard an amazing thing, someone was speaking fluently in their own languages. They kept listening for two reasons: their own language was being spoken, and the content was the Gospel.

Acts 2:7, 8

And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?

Galileans – working people; most were uneducated; uni-lingual.

The Galileans spoke only one language, Aramaic, and they weren't very fluent in that. They say "for he and I" instead of "for him and me." They mix up "who" and "whom." And they cuss a lot.

To be fluent you need a good vocabulary; so if you never went to school, and had to work hard for a living all your life, you never got educated.

Example: Peter and John before the Sanhedrin, in Acts 4:13, were "perceived to be unlearned and ignorant men..."

The only educated disciple was Judas Iscariot, and he wasn't there anymore.

Aramaic is a combination of Hebrew and Chaldean. When the Jews were transported to Babylon, they went into captivity speaking Hebrew. They came out speaking Aramaic.

One of the results of national discipline is that you lose your own culture and language and are forced to adopt the conqueror's culture and language.

The Jews were fortunate to have been in captivity only 70 years, so the transformation was not complete. If it had been a few more generations, they would all be speaking pure Chaldean.

Acts 2:9-11

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

Parthia – northeast of Persia; southeast of the Caspian Sea.

The area was settled by the Scythians (or Mongolians) and later by Indo-Europeans. They were ferocious warriors and a very hardy and tough race of people. They fought the Babylonians and the Persians continually. Alexander respected their fighting spirit and managed to come to some kind of arrangement with them. The Romans always had problems with them, and the Parthians are the reason the Roman Empire stopped at the Euphrates River.

When Rome went to war with Armenia, Pompey marched through Parthian territory to get at the Parthian king Tigranes. Like Sulla and Lucullus before him, Pompey thought Parthia was just another Greek colony, and treated it with contempt.

Meanwhile, Rome continued to consolidate its control over the Mediterranean basin. In 58 BC, Egypt gave up Cyprus as the price for continued Roman protection.

This was the situation when three men, known to us as the First Triumvirate (Pompey, Crassus, Julius Caesar), seized power from the Roman Senate. The oldest and richest of the triumvirs, Marcus Licinius Crassus, became governor of Syria in 55 BC. Like his rivals, Pompey and Julius Caesar, Crassus wanted to become a conquering hero.

He decided to do this, despite the protests of cooler heads in Rome, by conquering the Parthians. First he got the money to pay for his

expedition, by going to Jerusalem and confiscating everything of value he could find in the Jewish Temple. When he approached the Euphrates late in 54 BC, the new Parthian king, Orodes II, first protested that Crassus was breaking all the treaties signed between Parthia and Rome.

Then he sent an ambassador, who asked whether Crassus was marching on orders from Rome (in which case they would oppose him without quarter), or if he was on some private mission (in which case they would pity him for his senility). Crassus replied that he would give his answer in Seleucia. The ambassador, perhaps mindful of the first emissary who took insults from Rome, held out his hand and exclaimed, "Hair, Crassus, will grow on my palm before you see Seleucia."

In the spring of 53 BC, Crassus crossed the Euphrates with 40,000 men and entered northern Mesopotamia. This move surprised Parthians; most of their army was stationed in the north, because they thought Armenia was Crassus' true objective. The only force near enough to oppose Crassus was 10,000 cavalry, led by a chief named Surenas.

Instead of taking Seleucia, Crassus foolishly went after Surenas. Since the Romans were all on foot, wearing the typical heavy Roman armor and carrying swords and spears as weapons, they never caught up with the Parthian horsemen. It was the same situation Darius I had faced when he fought the Scythians in the sixth century BC, but the Parthians were better archers than the Scythians, the Romans were slower than the Persians, and Crassus did not realize the need to withdraw until it was too late.

This was the "battle of Carrhae," named after the town in the east Syrian desert (ancient Haran) where Crassus made his last stand. For two days the Parthians ran circles around the Romans, decimating them with an endless rain of arrows. 20,000 Romans were killed there, another 10,000 were captured and sold into slavery, and only one fourth of the Romans saw home again.

Crassus was killed at Carrhae. Apparently the Parthians captured him alive, and they showed what they thought of his wealth by pouring molten gold down his throat! Crassus did earn for himself a place in history--as the worst general the

ancient world had ever produced. It took a long time for Rome to get over the disaster at Carrhae.

Now Alexander had left behind many Jews, as administrators and bankers, as he went through that part of Asia. And the Jews had good relations with the Parthians and prospered. The main reason is that Parthia was on the border of the far east and controlled the trade in spices, silk, and other commodities.

Some of these Jews were in Jerusalem, speaking only Parthian, a language that is totally unknown today.

Medes

The Medes had joined the Babylonians (Chaldeans) to destroy the Assyrian Empire in 612 BC. The Assyrians had been great in the field of commerce and trade, and all their national wealth was in Nineveh. When the Medes, the Chaldeans (under Nebuchadnezzar), and the Scythians, broke into Nineveh: all the men were killed, and the Scythians carried off all the women. The Medes loaded up all the wealth and went back up into their high country; and Nebuchadnezzar was left with only an empire.

Two generations later, the Medes and Persians would combine to defeat the Chaldean Empire, and the Jews in Babylon went from Chaldean control to Medo-Persian control.

Medea was geographically isolated; but we find Jews living in Medea, speaking a language that is totally foreign to people living in Judea.

Yet – on the day of Pentecost, one or more of the simple Galilean disciples was speaking in that Median language, telling the Gospel to those who could understand the language.

Elamites

Parthia, Medea, Elam, are all east of Mesopotamia, the Tigris-Euphrates valley. The Elamites were part Persian, part Semitic, and lived in the wild mountainous country east of Babylon. The Babylonians were constantly harassed by them and had to keep them neutralized in order to survive as a kingdom, either by treaty or by military activity.

But Jews have come to Jerusalem from this isolated region, and they now hear something that

is astonishing, Galileans telling the Gospel in their own language.

The **dwellers of Mesopotamia** brings us to the people who live in the Tigris-Euphrates valley. This is the area where two of the great empires of ancient times arose: Assyria in the north, and Babylon in the south.

Judea is southern Palestine. Some of these Jews didn't have far to go to get to Jerusalem; probably walking distance. These people would hear Aramaic, probably, since it was a spiritual gift, they would hear a better version of Aramaic.

Cappadocia – takes us north to modern eastern Turkey and Armenia. It is famous for having been the Hittite Empire. The Hittites, about 1200 BC, discovered iron and used it in forging their weapons, swords, shields, spears, and chariot wheels. The Hittites conquered much of the surrounding territory and then began to sell arms to other countries. They sold chariots to David and helped him by providing military consultants (e.g., Uriaah the Hittite).

The Cappadocians spoke a language related to the ancient Hittite; and now the Jews from there are hearing that language on the streets of Jerusalem.

Pontus – an area of southern CIS, Georgia and surrounding areas. This was (and is) an agricultural area, and in early times the rulers of Pontus carried on an extensive trade in wheat and other crops, across the Black Sea into Europe and Russia.

ASIA refers to the Roman province of Asia. All of Turkey, including islands of the eastern Aegean. A principle group of settlers here were the Gauls. When the Gauls were in Europe, they emigrated to other places. Some went to the British Isles, and some stayed in France.

The Gauls tried to fight their way into Italy, but were defeated by Julius Caesar. They tried to enter Greece by way of Dalmatia, but they were defeated at the Battle of Delphi. Finally, a large number of Gauls crossed the Hellespont and settled in northern Turkey.

These people were known as the Galatians. They spoke Gaelic languages. It's interesting how many root languages were involved in this episode on the Day of Pentecost.

Gaul is the ancient Roman designation of that portion of western Europe that is substantially identical with France. The inhabitants were called the Gauls. The first historic mention of Gaul occurs about 600 BC, when Phocaeen Greeks founded the colony of Massalia (Marseille) on the southern coast.

Roman statesman Julius Caesar, in his Commentaries, spoke of Gaul as being divided into three parts, inhabited by the Belgae, the Aquitani, and the Galli or Celtae. The Belgae dwelt in the north, the Aquitani lived in the south, and the Celtae inhabited the region between them. The three nations differed in language, customs, and laws, and the Aquitani were ethnically distinct from the Belgae and Celtae.

The Romans divided Gaul into two sections: Cisalpine Gaul (in present-day northern Italy) and Transalpine Gaul. Rome gradually extended its way over all Cisalpine Gaul, establishing colonies in the various Gaulish towns. In 49 BC Caesar conferred Roman citizenship on the inhabitants of these towns. In time, the Romans crossed the Alps, pushing their conquests as far as the Pyrenees.

By 50 BC the Romans had conquered all of Transalpine Gaul. In 27 BC the Roman emperor Augustus divided Gaul into four administrative regions. This administrative organization endured until the 4th century AD, when Emperor Diocletian reorganized the Roman Empire. In the 5th century AD, with the downfall of the Western Roman Empire, Gaul was overrun by successive incursions of the Goths, Franks, and Huns. The last Roman outposts in Gaul capitulated to Frankish king Clovis I in 486 AD.

Phrygia – not much known about the racial makeup of these people. They were a mixture of Greek and some Asiatic people. The Phrygians, Pamphylians, and Lycians were mercenary soldiers during much of their history, and furnished soldiers for hire to most of the major powers. Their language used the Greek alphabet, but the language was Asiatic, transliterated into Greek. Nevertheless, it was spoken by one or more of the disciples on the day of Pentecost.

Pamphylia – the place of the pirates. Pirate activity on the Mediterranean was the terror of the ancient world until the Romans finally wore them

down. Even then, these people, along with Cretans and others, added greatly to the threat the life, limb, and property.

Egypt

Libya – the country between Egypt and (formerly) Carthage. Scene of some of the desert battles of WWII. Cyrene is a Greek city founded in Libya. The Greeks of Cyrene spoke a type of Greek. The rest of the Libyans spoke a North African language, possibly having Semitic roots.

Strangers of **Rome** is literally “those dwelling among the Romans.” The Romans occupied Italy, France, Switzerland, Spain, and they would speak Latin. These Jews would have come into Jerusalem from all of those locations. Jews and proselytes.

Cretes – had a Greek language, but so different from Greek that it still defies modern scholars. Yet it was spoken and understood at Pentecost, and Jewish Christians carried the Gospel back to Crete.

Arabians – south of the Roman Empire, groups of people who had never been conquered by anyone. All the way down the Arabic peninsula, all around the Persian Gulf, along the eastern coast of Africa, Arabs had been living for many centuries. Herod the Great was half Arab. There are Jews among these Arabs, and they spoke the Arabic dialects.

All the Jews and proselytes on the streets were evangelized “in their own languages.”

Acts 2:12

And they were all amazed, and were in doubt, saying one to another, What does this mean?

They were all very astonished. These events were unlike anything they had experienced in their lives.

Many of them were in doubt about what was happening.

Acts 2:13

Others mocking said, These men are full of new wine.

The problem was that a lot of different languages were being spoken, by various people in various

places in the vicinity. If you only understand your own language, all the other languages sound like gibberish; and you might well think that some people are drunk.

So Peter stands up and starts speaking in Aramaic. He is no longer speaking in tongues.

The Day of Pentecost is the beginning of a period of maximum discipline (chastisement) for the Jews.

History of Jewish Discipline

1. The Jewish nation was disciplined under almost all of its judges and kings, and particularly under the evil kings.
2. This discipline increased until finally, maximum discipline resulted in the destruction of the Northern Kingdom by Assyria in 721 BC, and the destruction of the Southern Kingdom by Babylon in 586 BC. Only a small remnant remained faithful, who are represented by Daniel, Hananiah, Mishael, and Azariah.
3. After the Persians subjugated Babylon, the discipline was relaxed, and Ezra and Nehemiah were allowed to return to Jerusalem to rebuild the Wall and the Temple (518 BC). A “Golden Age” for the Jews ensued which lasted until the death of Alexander the Great in 320 BC. As we have seen, Alexander was a great protector of the Jews while he was in the East.
4. When the Greek empire divided, Judea again became a battleground, and a new period of near maximum discipline began under Antiochus Epiphanes.
5. In 167 BC the Jews revolted against the Greeks (the Hasmonean family of Judas Maccabaeus and his brothers); the revolt ended in 164 BC and there was relative stability for a while.

Topic: Judean History

6. In 63 BC, Pompey the Great conquered Jerusalem for Rome, beginning the Roman occupation which lasted for many generations and ended with the destruction of Jerusalem in 70 AD.

The book of Acts introduces the beginning of total discipline for the Jews, including: loss of personal

freedom, several physical persecution, loss of national entity, and loss of religious freedom.

The onset of final discipline takes about 38 years, from 32 AD to 70 AD. During this time, the Jews are offered a maximum amount of Bible teaching. This phase of discipline will continue until the 2nd Advent of Christ.

Many Jews accepted Christ in the early days of the Church Age; and the answer for any Jew during the Church Age is to become a member of the Body of Christ through faith in His completed work on the cross.

Dispensations

Section 1: Article on Dispensations by Rev. Bob Bolender, Pastor, Austin Bible Church, Austin, Texas

Section 2: Notes on Dispensations from the Scofield Reference Bible

DISPENSATIONS

I. Introduction and Definition

A dispensation is a period of time which is identified by its relation to some particular purpose of God. [1]

As used in the Greek New Testament, the word is OIKONOMIA (Strong's No. 3622) and is defined as a stewardship, administration, management, direction, arrangement, order, or plan. [2]

Practically speaking, dispensationalism speaks of the differences between the administration of human affairs within the sequential divisions of human history.

1. From Adam to Abraham, for example, when God's administration of human affairs focused on the entire race as descended from Adam.
2. From Abraham to Christ, when God's administration of human affairs focused on one particular family, descendants of Abraham. During this period of time, or age, a distinction is drawn between two divisions of humanity--Jew and Gentile.
3. From Christ until now, and beyond for an undisclosed period of time; when God's administration of human affairs focuses on one particular people, comprised of Jew and Gentile alike in one body--the Church.

Technically speaking, then, the concept of dispensations and dispensationalism sets forth a principle in Scripture as follows: God places humanity under different and progressive operational temporal conditions, for specific and instructional eternal purposes..

1. These conditions are laid out in various revealed covenants..
2. These conditions are instructional to us (Gal. 3:24; Rom. 15:4), as well as to the angelic realm of creation (Eph. 3:10).

The concept of a dispensation is seen in the parable of Luke 16, and the details of a "generic" dispensation are seen.

1. Two parties (v.1): (a) the delegator of duties and (b) the one responsible for performing them.
2. Specific responsibilities are laid out, and understood by the one responsible for performing them (vv.1-3, context).
3. The Delegator holds the one responsible accountable (v.2).
4. As a result of failure, on the part of the one responsible, the stewardship is removed and changed (vv.2,3).

II. Development and Application

The simplest delineation of dispensational truth is to contrast the Old Testament with the New Testament. Any newborn, babe in Christ can pick up his/her Bible and observe that basic division.

1. Old Testament: the administration of Law. God handed down the 10 commandments, and the entire Law of Moses. This presented humanity with the responsibility to work and earn blessings. The end result, however, was to demonstrate that man cannot possibly fulfill such a high (perfect) standard. Man cannot earn his way into heaven, and must be provided for in another way.
2. New Testament: the administration of Grace. God made provision through His Son, the Lord Jesus Christ, the means by which mankind may be restored to a relationship with Him. Jesus Christ performed the perfect work that mankind could not do, and paid the penalty for sin on our behalf. The responsibility in this administration is to

believe in the Lord Jesus Christ, and be saved (Acts 16:31).

A more developed study is to view human history (as already mentioned in the introduction) and observe the distinctions between the different groupings--Gentile, Jew, and Church.

1. The Age of the Gentiles. Prior to the calling out of Abraham, all of humanity was treated as one body. All were descendants of Adam. God revealed Himself to various prophets (e.g. Adam, Enoch, Noah, Job).
2. The Age of the Jews. Following the calling out of Abraham (Gen. 12), a distinction begins to be drawn within humanity. Within the descendants of Adam, a particular group is called out that are the descendants of Abraham. A division is drawn between Jews and Gentiles (non-Jews). It is to the Jews that God reveals Himself (e.g. Abraham, Isaac, Jacob, Joseph, Moses, the prophets, etc.). This does not mean that God disregarded or ignored the Gentiles during these thousands of years, for there are many notable Gentiles to be found throughout the Old Testament. The significance, though, is that the specific revelations, and the revealed Scriptures were given primarily to the Jews (Rom. 3:2).
3. The Age of the Church. With the sacrificial death of Christ on the cross of Calvary, a wholly new administration is unveiled. This administration had been previously hidden and is referred to as a mystery (Eph. 1:9,10; 3:9). During this age, there is no longer a distinction between Jew and Gentile (Rom. 10:12; Gal. 3:28; Col. 1:11).

Further, and more intricate developments can (and ultimately, should) be drawn in the observation and study of the significantly detailed covenants within Scripture. These developments typically break down into a seven-fold division of human history from Adam, through Noah, Abraham, Moses, David, Christ, and on to eternity. [3]

1. The Age of Innocence, from the creation of Adam and Eve until they fell into sin.
2. The Age of Conscience, from the fall into sin to Noah's flood.

3. The Age of Human Government, from Noah to Abraham.
4. The Age of Promise, from Abraham to Moses.
5. The Age of Law, from Moses to Christ.
6. The Age of Grace, from the death of Christ to the rapture of the Church.
7. The Age of Christ, His personal 1000 year reign, yet future.

The importance of understanding dispensational truth.

We are commanded to do so! (2 Tim. 2:15)

It is critical in avoiding error! Let us say that I commit a personal sin, an offence before God. Let us say, for the illustration that my sin is stealing. What then, should be my activity/responsibility to deal with that sin, and restore my fellowship with the Lord?

Option #1. I might offer to the Lord a bull without defect as a sin offering for the sin I have committed (Lev. 4:3ff.). I might bring the bull to the front door of the church, lay my hand upon its head, and "slay the bull before the Lord." Then, I might ask the priest if he might take some of the blood inside, and sprinkle it around in various places inside the church. Then of course, the entrails, and the hide have to be dealt with, and so forth. [Does all of this seem silly to you? This is what the Bible says is the way to respond after your sin.. Ah, but maybe that administration is no longer in effect . . .]

Option #2. I might simply pray to the Father, and confess my sin.. If I do so, He is faithful and just to forgive me of my sin, and to cleanse me from all unrighteousness (1 John 1:9). This is the New Testament's instruction for the confession of sin.

Granted, the illustration here presented is somewhat absurd, and intentionally so. No one today would realistically consider operating under the animal sacrifice administration. It does serve to point out, however, that the differences between the Old Testament and the New Testament are significant. Other issues for consideration may not be as blatantly clear, but they are no less important for an accurate handling.

III. Summary and Conclusion

Rightly dividing the word of truth means that I must understand the dispensational division of human history.

The age in which I live is a unique age, with a unique responsibility. I am to fulfill that responsibility according to the conditions that are laid down for me in the Scriptures (particularly, the New Testament).

DISPENSATIONS IN THE SCOFIELD REFERENCE BIBLE

INTRODUCTION FROM SCOFIELD BIBLE PREFACE

The dispensations are distinguished, exhibiting the progressive order of God's dealings with humanity, the increasing purpose which runs through and links together time periods during which man has been responsible for specific and varying tests as to his obedience to God, from the beginning of human history to its end. Although not all Bible students agree in every detail of the dispensational system presented in this reference Bible [the Scofield], it is widely recognized that the distinction between Law and Grace is basic to the understanding of the Scriptures. As a further aid to comprehending the divine economy of the ages, a recognition of the dispensations is of highest value, so long as it is clearly understood that throughout all the Scriptures there is only one basis of salvation, i.e. by grace through faith; and that strict limits cannot be placed upon the terminations of all the dispensations because (1) there is some overlapping, and (2) the divinely given stewardship may continue after the time of special testing has ended.

The "dispensations" are a progressive and connected revelation of God's dealings with man, given sometimes to the whole race, and at other times to a particular people, Israel. These different dispensations are not separate ways of salvation. During each of them man is reconciled to God in only one way, i.e. by God's grace through the work of Christ that was accomplished on the cross and vindicated in His resurrection. Before the cross, man was saved by in prospect of Christ's atoning sacrifice, through believing the revelation thus far given him. Since the cross, man has been saved by believing on the Lord Jesus Christ, in

whom revelation and redemption are consummated.

On man's part the continuing requirement is obedience to the revelation of God. This obedience is a stewardship of faith. Although the divine revelation unfolds progressively, the deposit of truth in the earlier time periods is not discarded; rather it is cumulative. Thus conscience (moral responsibility) is an abiding truth in human life (Rom. 2:15; 9:1; 2 Cor. 1:12; 4:2), although it does not continue as a dispensation. Similarly, the saved of this present dispensation are "not under law" as a specific test of obedience to divine revelation (Gal. 5:18; Gal. 2:16; 3:11), yet the Law remains an integral part of the Holy Scriptures which, to the redeemed, are profitable for "instruction in righteousness" (2 Tim. 3:16,17; Rom. 15:4).

The purpose of each dispensation, then, is to place man under a specific rule of conduct, but such stewardship is not a condition of salvation. In every past dispensation unregenerate man has failed, and he has failed in this present dispensation and will in the future. But salvation has been and will continue to be available to him by God's grace through faith.

Seven dispensations are distinguished in this edition of the Bible:

Innocence (Gen. 1:28)

Conscience or Moral Responsibility (Gen. 3:7)

Human Government (Gen. 8:15)

Promise (Gen. 12:1)

Law (Exo. 19:1)

The Church (Acts 2:1)

Kingdom (Rev. 20:4)

First Dispensation (Gen. 1:28): Innocence

Man was created in innocence, placed in a perfect environment, subjected to a simple test, and warned of the consequences of disobedience. He was not compelled to sin but, tempted by Satan, he chose to disobey God. The woman was deceived; the man transgressed deliberately (1 Tim. 2:14). The stewardship of Innocence ended in the judgment of the expulsion from Eden (Gen. 3:24)

Second Dispensation (Gen. 3:7): Conscience (Moral Responsibility)

Man had now sinned, the first promise of redemption was to be given (Gen. 3:15), and our first parents were to be expelled from Eden (3:22-24). Man's sin was a rebellion against a specific command of God (2:16,17) and marked a transition from theoretical to experiential knowledge of good and evil. Man sinned by entering the realm of moral experience by the wrong door when he could have entered by doing right. So man became as God through a personal experience of the difference between good and evil, but also unlike God in gaining this experience by choosing the wrong instead of the right. Thus he was placed by God under the stewardship of moral responsibility whereby he was accountable to do all known good, to abstain from all known evil, and to approach God through blood sacrifice, here instituted in prospect of the finished work of Christ. The result is set forth in the Adamic Covenant (Gen. 3:14-21). Man failed the test presented to him in this dispensation also, as he would in others. Although, as the specific test, this era ended with the flood, man continued in his moral responsibility.

Third Dispensation (Gen. 8:15): Human Government

This dispensation began when Noah and his family left the ark. As Noah went into a new situation, God subjected humanity to a new test. Heretofore no man had the right to take another man's life (compare Gen. 4:10,11,14-15,23,24). In this new dispensation, although man's direct moral responsibility to God continued, God delegated to him certain areas of authority, in which he was to obey God through submission to his fellow man. So God instituted a corporate relationship of man to man in human government. The highest function of government is the protection of human life, out of which arises the responsibility for capital punishment. Man is not individually to avenge murder, but as a corporate group he is to safeguard the sanctity of human life as a gift of God which cannot rightly be disposed of except as God permits. The powers that be are ordained of God, and to resist the power is to

resist God. Whereas in the preceding dispensation restraint upon men was internal (Gen. 6:3), God's Spirit working through moral responsibility, now a new and external restraint was added, i.e. the power of civil government.

Man failed to rule righteously. That both Jew and Gentile have governed for self, not for God, is sadly apparent. This failure was seen racially in the confusion of Babel (Gen. 11:9); in the failure of Israel in the period of the theocracy, which closed with captivity in Babylon (2 Chr. 36:15-21); and in the failure of the nations in the "times of the Gentiles" (Dan. 2:31-45).

Man's rule will finally be superseded by the glorious reign of our Lord Jesus Christ, whose right to reign is incontestable (Isa. 9:6,7; Jer. 23:5,6; Eze. 21:27; Luke 1:30-33; Rev. 11:15-18; 19:16; 20:4-6).

The dispensation of Human Government was followed as a specific test of obedience by that of Promise, when God called Abram as His instrument of blessing to mankind. However, man's responsibility for government did not cease but will continue until Christ sets up His kingdom.

Fourth Dispensation (Gen. 12:1): Promise

This dispensation extended from the call of Abram to the giving of the law at Sinai (Ex. 19). Its stewardship was based on God's covenant with Abram, first cited in Gen. 12:1-3, and confirmed and enlarged in Gen. 13:14-17; 15:1-7; 17:1-8; 22:16-18; 26:2-5,24; 28:13-15; 31:13; and 35:9-12.

Observe (1) the specific provisions affecting Abram himself (Gen. 15:15) and his son and grandson, Isaac and Jacob (Gen. 26:1-5; 28:10-16), under which individual blessing depended upon individual obedience.

(2) God made an unconditional promise of blessings through Abram's seed (a) to the nation Israel to inherit a specific territory forever (Gen. 12:2; 15:18-21; 17:7,8); (b) to the Church as in Christ (Gal. 3:16,28,29); and (c) to the Gentile nations (Gen. 12:3).

(3) There was a promise of blessing upon those individuals and nations who bless Abram's descendants, and a curse laid upon those who persecute the Jews (Gen. 12:3; Matt. 25:31-46). Consequently this dispensation had varied

emphases. To the Gentiles of that period, there was little direct application other than the test implied by Gen. 12:3 and illustrated by God's blessing or judgment on individuals (Pharaoh, Gen. 12:17; Abimelech, Gen. 20:3,17, etc.), or nations (e.g. Egypt, Gen. 47:47-50; Ex. 1-15) who treated Abram or his descendants well or ill.

In the continuance through the centuries of this stewardship of truth, believers of the Church Age are called upon to trust God as Abram did (Rom. 4:11,16,23-25; Gal. 3:6-9), and thus enter into the blessings of the covenant which inaugurated the dispensation of Promise.

God's promises to Abram and his seed certainly did not terminate at Sinai with the giving of the law (Gal. 3:17). Both OT and NT are full of post-Sinaitic promises concerning Israel and the land which is to be Israel's everlasting possession (e.g. Exo. 32:13; 33:1-3; Lev. 23:10; 25:2; 26:6; Deut. 6:1-23; 8:1-18; Josh. 1:2,11; 24:13; Acts 7:17; Rom. 9:4). But as a specific test of Israel's stewardship of divine truth, the dispensation of Promise was superseded, though not annulled, by the law that was given at Sinai.

Fifth Dispensation (Exo. 19:1): Law

This dispensation began with the giving of the law at Sinai and was brought to its close as a time-era in the sacrificial death of Christ, who fulfilled all its provisions and types. In the previous dispensation, Abraham, Isaac, and Jacob, as well as multitudes of other individuals, failed in the tests of faith and obedience which were made man's responsibility (e.g. Gen. 16:1-4; 26:6-10; 27:1-25). Egypt also failed to heed God's warning (Gen. 12:3) and was judged. God nevertheless provided a deliverer (Moses), a sacrifice (Passover lamb), and miraculous power to bring the Israelites out of Egypt (judgments in Egypt; Red Sea deliverance).

The Israelites as a result of their transgressions (Gal. 3:19) were now placed under the precise discipline of the law. The law teaches: (1) the awesome holiness of God (Ex. 19:10-25); (2) the exceeding sinfulness of sin (Rom. 7:13; 1 Tim. 1:8-10); (3) the necessity of obedience (Jer. 7:23,24); (4) the universality of man's failure (Rom. 3:19,20); and (5) the marvel of God's grace in providing a way of approach to Himself through typical blood

sacrifice, looking forward to a Savior who would become the Lamb of God to bear away the sin of the world (John 1:29), as "witnessed by the law" (Rom. 3:21).

The law did not change the provisions or abrogate the promise of God as given in the Abrahamic Covenant. It was not given as a way to life (i.e., a means of justification, Acts 15:10,11; Gal. 2:16,21; 3:3-9,14,17,21,24,25), but as a rule of living for a people already in the covenant of Abraham and covered by blood sacrifice, e.g. Passover lamb, etc. One of its purposes was to make clear the purity and holiness which should characterize the life of a people with whom the law of the nation was at the same time the law of God (Ex. 19:5,6).

Hence, the law's function in relation to Israel was one of disciplinary restriction and correction, like that exercised over Greek and Roman children by the trusted household slave or tutor (Gal. 3:24, translated "schoolmaster") to hold Israel in check for their own good (Deut. 6:24): (1) until Christ should come (Christ is actually our Tutor, for the grace which saves us also teaches us, Gal. 3:24; Ti. 2:11,12); and (2) until the Father's appointed time that the heirs (children of promise) should be removed from a condition of legal minority into the privileges of heirs who have come of age (Gal. 4:1-3). This God did in sending His Son, and believers are now in the position of sons in the Father's house (Gal. 3:26; 4:4-7).

But Israel misinterpreted the purpose of the law (1 Tim. 1:8-10), sought righteousness by good deeds and ceremonial ordinances (Acts 15:1; Rom. 9:31-10:3), and rejected their own Messiah (John 1:10,11). The history of Israel in the wilderness, in the land, and scattered among the nations has been one long record of the violation of the law.

Sixth Dispensation (Acts 2:1): The Church

A new age was announced by our Lord Jesus Christ in Mt. 12:47-13:52. The Church was clearly prophesied by Him in Mt. 16:18 (cp. Mt. 18:15-19), purchased by the shedding of His blood on Calvary (Rom. 3:24,25; 1 Cor. 6:20; 1 Pet. 1:18,19), and constituted as the Church after His resurrection and ascension at Pentecost when, in accordance with His promise (Acts 1:5), individual believers were for the first time baptized with the Holy Spirit into a unified spiritual organism,

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likened to a body of which Christ is the Head (1 Cor 12:12,13; Col. 2:19). Because of the emphasis upon the Holy Spirit, this age has also been called "the dispensation of the Spirit."

The point of testing in this dispensation is the Gospel of our Lord Jesus Christ, the message of good news about His death and resurrection (Jn. 19:30; Acts 4:12; 1 Cor. 15:3-5; 2 Cor. 5:21). The continuing, cumulative revelation of the previous dispensations combines with the fuller revelation to emphasize the utter sinfulness and lostness of man and the adequacy of the historically completed work of Christ to save by grace through faith all who come unto God by Him (Jn. 14:6; Acts 10:43; 13:38,39; Rom. 3:21-26; Eph. 2:8,9; 1 Tim. 4:10; Heb. 10:12-14; 11:6). As those saved individuals who compose Christ's true Church fulfill their Lord's command to preach the Gospel to the ends of the earth (Mk. 16:15; Lk. 24:46-48; Acts 1:8), God during this age is taking out from Jews and Gentiles "a people for his name" (Acts 15:14), called "the Church" and henceforth carefully distinguished from both Jews and Gentiles as such (1 Cor. 10:32; Gal. 3:27,28; Eph. 2:11-18; 3:5,6).

The Lord Jesus warned that during the whole period, while the Church is being formed by the Holy Spirit, many will reject His Gospel, and many others will pretend to believe in Him and will become a source of spiritual corruption and hindrance to His purpose in this age, in the professing church. These will bring apostasy, particularly in the last days (Mt. 13:24-30,36-40,47-49; 2 Th. 2:5-8; 1 Tim. 4:1,2; 2 Tim. 3:1; 4:3,4; 2 Pet. 2:1,2; 1 Jn. 2:18-20).

The Church Age will be brought to a close by a series of prophesied events, the chief of which are: (1) the translation of the true Church from the earth to meet her Lord in the air at a point of time known to God but unrevealed to men, and ever held before believers as an imminent and happy hope, encouraging them in loving service and holiness of life. This event is often called "the rapture" (see 1 Th. 4:17). (2) The judgments of the seventieth week of Daniel, called "the tribulation" (see Rev. 7:14), which will fall upon mankind in general but will include the unsaved portion of the professing church, which will have gone into apostasy and thus be left behind on earth when

the true Church is translated to heaven. This final form of apostate church is described in Rev. 17 as "the harlot" which will first (ride) the political power ("beast"), only to be overthrown and absorbed by that power (cp. Rev. 18:2). And (3) the return from heaven to earth of our Lord Jesus Christ in power and glory, bringing with Him the Church, to set up His millennial kingdom of righteousness and peace (see Rev. 19:11 and 17).

The Seventh Dispensation (Rev. 20:4): The Kingdom

This is the last of the ordered ages which condition human life on the earth. It is the kingdom covenanted to David (2 Sam. 7:8-17; Zech. 12:8; Lk. 1:31-33; 1 Cor. 15:24). David's greater Son, the Lord Jesus Christ, will rule over the earth as King of kings and Lord of lords, for 1000 years, associating with Himself in that reign His saints of all ages (Rev. 3:21; 5:9,10; 11:15-18; 15:3,4; 19:16; 20:4,6).

The Kingdom Age gathers into itself under Christ the various "times" spoken of in the Scriptures: (1) the time of oppression and misrule ends when Christ establishes His kingdom (Isa. 11:3,4); (2) the time of testimony and divine forbearance ends in judgment (Mt. 25:31-46; Acts 17:30,31; Rev. 20:7-15); (3) the time of toil ends in rest and reward (1 Th. 1:6,7), (4) the time of suffering ends in glory (Rom. 8:17,18), (5) the time of Israel's blindness and chastisement ends in restoration and conversion (Ezek. 39:25-29; Rom. 11:25-27); (6) the times of the Gentiles end in the smiting of the image and the setting up of the kingdom of the heavens (Dan. 2:34,35; Rev. 19:15-21); and (7) the time of creation's bondage ends in deliverance at the manifestation of the sons of God (Gen. 3:17; Isa. 11:6-8; Rom. 8:19-21).

At the conclusion of the thousand years, Satan is released for a little season and instigates a final rebellion which is summarily put down by the Lord. Christ casts Satan into the lake of fire to be eternally tormented, defeats the last enemy, death, and then delivers up the kingdom to the Father.

Rabbinical Schools

From "The Life and Epistles of St. Paul" by W. J. Conybeare and J. S. Howson, Eerdmans

Until the formation of the later Rabbinical colleges, which flourished after the Jews were driven from Jerusalem, the instruction in the divinity schools seems to have been chiefly oral. There was a prejudice against the use of any books except the Sacred Writings. The system was one of Scriptural Exegesis. Josephus remarks at the close of his Antiquities that the one thing most prized by his countrymen was power in the exposition of Scripture. "They give to that man," he says, "the testimony of being a wise man, who is fully acquainted with our laws and is able to interpret their meaning." So far as we are able to learn from our sources of information, the method of instruction was something of this kind.

At the meetings of learned men some passage of the Old Testament was taken as a text, or some topic for discussion propounded in Hebrew, translated into the vernacular tongue by means of a Chaldee paraphrase, and made the subject of commentary. Various interpretations were given, aphorisms were propounded, allegories suggested, and the opinions of ancient doctors quoted and discussed. At these discussions the younger students were present, to listen or to inquire; or, in the words of St. Luke, "both hearing them and asking them questions:" for it was a peculiarity of the Jewish schools that the pupil was encouraged to catechize the teacher. Contradictory opinions were expressed with the utmost freedom.

This is evident from a cursory examination of the Talmud which gives us the best notions of the scholastic disputes of the Jews. This remarkable body of Rabbinical jurisprudence has been compared to the Roman body of civil law; but in one respect it might suggest a better comparison with our own English common law, in that it is a vast accumulation of various and often inconsistent precedents. The arguments and opinions which it contains show very plainly that the Jewish doctors must often have been occupied with the most frivolous questions; that the "mint, anise, and cumin" were eagerly discussed, while the "weightier matters of the law" were neglected. But we should not be justified in passing a hasty judgment on ancient volumes, which are full of acknowledged difficulties.

What we read of the system of the Cabala has often the appearance of an unintelligible jargon; but in all ages it has been true that "the words of the wise are as goads, and as nails fastened by the masters of assemblies." (Eccl. 12:11) If we could look back upon the assemblies of the Rabbis of Jerusalem, with Gamaliel in the midst, and Saul among the younger speakers, it is possible that the scene would be as strange and as different from a place of modern education as the schools now seen by travelers in the East differ from contemporary schools in England. But the same might be said of the walks of Plato in the Academy, or the lectures of Aristotle in the Lyceum. It is certain that these free and public discussions of the Jews tended to create a high degree of general intelligence among the people; that the students were trained there in a system of excellent dialectics; that they learned to express themselves in a rapid and sententious style, often with much poetic feeling; and acquired an admirable acquaintance with the words of the ancient Scriptures.

These "Assemblies of the Wise" were possibly a continuation of the "Schools of the Prophets" which are mentioned in the historical books of the Old Testament. Wherever the earlier meetings were held, whether at the gate of the city or in some more secluded place, we read of no buildings for purpose of worship or instruction before the Captivity. During that melancholy period, when the Jews mourned over their separation from the Temple, the necessity of assemblies must have been deeply felt, for united prayer and mutual exhortation, for the singing of the Songs of Zion, and for remembering the "Word of the Lord." When they returned, the public reading of the law became a practice of universal interest; and from this period we must date the erection of synagogues in the different towns of Palestine. So that St. James could say, in the council of Jerusalem, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day (Acts 15:21). To this later period the 74th Psalm may be referred, which laments over "the burning of all the synagogues of God in the land." (Psalm 74:8)

These buildings are not mentioned by Josephus in any of the earlier passages of his history. But in

the time of the apostles we have the fullest evidence that they existed in all the small towns in Judea and in all the principal cities where Jews were dispersed abroad. It seems that the synagogues often consisted of two apartments, one for prayer, preaching, and the office of public worship; the other for the meetings of learned men, for discussions concerning questions of religion and discipline, and for the purposes of education. Thus the synagogues and the schools cannot be considered as two separate subjects.

No doubt a distinction must be drawn between the smaller schools of the country villages, and the great divinity schools of Jerusalem. The synagogue which was built by the Centurion at Capernaum (Luke 7:5) was unquestionably a far less important place than those synagogues in the Holy City, where "the Libertines, and Cyrenians, and Alexandrians, with those of Asia and Cilicia," rose up as one man and disputed against St. Stephen. We have here five groups of foreign Jews, two from Africa, two from Western Asia, and one from Europe; and there is no doubt that the Israelites of Syria, Babylonia, and the East were similarly represented. The Rabbinical writers say that there were 480 synagogues in Jerusalem; and though this must be an exaggeration, yet no doubt all shades of Hellenistic and Aramaic opinions found a home in the common metropolis. It is easy to see that an eager and enthusiastic student could have had no lack of excitements to stimulate his religious and intellectual activity, if he spent the years of his youth in that city "at the feet of Gamaliel."

Mode of Teaching

It has been contended that when St. Paul said he was "brought up" in Jerusalem "at the feet of Gamaliel," he meant that he had lived at the Rabban's house and eaten at his table. But the words evidently point to the customary posture of Jewish students at a school. There is a curious passage in the Talmud where it is said that "from the days of Moses to Rabban Gamaliel, they stood up to learn the Law; but when Rabban Gamaliel died, sickness came into the world and they sat down to learn the Law." We need not stop to criticize this sentence, and it is not easy to reconcile it with other authorities on the same subject. "To sit at the feet of an Old Testament teacher"

was a proverbial expression; as when Mary is said to have "sat at Jesus' feet and heard His word." (Luke 10:39; cf 8:35) But the proverbial expression must have arisen from a well known custom. The teacher was seated on an elevated platform, or on the ground, and the pupils around him on low seats or on the floor. Maimonides says, "How do the masters teach? The doctor sits at the head, and the disciples surround him like a crown, that they may all see the doctor and hear his words. Nor is the doctor seated on a seat, and the disciples on the ground, but all are in seats or all on the floor."

St. Ambrose says, in his commentary of the 1st Epistle to the Corinthians (14) that "it is the tradition of the synagogue that they sit while they dispute; the elders in dignity on high chairs, those beneath them on low seats, and the last of all on mats upon the pavement." And again Philo says, that the children of the Essenes sat at the feet of the masters who interpreted the Law and explained its figurative sense. And the same thing is expressed in that maxim of the Jews, "Place thyself in the dust at the feet of the wise."

In this posture the Apostle of the Gentiles spent his schoolboy days, an eager and indefatigable student. "He that giveth his mind to the law of the Most High, and is occupied in the meditation thereof; will seek out the wisdom of all the ancient, and be occupied in prophecies. He will keep the sayings of the renowned men; and where subtle parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables. He shall serve among great men and appear among princes; he will travel through strange countries; for he hath tried the good and the evil among men." (Ecclesiasticus 39:1-4)

Such was the pattern proposed to himself by an ardent follower of the Rabbis; and we cannot wonder that Saul, with such a standard before him, and with so ardent a temperament, "outran in Judaism many of his own age and nation, being more exceedingly zealous of the traditions of the Fathers." (Gal. 1:14) Intellectually his mind was trained to logical acuteness, his memory became well stored with "hard sentences of old," and he acquired the facility of quick and apt quotation of Scripture. Morally, he was a strict observer of the requirements of the Law; and, while he led a

conscientious life, after the example of his ancestors, he gradually imbibed the spirit of a fervent persecuting zeal.

Among his fellow students, who flocked to Jerusalem from Egypt and Babylonia, from the coasts of Greece and his native Cilicia, he was known and held in his estimation as a rising light in Israel. And if we may draw a natural inference from another sentence of the letter which has just been quoted, he was far from indifferent to the praise of men. Students of the Law were called "the holy people;" and we know one occasion when it was said, "The people who know not the Law are cursed." (John 7:49) And we can imagine him saying to himself, with all the rising pride of a successful Pharisee, in the language of the Book of Wisdom: "I shall have estimation among the multitude, and honor with the elders, though I be young. I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men. When I hold my tongue, they shall bide my leisure; and when I speak, they shall give good ear unto me." (Wisdom 8:10-12)

The Sin of Not Thinking Grace

A Christian decides many times every day whether he will follow God's plan for his life. In decisions great or small he expresses either his dependence on the Lord or his desire to be independent of God's direction. A believer has access to the perfect plan of God for his life, a plan which has certain predetermined divine standards by which every situation can be measured, by which every decisive opportunity can be judged. Many promises and blessings are available for use by the person who orders his life according to the patterns laid out in the Bible.

The person who is not positive to the plan of God, and who would apply his own human standards to life situations, does not operate by divine standards. He becomes involved in a variety of mental attitude sin problems stemming from his original decision to be independent of God. His life takes on the characteristics of one who does not "think Grace".

The Grace of God is that characteristic of His which is an extension of His love for the human race and which causes Him to provide for every

human need for time and eternity. The sacrificial death of Jesus Christ on the Cross was the Work which made it possible for God to view every person as free from the guilt of sin and as an object of God's Grace provisions.

Failure to order one's thinking according to Grace involves several aspects of mental attitude sin, including the following :

A spirit of pride -- this is an exalted feeling based on personal success or position, or based on good training or education, on personal appearance, or on some natural gift or ability. Sinful pride is an inner feeling of self-importance which does not take into account God's provision of every resource and quality which goes into one's human traits and capabilities.

Love of, or desire for, human approbation and praise -- this is a secret fondness for being noticed and recognized. It is a love of supremacy, or it is the drawing of attention to oneself by various types of exhibitionism or by spiritual one-upmanship.

Self will -- this is the concept of the stubborn or unteachable nature, or implacability. Self will is a disposition to be argumentative, harsh, bitter, which causes one to be a "nit picker" or critical in the extreme, or to mind the business of others, or to fail to recognize the rights and privacy of others.

Sinful reaction to social pressures -- these are the sins of anger, impatience, touchiness, or of having a sensitive nature. There is often resentment and retaliation when disapproved or contradicted. This area of sin generates jealousy, sour grapes, envy, and the accompanying bitterness, hatred, carrying of grudges, revenge tactics, and so forth.

Magnifying the faults and failings of others while emphasizing one's own virtues.

Negative disposition -- this is peevishness, a fretful disposition, one that loves to be coaxed and honored. It is a dishonest, deceitful attitude. It is a disposition that tends toward discouragement and despondency under pressure along with the attempt to solve one's problems by hysteria and tantrums.

Apathy -- this sin is that of indifference to doctrine and to the Word of God in general. It is indifference to the lost condition of unbelievers or to the carnal condition of other believers.

Pentecost

from Philip Schaff, *History of the Christian Church*, Vol. 1, Chapter 4

The ascension of Christ to heaven was followed ten days afterwards by the descent of the Holy Spirit upon earth and the birth of the Christian Church. The Pentecostal event was the necessary result of the Passover event. It could never have taken place without the preceding resurrection and ascension. It was the first act of the mediatorial reign of the exalted Redeemer in heaven, and the beginning of an unbroken series of manifestations in fulfillment of his promise to be with his people "always, even unto the end of the world." For his ascension was only a withdrawal of his visible local presence, and the beginning of his spiritual omnipresence in the church which is "his body, the fullness of him that filleth all in all." The Easter miracle and the Pentecostal miracle are continued and verified by the daily moral miracles of regeneration and sanctification throughout Christendom.

We have but one authentic account of that epoch-making event, in the second chapter of Acts, but in the parting addresses of our Lord to his disciples the promise of the Paraclete who should lead them into the whole truth is very prominent, and the entire history of the apostolic church is illuminated and heated by the Pentecostal fire.

Pentecost, i.e. the fiftieth day after the Passover-Sabbath, was a feast of joy and gladness, in the loveliest season of the year, and attracted a very large number of visitors to Jerusalem from foreign lands. It was one of the three great annual festivals of the Jews in which all the males were required to appear before the Lord. Passover was the first, and the feast of Tabernacles the third. Pentecost lasted one day, but the foreign Jews, after the period of the captivity, prolonged it to two days. It was the "feast of harvest," or "of the first fruits," and also (according to rabbinical tradition) the anniversary celebration of the Sinaitic legislation,

which is supposed to have taken place on the fiftieth day after the Exodus from the land of bondage.

This festival was admirably adapted for the opening event in the history of the apostolic church. It pointed typically to the first Christian harvest, and the establishment of the new theocracy in Christ; as the sacrifice of the paschal lamb and the exodus from Egypt foreshadowed the redemption of the world by the crucifixion of the Lamb of God. On no other day could the effusion of the Spirit of the exalted Redeemer produce such rich results and become at once so widely known. We may trace to this day not only the origin of the mother church at Jerusalem, but also the conversion of visitors from other cities, as Damascus, Antioch, Alexandria, and Rome, who on their return would carry the glad tidings to their distant homes. For the strangers enumerated by Luke as witnesses of the great event, represented nearly all the countries in which Christianity was planted by the labors of the apostles.

The Pentecost in the year of the Resurrection was the last Jewish (i.e. typical) and the first Christian Pentecost. It became the spiritual harvest feast of redemption from sin, and the birthday of the visible kingdom of Christ on earth. It marks the beginning of the dispensation of the Spirit, the third era in the history of the revelation of the triune God. On this day the Holy Spirit, who had hitherto wrought only sporadically and transiently, took up his permanent abode in mankind as the Spirit of truth and holiness, with the fullness of saving grace, to apply that grace thenceforth to believers, and to reveal and glorify Christ in their hearts, as Christ had revealed and glorified the Father.

While the apostles and disciples, about one hundred and twenty (ten times twelve) in number, no doubt mostly Galilaeans, were assembled before the morning devotions of the festal day, and were waiting in prayer for the fulfillment of the promise, the exalted Savior sent from his heavenly throne the Holy Spirit upon them, and founded his church upon earth. The Sinaitic legislation was accompanied by "thunder and lightning, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, and all

the people that was in the camp trembled." The church of the new covenant was ushered into existence with startling signs which filled the spectators with wonder and fear. It is quite natural, as Neander remarks, that "the greatest miracle in the inner life of mankind should have been accompanied by extraordinary outward phenomena as sensible indications of its presence."

A supernatural sound resembling that of a rushing mighty wind, came down from heaven and filled the whole house in which they were assembled; and tongues like flames of fire, distributed themselves among them, alighting for a while on each head. It is not said that these phenomena were really wind and fire, they are only compared to these elements, as the form which the Holy Spirit assumed at the baptism of Christ is compared to a dove. The tongues of flame were gleaming, but neither burning nor consuming; they appeared and disappeared like electric sparks or meteoric flashes. But these audible and visible signs were appropriate symbols of the purifying, enlightening, and quickening power of the Divine Spirit, and announced a new spiritual creation. The form of tongues referred to the glossolalia, and the apostolic eloquence as a gift of inspiration.

"And they were all filled with the Holy Spirit." This is the real inward miracle, the main fact, the central idea of the Pentecostal narrative. To the apostles it was their baptism, confirmation, and ordination, all in one, for they received no other. To them it was the great inspiration which enabled them hereafter to be authoritative teachers of the gospel by tongue and pen. Not that it superseded subsequent growth in knowledge, or special revelations on particular points (as Peter received at Joppa, and Paul on several occasions); but they were endowed with such an understanding of Christ's words and plan of salvation as they never had before.

What was dark and mysterious became now clear and full of meaning to them. The Spirit revealed to them the person and work of the Redeemer in the light of his resurrection and exaltation, and took full possession of their mind and heart. They were raised, as it were, to the mount of transfiguration, and saw Moses and Elijah and Jesus above them,

face to face, swimming in heavenly light. They had now but one desire to gratify, but one object to live for, namely, to be witnesses of Christ and instruments of the salvation of their fellow-men, that they too might become partakers of their "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."

But the communication of the Holy Spirit was not confined to the Twelve. It extended to the brethren of the Lord, the mother of Jesus, the pious women who had attended his ministry, and the whole brotherhood of a hundred and twenty souls who were assembled in that chamber. They were "all" filled with the Spirit, and all spoke with tongues; and Peter saw in the event the promised outpouring of the Spirit upon "all flesh," sons and daughters, young men and old men, servants and handmaidens.

It is characteristic that in this spring season of the church the women were sitting with the men, not in a separate court as in the temple, nor divided by a partition as in the synagogue and the decayed churches of the East to this day, but in the same room as equal sharers in the spiritual blessings. The beginning was a prophetic anticipation of the end, and a manifestation of the universal priesthood and brotherhood of believers in Christ, in whom all are one, whether Jew or Greek, bond or free, male or female.

This new spiritual life, illuminated, controlled, and directed by the Holy Spirit, manifested itself first in the speaking with tongues towards God, and then in the prophetic testimony towards the people. The former consisted of rapturous prayers and anthems of praise, the latter of sober teaching and exhortation. From the Mount of Transfiguration the disciples, like their Master, descended to the valley below to heal the sick and to call sinners to repentance.

The mysterious gift of tongues, or glossolalia, appears here for the first time, but became, with other extraordinary gifts of the Spirit, a frequent phenomenon in the apostolic churches, especially at Corinth, and is fully described by Paul. The distribution of the flaming tongues to each of the disciples caused the speaking with tongues. A new experience expresses itself always in appropriate language. The supernatural

experience of the disciples broke through the confines of ordinary speech and burst out in ecstatic language of praise and thanksgiving to God for the great works he did among them.

It was the Spirit himself who gave them utterance and played on their tongues, as on new tuned harps, unearthly melodies of praise. The glossolalia was here, as in all cases where it is mentioned, an act of worship and adoration, not an act of teaching and instruction, which followed afterwards in the sermon of Peter. It was the first Te Deum of the new-born church. It expressed itself in unusual, poetic, dithyrambic style and with a peculiar musical intonation. It was intelligible only to those who were in sympathy with the speaker; while unbelievers scoffingly ascribed it to madness or excess of wine. Nevertheless it served as a significant sign to all and arrested their attention to the presence of a supernatural power.

So far we may say that the Pentecostal glossolalia was the same as that in the household of Cornelius in Caesarea after his conversion, which may be called a Gentile Pentecost, as that of the twelve disciples of John the Baptist at Ephesus, where it appears in connection with prophesying, and as that in the Christian congregation at Corinth.

But at its first appearance the speaking with tongues differed in its effect upon the hearers by coming home to them at once in their own mother-tongues; while in Corinth it required an interpretation to be understood. The foreign spectators, at least a number of them, believed that the unlettered Galilaeans spoke intelligibly in the different dialects represented on the occasion. We must therefore suppose either that the speakers themselves, were endowed, at least temporarily, and for the particular purpose of proving their divine mission, with the gift of foreign languages not learned by them before, or that the Holy Spirit who distributed the tongues acted also as interpreter of the tongues, and applied the utterances of the speakers to the susceptible among the hearers.

The former is the most natural interpretation of Luke's language. Nevertheless I suggest the other alternative as preferable, for the following

reasons: 1. The temporary endowment with a supernatural knowledge of foreign languages involves nearly all the difficulties of a permanent endowment, which is now generally abandoned, as going far beyond the data of the New Testament and known facts of the early spread of the gospel. 2. The speaking with tongues began before the spectators arrived, that is before there was any motive for the employment of foreign languages. 3. The intervening agency of the Spirit harmonizes the three accounts of Luke, and Luke and Paul, or the Pentecostal and the Corinthian glossolalia; the only difference remaining is that in Corinth the interpretation of tongues was made by men in audible speech, in Jerusalem by the Holy Spirit in inward illumination and application. 4. The Holy Spirit was certainly at work among the hearers as well as the speakers, and brought about the conversion of three thousand on that memorable day. If he applied and made effective the sermon of Peter, why not also the preceding doxologies and benedictions? 5. Peter makes no allusion to foreign languages, nor does the prophecy of Joel which he quotes. 6. This view best explains the opposite effect upon the spectators. They did by no means all understand the miracle, but the mockers, like those at Corinth, thought the disciples were out of their right mind and talked not intelligible words in their native dialects, but unintelligible nonsense. The speaking in a foreign language could not have been a proof of drunkenness. It may be objected to this view that it implies a mistake on the part of the hearers who traced the use of their mother-tongues directly to the speakers; but the mistake referred not to the fact itself, but only to the mode. It was the same Spirit who inspired the tongues of the speakers and the hearts of the susceptible hearers, and raised both above the ordinary level of consciousness.

Whichever view we take of this peculiar feature of the Pentecostal glossolalia, in this diversified application to the cosmopolitan multitude of spectators, it was a symbolical anticipation and prophetic announcement of the universalness of the Christian religion, which was to be proclaimed in all the languages of the earth and to unite all nations in one kingdom of Christ. The humility and love of the church united what the pride and

hatred of Babel had scattered. In this sense we may say that the Pentecostal harmony of tongues was the counterpart of the Babylonian confusion of tongues..

The speaking with tongues was followed by the sermon of Peter; the act of devotion, by an act of teaching; the rapturous language of the soul in converse with God, by the sober words of ordinary self-possession for the benefit of the people.

While the assembled multitude wondered at this miracle with widely various emotions, St. Peter, the Rock-man, appeared in the name of all the disciples, and addressed them with remarkable clearness and force, probably in his own vernacular Aramaic, which would be most familiar to the inhabitants of Jerusalem, possibly in Greek, which would be better understood by the foreign visitors. He humbly condescended to refute the charge of intoxication by reminding them of the early hour of the day, when even drunkards are sober, and explained from the prophecies of Joel and the sixteenth Psalm of David the meaning of the supernatural phenomenon, as the work of that Jesus of Nazareth, whom the Jews had crucified, but who was by word and deed, by his resurrection from the dead, his exaltation to the right hand of God, and the effusion of the Holy Ghost, accredited as the promised Messiah, according to the express prediction of the Scripture. Then he called upon his hearers to repent and be baptized in the name

of Jesus, as the founder and head of the heavenly kingdom, that even they, though they had crucified him, the Lord and the Messiah, might receive the forgiveness of sins and the gift of the Holy Ghost, whose wonderful workings they saw and heard in the disciples.

This was the first independent testimony of the apostles, the first Christian sermon: simple, unadorned, but full of Scripture truth, natural, suitable, pointed, and more effective than any other sermon has been since, though fraught with learning and burning with eloquence. It resulted in the conversion and baptism of three thousand persons, gathered as first-fruits into the garner of the church.

In these first-fruits of the glorified Redeemer, and in this founding of the new economy of Spirit and gospel, instead of the old theocracy of letter and law, the typical meaning of the Jewish Pentecost was gloriously fulfilled. But this birth-day of the Christian church is in its turn only the beginning, the type and pledge, of a still greater spiritual harvest and a universal feast of thanksgiving, when, in the full sense of the prophecy of Joel, the Holy Spirit shall be poured out on all flesh, when all the sons and daughters of men shall walk in his light, and God shall be praised with new tongues of fire for the completion of his wonderful work of redeeming love.

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Lesson 4 Quiz

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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QUIZ on Acts I - Lesson 4

The following questions relate to your study of this ACTS Lesson . Some of the questions have to do with the ACTS passage itself. There are also questions on the topical studies that accompany this Lesson.

This Quiz may have Multiple Choice, True/False, Fill-in-the-Blank, and Short Answer questions. Type your responses after the word "Answer:" following each question. Type your response following the questions.

1. The Feast of Pentecost was celebrated _____ days after the Passover.

Answer:

2. Of what was the Feast of Pentecost a commemoration?

Answer:

3. The Church Age has two parts: the _____ and the _____.

Answer:

4. What is "Dualism?"

Answer:

5. In what way did God manifest Himself to Moses when He appointed him to deliver Israel?

Answer:

6. In what city did the Jewish residents sponsor the translation of the Old Testament into Greek?

Answer:

7. Why was it so amazing to the people that the ones who were speaking in tongues were Galileans?

Answer:

8. Where is Parthia?

Answer;

9. What nation joined with the Babylonians to defeat the Assyrian Empire in 612 BC?

Answer:

10. What is a "dispensation," in speaking of Bible history?

Answer:

11. If the Church Age is a "dispensation," when did that age begin?

Answer:

12. Where in the Bible is the first promise of redemption given?

Answer:

13. What was the main topic of discussion in rabbinical schools?

Answer:

14. Give a definition of the Grace of God. Also, provide an example of the Grace of God.

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Answer:

15. Describe some of the results in a Christian's life who is not thinking according to Grace principles.

Answer:

End of Quiz
