
a *Grace Notes* course

The Acts of the Apostles

Section I: Acts 1 to 7

an expositional study
by Warren Doud

Lesson 14: **Acts 5:21-42**

Acts 5:21-42

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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 5:21-42

ACTS 5:21

And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

The apostles went back to the Temple areas and began their teaching. The Temple doors were opened at dawn, to allow people to come to worship, and to allow various vendors and workers to enter. Some of the Christians may have been there all night, waiting to see what would happen to the apostles. When the apostles showed up early in the morning, the people gathered around for the teaching.

“early in the morning” is (HUPOTON ORTHRON), from (ORNUMI) = “to stir up; to arouse,” hence “dawn.”

Then, the scene switches back to the Sanhedrin council chambers in the temple. The high priest ordered the Temple officers to have the apostles brought out of the prison and back to the council. At the same time, he called out the Sanhedrin (the council) and the senate (heads of the tribes of the people). He was going to finish off this Christianity thing once and for all. He would bring all the apostles in at once and have them judged by every top leader in the areas. There were probably 200 to 300 of the leading citizens in attendance.

“council” = (SUNEDRION) = (SUN) + (EDRA) “with + a seat,” hence, “seated together” or “assembly.” Note that the word “Sanhedrin” is a transliteration of the Greek.

“senate” = (TEN GEROUSIAN) = from (GERON: “old men”). (cf. English: gerontology). Therefore, a council of senior men. In the Greek of Homer, the GEROUNTEN were the chiefs who formed the king’s council.

In Sparta, the Gerousia was the overseeing judiciary of 30 members, which included two kings who were chosen for life and who had to be

older than 60 to serve. The Spartan assembly was the *apella*.)

It’s interesting that the Latin word *senatus* is also derived from the word for “old” – *senex*.

ACTS 5:22, 23

But when the officers came, and found them not in the prison, they returned, and told,

Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

The officers present a detailed report.

ACTS 5:24

Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

“They doubted whereunto this would grow” = “if only they would stop these things, I would know how this will turn out.” They were “very much perplexed.” This is an expression of the high priest’s frustration with the situation. He is saying that he wishes that the miracles and unusual events would stop, but he is perplexed because they don’t stop. The disappearance of the apostles from prison is just another one of “these things.” The Sanhedrin thought they were in control of the situation, but now they see that they have lost control.

ACTS 5:25, 26

Then came one and told them, saying, Behold, the men whom you put in prison are standing in the temple, and teaching the people.

Then the captain and the officers went, and brought them without violence: for they feared the people, lest they should have been stoned.

The person who brought this report was probably one of the Temple officers. He reported that the apostles were teaching with great effect in the Temple; people were paying attention to them.

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The captain was the head of all the Temple officers (STRATEGOS). He went himself to the scene and had the apostles re-arrested, however this time without violence.

ACTS 5:27, 28

And when they had brought them, they set them before the council: and the high priest asked them,

Saying, Did not we straitly command you that you should not teach in this name? and, behold, you have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Here we have the interrogation of the apostles by the high priest himself.

The whole purpose of all of the apostles' activities, all the miracles and supernatural events, of all of the Christians' witnessing, was to communicate doctrine. And verse 28 shows that up to now they had been very successful. Even the high priest was aware that the whole city of Jerusalem was filled with doctrine.

Evangelism is filling an area with doctrine! And Bible truth is the secret of power and production in the Christian life.

“this name” and “this man” = the Jews, from very early times, made every attempt either to remove references to Christ from the Talmud, or to refer to Jesus as *peloni*, which means something like “what’s his name” or “so and so,” or to use some other indirect reference when speaking about Christ. The Grace Notes article “The Talmud on Christ” has many quotations from the Talmud that include these oblique references to Christ.

ACTS 5:29

Then Peter and the other apostles answered and said, We ought to obey God rather than men.

THE CHRISTIAN'S RELATIONSHIP TO SECULAR AUTHORITY.

1. The basis for any knowledge of the plan of God or the will of God is Bible truth. Knowing what the Bible says, and

understanding it, is a prerequisite for doing the will of God in any situation.

2. When God’s will and man’s will are in direct opposition to each other, God’s will takes precedence. That is the implication of Peter’s statement in this verse.
3. It helps the nation when people obey God, because divine blessing on a nation depends on its citizens adhering to the plan of God, for individuals and communities.
4. No political body, or religious body, has the right to tell a person what they must believe, or not believe, or how they must worship, or not worship. An individual has an absolute right to freedom of choice in matters of religion.

But – to repeat, to know the will of God about anything, you must have a thorough knowledge of Bible truth related to God’s plan, and your place in that plan. Otherwise, you have no basis for making decisions or taking action!

Many Christians who are not students of the Bible are involved in social action of one kind or another, or defy government when they think that their rights are being trampled. You must make sure that you have a thorough, categorical understanding of the issues related to God’s will, before you take a “stand” that involves disobeying secular authority.

The phrase “we ought to obey” should be “we must obey.” Obey is (PEITHARXEW) which is a combination of (PEITHW) + (ARCHON), referring to the obedience which one owes to authority. The same word is used also in Acts 5:32; 27:21; and Titus 3:1.

In Acts 27:21; PEITHARCHW is used of the ship’s officers obeying Paul’s warning not to depart from Crete, where Paul speaks of his warning as having come from God.

In Titus 3:1, Paul tells Titus to teach the Cretans to “obey magistrates.”

ACTS 5:30

The God of our fathers raised up Jesus, whom you slew and hanged on a tree.

Now, Peter continues to speak plainly the Sanhedrin, on the issues related to Christianity. He makes a very bold statement in pointing out once again that it was this supreme court, made up of religious and political leaders, who condemned Christ and sent him to the Cross.

And by saying “hanged on a tree” he is reminding the Jews that it was the Romans that actually carried out the crucifixion of Jesus. The Romans used crucifixion to put criminals to death. The Jews’ method of capital punishment was stoning. The Sanhedrin were not even able to carry out their own sentence, but had to turn Jesus over to Roman authorities for carrying out their sentence.

Note that Stephen’s stoning, in chapter 7, was not judicial punishment. There was no calm adjudication of Stephen’s case, no deliberation, no meeting *in camera* to decide Stephen’s case (as there was in Peter and John’s first hearing). Steven’s killing was a mob action, carried out in the extreme heat of anger, by people who hated him for his beliefs.

ACTS 5:31

Him has God exalted with his right hand to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins.

Peter is evangelizing the Sanhedrin here. Even though these men are fanatically against Christianity and ready to kill the apostles, there is still an opportunity for every one of them to repent and receive forgiveness for sins. And this mercy is in the Lord Jesus Christ, whom God has exalted. Christ as Savior makes it possible for anyone to be saved; Christ as Prince will someday take his place at the head of the nation Israel, ruling in the place of these petty rulers of the Sadducees.

The Jews meant Christ’s crucifixion for harm, but God meant it for good, even the good of those who are his enemies. (cf. Rom. 5:10) The Sanhedrin could still change their minds about Christ, and Peter gives them an opportunity here, as unlikely as it might seem that even one member of the council would repent.

ACTS 5:32

And we are his witnesses of these things; and so is also the Holy Spirit, whom God has given to them that obey him.

The apostles were the instruments of witnessing, the Holy Spirit was the power. (Acts 1:8)

Every one who has accepted Christ (obeyed) has received the indwelling Holy Spirit. The Holy Spirit’s power is available to those who are controlled (filled) by the Holy Spirit. When the Holy Spirit controls the believer, there is great power for spiritual production, including personal witnessing.

1 John 3:22-24 has two commandments. The first is “believe on the Lord Jesus Christ.” Believing on Christ is equivalent to obeying God, and this is how people become Christians and enter the plan of God.

The second commandment, “to love one another,” is for people who are born again. This command ties all the grace principles of Christian behavior and productivity into a single concept. (Rom. 5:5)

ACTS 5:33

When they heard that, they were cut to the heart, and took counsel to slay them.

The Sanhedrin were extremely angered by the apostles’ statements, so much so that they began to conspire to murder the apostles.

ACTS 5:34

Then there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

Gamaliel was the grandson of Hillel, who was the founder of one of the most famous and prestigious rabbinical schools in Palestine. Gamaliel was Paul’s (Saul’s) teacher, probably for more than 15 years. He was later president of the Sanhedrin, after the death of his own father, Rabban Simeon ben Hillel, and he was one of seven rabbis who were given the honorary title of Rabban, which is, loosely, Master Teacher. Like other great rabbis, Gamaliel had a famous saying, “Procure thyself a

teacher, avoid being in doubt; and do not accustom thyself to give tithes by guess.”

Gamaliel was a man of judicial temper, not prone to extremes. He was not a disciple of Christ, but he felt that a policy of restraint was best, with respect to the apostles. He may also have wanted to score a point against the Sadducees.

It is very likely that Saul was present at this hearing; if so, he would have heard this speech. In any case, Saul’s subsequent zealous activities in defense of Judaism seem to indicate that Saul did not inherit his master’s temperate nature.

Gamaliel died in 52 AD, eighteen years before the destruction of Jerusalem, his own son, Simeon ben Gamaliel, succeeding him in the leadership of the Sanhedrin. Simeon died in 70 AD, perishing in the ruins of the city.

apostles: but the best manuscripts have ANTHROPOS instead of APOSTOLOS, so that the translation would be “...commanded to put the men forth a little space.”

ACTS 5:35

And said unto them, You men of Israel, take heed to yourselves what you intend to do as touching these men.

what you intend to do: “what you are about to do.” The council were about to decide to put the apostles to death, and Gamaliel was advocating restraint.

ACTS 5:36, 37

For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

Theudas: it is not certain who this Theudas was to whom Gamaliel is referring. Josephus (Ant. XX.5, 1) tells of a Theudas who led an insurrection in the

reign of Claudius, about 44 or 45 AD, and was killed in a skirmish with Roman troops.

Josephus (Ant. XVIII.1,6) also describes a **Judas of Galilee** who led a similar insurrection in about 6 AD, the time of the enrolment (census) under Quirinius; but the date of that event would have preceded, not followed, the Theudas episode. However, it has been established historically that Quirinius conducted a second enrolment of the people some years later, and that the “taxation” or census, had been carried out every 14 years for some centuries. Even so, there is no definitive evidence of who this man was.

Gamaliel is offering these incidents as examples of how men who are trying to promote themselves are brought to naught.

ACTS 5:38

And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

Refrain from these men: “Stand off from these men!” Now Gamaliel presents the two alternatives, in terms of two conditional clauses. This first condition is of the third class in Greek, indicating that the result depends on the condition being established. IF the work is of men, THEN it will come to naught.

ACTS 5:39

But if it be of God, you cannot overthrow it; lest you be found to fight even against God.

This second conditional clause is a first class conditional, indicating the certainty of the result. “IF this is of God, THEN IT IS CERTAIN that you cannot overthrow it.” Gamaliel warns that, if this work is of God, then if they attempt to overthrow these men, they will also have to overthrow God,

ACTS 5:40

And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not

speak in the name of Jesus, and let them go.

they agreed: that is, they were persuaded by Gamaliel's argument. But, even so, their hatred could not be this easily satisfied, so they beat the apostles, probably with the standard 39 stripes.

ACTS 5:41

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

to suffer shame: this is an oxymoron, which is a saying that is pointedly foolish, witty, or impressive through sheer contradiction or paradox. In this case, the apostles are being described as being dignified by indignity [KATEIDZIOTHEISAN ATIMASTHEINAI].

ACTS 5:42

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

But the apostles did not slack off in their preaching and teaching ministries. They went right back to the Temple, and to the homes where they were well received, to win souls and provide edifying instruction to the new believers.

Witnessing

Ephesians 6:15, "And your feet shod with the preparation of the gospel of peace."

We are to be ready at any time to minister the gospel. Note that all believers are included in this command. Every Christian is in full time Christian service, always on the front line.

Even a Christian who doesn't want to fight is in the conflict. A soldier may be untrained or in poor condition and drop beside the road before the enemy is reached. Or he may be killed in the first skirmish.

The primary thrust of evangelism is through the individual. There is a place for those with the spiritual gift of evangelism; but these men can reach only a specialized segment of the population. Individual believers circulate

throughout the community in various functions. They have jobs; they belong to clubs; they have certain friends. The principle of witnessing for Christ is that you do it in your own environment.

Preparation implies the ability to fight. Preparation means flexibility and the ability to use God's Word in witnessing. Knowledge of the basic doctrines of salvation is necessary for witnessing (not salesmanship techniques). You need to know about Reconciliation, Propitiation, Redemption, Imputation, Regeneration, and The Barrier, as a starter. You don't have your shoes on your feet without this preparation.

And your feet shod ..."to bind with sandals". The sandal was the GI boondocker for the Roman army. This is a reference to the foot soldier slogging it out. The infantryman fights with the least glamor and the highest casualties.

While the Greek soldier wore greaves to protect his ankles, the Roman soldier wore a heavy soled sandal which had metal studs on the bottom for good footing on uneven or slippery ground. This shoe was known in Latin as the caligula, so the foot soldier was called caligatus. Officers wore different footgear.

with the preparation of - etoimasia, refers to full preparedness, being able to march great distances in order, with others, and over a long period of time, to use weapons effectively.

the gospel of peace...

Notes on personal witnessing

- Witnessing for Christ is the responsibility of every believer. Acts 1:8; 1 Pet. 3:15; Mk. 5:18,19.
- The effectiveness and clarity of the believer's witnessing depends, in large measure, on his understanding of the Last Judgment. Sins will not be the issue! The only reason that a person will stand at the Last Judgment is that he rejected Christ during his lifetime. John 3:18; 3:36. All sins have been judged at the Cross, and there is no double jeopardy.
- The basis for the indictment of unbelievers is human good, not sins. The witnessing Christian must make the issue clear.

- Witnessing is impossible apart from the filling of the Holy Spirit. John 16:8-11. And the Holy Spirit must minister to the unbeliever to apply the doctrine of salvation.
- The context for witnessing is that part of the Word of God called the Gospel. 1 Cor. 1:18; Eph. 6:17; Heb. 4:12.
- The dynamics of witnessing depends on the believer's mental attitude. One cannot be an effective witness if he is ashamed of the Gospel, if he does not have the capacity to be occupied with Christ, or if he is not oriented to Grace.
- In Rom. 1:14-16, the apostle Paul says "I am debtor", "I am ready", and "I am not ashamed". A fisherman has a desire to fish. One is not a "fisher of men" without a desire to win souls.
- There are two sources for a Christian's witness: (1) the testimony of his life, 2 Cor. 3:3, and (2) the testimony of his lips, 2 Cor. 5:14-21.
- There is a reward for witnessing. 1 Cor. 3:11-16; 2 Cor. 5:10. Rewards in heaven are an extension of edification; the only things that are rewarded in heaven is what is done on the basis of Grace. Thus, every reward in heaven is an eternal memorial to the grace of God. Grace means that rewards do not reflect any personal glory or merit. It is the Lord who enables us to labor for Him and who provides the divine production in the life (gold, silver, and precious stones).

Friendships

WITNESSING TO ACQUAINTANCES AND FRIENDS

Many people are nervous and self conscious when meeting new people. Everyone knows that first impressions are important, and some people find it hard to make new friends or to overcome their fear of meeting people. It is important for Christians to know how to evangelize and witness without being pushy or obnoxious and without invading a person's privacy.

The first step in solving this problem is to recognize every person we meet as someone God

is working with. Every time we meet someone, the Lord has a purpose in the encounter. You know that the Lord is at work in you. It is also true that the Lord has been at work in the person we meet. Thus, with every "divine encounter", two parts of God's "workmanship" are coming in contact with each other.

When we approach people with this outlook, we are able to begin a meaningful friendship, even at the very first meeting, by trying to answer for ourselves the following questions:

- What is the Lord trying to do with this person?
- How far has God progressed? Has the Lord been given freedom to work?
- In what ways has the Lord been hindered in working with this person?
- How can I be used by God to minister to this person?

You can see that the Christian response to personal encounters is far different from the usual response. The wrong response is "I wonder what he thinks of me?" The correct response is "What is God doing in his life; and what can I do to help?"

DEGREES OF FRIENDSHIP

The type of relationship you can have with an individual depends upon the degree of friendship which has been established between you. Bill Gothard, in his *Institute in Basic Youth Conflicts*, has identified four "Levels of Friendship". They are (1) **acquaintance**, (2) **casual friend**, (3) **close friend**, and (4) **intimate friend**. Each level has its distinguishing characteristics. Each level has its accompanying responsibilities for the believer. At each level there are appropriate questions and conversational topics which can be followed. These will help you get to the point of having some kind of spiritual witness without being pushy or offensive or invading someone's privacy.

ACQUAINTANCE

An **acquaintance** is a person with whom you have only occasional contact, sometimes it is only a single contact, such as someone you meet while traveling or who comes to your house to fix the plumbing or washing machine. Think of each

contact as a “divine encounter”. Your goal at this stage is to see an acquaintanceship develop as far as possible in the time you have.

Be alert to each person you meet. Be cheerful and friendly. Learn the person’s name and remember it! Then use his name in conversation once in a while. At this level you are free to ask appropriate general questions which reflect your interest and acceptance. You can ask about his work, his place of residence, his opinion on current affairs (if not too volatile a subject).

You should be a good listener and avoid talking about yourself unless you are asked specific questions. Remind yourself that God has an interest in this person and that you are hoping for an opportunity to discuss spiritual matters.

Some people are more open and outgoing than others. With some, an acquaintance will not develop further in a single encounter. Other people may be quite willing to talk about themselves and even reveal things of a personal nature even though you are virtually a stranger. In this case, your relationship may develop into a Casual Friendship right away.

CASUAL FRIENDSHIP

A “casual friendship” is based on common interests or activities. A casual friend may be a person at work or someone you know at a club, at church, or on a sports team. At this level you are free to ask some kinds of specific questions based on mutual interests. Your responsibility is to try to recognize how far the Lord has progressed in our friend’s life.

Try to discover your friend’s strong points. As much as possible, *ignore his weak points*. In order to avoid invading privacy, it is important to remember that you are not free to correct someone else’s defects until you have been invited to do so. If he shares problems with you, you can show interest and concern; and this may indicate that you are entering into a Close Friendship with him. At this level, you *can* learn about the hopes and desires your friend has for his life. You can reflect interest and trustworthiness in being his friend. Moreover, you can pray for him and his spiritual needs.

CLOSE FRIENDSHIP

Some people in your life will be “close friends”. A close friendship is based on mutual life goals and long-term interests. You and your friend are beginning to see potential achievement in each other’s life. There is freedom to suggest mutual improvement projects, and your goal should be to be creative in helping your friend develop appropriate projects for spiritual advancement.

In a close friendship you will discuss specific goals and will assume a personal responsibility for the development of such goals. You can be creative in designing projects and trying to build your friend’s interest for projects. You should be alert to portions of the Bible which can encourage or guide your friend.

In a close friendship there will usually be more discussion of personal problems and conflicts. When a person begins to discuss his deficiencies with you, he is opening up private areas of his life. Sometimes (not always) this indicates a call for help. Learn and use Biblical techniques to deal with sensitive issues. Avoid giving advice apart from divine viewpoint.

INTIMATE FRIENDSHIP

You will not have many intimate friends, and any intimate friendship is by its nature quite intense. Some married couples are intimate friends, others are not. An intimate friendship is based on open honesty, discretion, and a commitment to the development of each other’s character and spiritual potential. There is the freedom to discern the basic causes of character deficiencies or sin patterns and to work together for solutions.

You will help your friend through trials and sorrows. You will assume personal responsibility for his reputation. You are sensitive to traits and attitudes which need improvement in both of you. You will work to build interest in correcting deficiencies, and you will search the Scriptures together for solutions. Intimate friends are committed to faithfulness, loyalty, and availability.

Gamaliel...

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

...also called RABBAN GAMALIEL (RABBAN, MEANING "TEACHER"), a tanna, one of a select group of Palestinian masters of the Jewish Oral Law, and a teacher twice mentioned in the New Testament.

According to tradition--but not historic fact--Gamaliel succeeded his father, Simon, and his grandfather, the renowned sage Hillel (to whose school of thought he belonged), as Nasi (president) of the Sanhedrin, the supreme Jewish court. It is certain, though, that Gamaliel held a leading position in the Sanhedrin and that he enjoyed the highest repute as teacher of the Law; he was the first to be given the title RABBAN. Like his grandfather, Gamaliel also was given the title ha-Zaqen (the Elder).

The New Testament (Acts 5:34-39) relates that Gamaliel intervened on behalf of the Apostles of Jesus when they had been seized and brought to the Sanhedrin, and another passage (Acts 22:3) tells how St. Paul, in a speech to the Jews, tried to influence them by stating that he had been a student of Gamaliel ("I am a Jew, . . . brought up . . . at the feet of Gamaliel").

Gamaliel established a number of lenient ordinances, in particular, laws affecting women and non-Jews. Of his teaching, only one saying is preserved in the Talmud; it enjoins the duties of study and scrupulous observance of religious ordinances. Gamaliel's renown is summed up in the words recorded in the Talmud: "When Rabban Gamaliel the Elder died, regard for the Torah [Jewish Law] ceased, and purity and piety died."

Of the two schools, that of Hillel was by far the most influential in its own day, and its decisions have been held authoritative by the greater number of later Rabbis. The most eminent ornament of this school was Gamaliel, whose fame is celebrated in the Talmud. Hillel was the father of Simeon, and Simeon the father of Gamaliel. It has been imagined by some that Simeon was the same old man who took the infant Savior in his arms and pronounced the *Nunc Dimittis* (Luke 2:25-35). It is difficult to give a conclusive proof of this; but there is no doubt that this Gamaliel was the same who wisely pleaded the cause of St. Peter and the other apostles (Acts 5:34-40), and who had

previously educated the future apostle St. Paul (Acts 22:3). His learning was so eminent, and his character so revered, that he is one of the seven who alone among Jewish doctors have been honored with the title of "Rabban."¹ As Aquinas, among the schoolmen, was called *Doctor Angelicus*, and Bonaventura *Doctor Seraphicus*, so Gamaliel was called "The Beauty of the Law;" and it is a saying of the Talmud that "since Rabban Gamaliel died, the glory of the Law has ceased."

He was a Pharisee, but anecdotes are told of him which show that he was not trammelled by the narrow bigotry of the sect.² He had no antipathy to the Greek learning. He rose above the prejudices of his party. Our impulse is to class him with the best of the Pharisees, like Nicodemus and Joseph of Arimathea. Candor and wisdom seem to have been features of his character; and this agrees with what we read of him in the Acts of the Apostles,³ that he was "had in reputation of all the people," and with his honest and intelligent argument when Peter was brought before the council. It has been imagined by some that he became a Christian; and why he did not become so is known only to Him who understands the secrets of the human heart. But he lived and died a Jew; and a well known prayer against Christian "heretics" was composed or sanctioned by him.

He died eighteen years before the destruction of Jerusalem,⁴ about the time of St. Paul's shipwreck at Malta, and was buried with great honor. Another of his pupils, Onkelos, the author of the celebrated Targum, raised to him such a funeral

¹ This title is the same as *Rabboni*, addressed to our Lord by Mary Magdalene.

² He bathed once at Ptolemais in an apartment where a statue was erected to a heathen goddess; and being asked how he could reconcile this with the Jewish law, he replied that the bath was there before the statue, that the bath was not made for the goddess, but the statue for the bath.

³ Acts 5:34. Yet Nicodemus and Joseph declared themselves the friends of Christ, which Gamaliel never did. And we should hardly expect to find a violent persecutor among the pupils of a really candid and unprejudiced man.

⁴ His son Simeon, who succeeded him as president of the Council, perished in the ruins of the city.

pile of rich materials as had never before been known except at the burial of a king.

If we were briefly to specify the three effects which the teaching and example of Gamaliel may be supposed to have produced on the mind of St. Paul, they would be as follows: candor and honesty of judgment; a willingness to study and make use of Greek authors; and a keen and

watchful enthusiasm for the Jewish law. We shall see these traits of character soon exemplified in his life. But it is time that we should inquire into the manner of communicating instruction, and learn something concerning the place where instruction was communicated, in the schools of Jerusalem.

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Lesson 14 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

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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.

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. The last question is an essay question and requires you to write a few sentences. Type your response following the questions.

1. What does the word "Sanhedrin" mean?

Answer:

2. The captain mentioned in verse 26 was the head of all the Temple officers. [True/False]

Answer:

3. When the high priest said "intend to bring this man's blood upon us," whose blood was he talking about?

Answer:

4. What was the main purpose of all of the apostles' activities?

Answer:

5. The basis for any knowledge of the plan of God is _____.

Answer:

6. Once the members of the Sanhedrin has condemned Christ and murdered Him, there was no further chance for their repentance,. [True/False]

Answer:

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7. Gamaliel was the grandson of _____.

Answer:

8. Gamaliel stated that if the apostles' work was of God, the Jews would not be able to overcome it. [True/False]

Answer:

9. When the Sanhedrin agreed with the advice of Gamaliel, they released the apostles without punishing them further. [True/False]

Answer:

10. In what scripture verse are we told to have our "feet shod with the preparation of the gospel of peace?"

Answer:

11. Evangelism is the responsibility of every Christian. [True/False]

Answer:

12. What is that part of the Word of God called which is the information to be used in witnessing to unbelievers?

Answer:

13. What is a "divine encounter?"

Answer:

14. A person should usually not ask intimate questions of a person whom he has just met. [True/False]

Answer:

15. It might be possible to develop a higher level of friendship with a new acquaintance, even during the first conversation. [True/False]

Answer:

16. To have the freedom to discuss sensitive issues with someone, and to work to build interest in correcting deficiencies, it is necessary to reach a level of _____ friendship.

Answer:

17. In what passage of Scripture did the Apostle Paul mention that he had been educated in Gamaliel's school?

Answer:

18. The destruction Jerusalem took place in 70 AD. According to historical sources, when did Gamaliel die?

Answer:

End of Quiz
