

---

a *Grace Notes* course

## **The Acts of the Apostles**

Section I: Acts 1 to 7

an expositional study  
by Warren Doud

Lesson 5: **Acts 2:14-24**

---

Acts 2:14-24

**Contents**

<b>Instructions</b> .....	<b>3</b>
<b>Acts 2:14-24</b> .....	<b>1</b>
Acts 2:14.....	1
Acts 2:15.....	1
Acts 2:16.....	2
Acts 2:17.....	2
Acts 2:18-21.....	3
Acts 2:22.....	3
Acts 2:23.....	3
Acts 2:24.....	4
<b>The Local Church</b> .....	<b>4</b>
<b>Hope</b> .....	<b>5</b>
<b>Chastisement</b> .....	<b>6</b>
<b>Lesson 5 Quiz</b> .....	<b>9</b>

---

## **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.
-



**Acts 2:14-24****Acts 2:14**

**But Peter, standing up with the eleven, lifted up his voice, and said to them, You men of Judea, and all you that dwell at Jerusalem, be this known to you, and hearken to my words.**

Peter's sermon is recorded from 2:14 to 36. The portion from 2:14-21 is the introduction to his message.

The theme of his message is: "Jesus of Nazareth, who is He?"

This is the beginning of the doctrinal teaching which would give individual Jews an opportunity to be "rescued" from divine discipline that was to come upon the Jewish nation. Those Jews who became members of the Body of Christ were able to see cursing changes into blessing.

Peter proves who the Lord Jesus Christ is: by His works, by His resurrection, and by His ascension. By these proofs he comes to the conclusion of verse 36.

Peter himself has come to a much better grasp of who Christ is, by reason of the events of the past few weeks. He, of all the disciples, has been transformed the most.

In addition, Peter (and the other apostles), are, for the first time, operating under the enabling power of the spiritual gift of apostleship, which gives him an authority and confidence that he did not possess before this day.

**Standing up with the eleven**

Peter was on the street with all of the other apostles, presumably including Matthias.

**Lifted up his voice**

He shouted to make himself heard. Consider how hard it must be to preach a sermon to such a crowd. Peter must have had a very strong voice.

**You men of Judea**

Refers to people who were the residents of Jerusalem and the surrounding area of Judea.

**And all you that dwell at Jerusalem**

People who were in Jerusalem as visitors; people from all over the world who had been in the city for many weeks to observe:

**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.

People from all parts of the Eastern world. [See notes on 2:8-11].

**Be this known unto you**

This is an idiom in the Greek, meaning "Let's get one thing straight," or "I need to make something clear to you."

**Hearken to my words**

Peter is asking the people to stop speculating about what's happening, to stop talking and listen to him, because he has the explanation. He demanded their attention.

**Acts 2:15**

**For these are not drunken, as you suppose, seeing it is but the third hour of the day.**

He points out that the strange behavior that the people had observed, namely all the 100 or so disciples speaking in tongues, is not drunkenness.

**As you suppose**

This is *hupolambanw* in the Greek, "to be taken up by a notion; to receive an impression and be taken up by it; to make a snap judgment."

<b>The Acts of the Apostles</b>	Page 2
<b>Section I, Lesson 5</b>	a Grace Notes study

The people in the streets have assumed that the disciples are drunk. But Peter offers two explanations, the first of which is a common sense explanation, and the second is biblical.

First – he points out that it is only 9:00 o’clock in the morning, so it’s unreasonable to suppose that the people are drunk.

**Acts 2:16**

**But this is that which was spoken by the prophet Joel;**

In his biblical explanation he quotes from Joel. The quotation here is for interpretation, and Peter is saying, “These happenings are LIKE those which will happen in the future, as prophesied by Joel.”

Joel 2 deals with the day of the Lord; that is, the first day of the millennium, the Second Advent of Christ, and the spirituality which will follow.

**This is that**

Equivalent to: “this is the same kind of thing as that; this parallels that”

Peter is stating here that the passage he is going to quote from Joel describes a parallel situation. That is, the Pentecost event is not the fulfillment of Joel 2:28-32, but it is an analogous phenomenon.

The passage in Joel is millennial and describes the filling of the Spirit and spirituality *in the millenium*.

Now, in the New Testament, a quotation from the Old Testament is used either for interpretation or for illustration. In this case, the quotation is used for illustration, not interpretation.

Peter uses the illustration to refute the accusation of drunkenness. That is, the disciples are speaking with tongues because they are filled with the Holy Spirit, and they can no more be charged with being drunk than the believers in the Joel passage.

The people listening to Peter were very familiar with the book of Joel. In fact, Joel deals extensively with the problems of alcoholism and its effects on individuals and on the nation. So it is an “undesigned coincidence” that lends much understanding to Peter’s explanation.

Application of the Doctrine of Intercalation, or The Mystery. Nothing that happens during the

Church Age is described in the Old Testament. All facts about the Church Age, from the day of Pentecost until the Rapture, were hidden from OT saints (Ephesians 3). Therefore, the Joel passage is not an explanation of the events at Pentecost, it is merely an illustration.

**Acts 2:17**

**And it shall come to pass in the last days, said God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.**

**It shall come to pass in the last days**

Refers to the millennium. The Joel passage is a description of millennial spirituality.

**I will pour out my Spirit**

This is a reference to the 2<sup>nd</sup> advent of the Holy Spirit

**Upon all flesh**

Refers to believers who enter the millennium. When the tribulation is over, on the first day of the millennial reign of Christ, all unbelievers have been removed from the earth by the “Baptism of Fire.” The Millennium is begun with only believers on the earth.

Three categories of people receive the Holy Spirit. These phrases are used to point out that there is no respect of persons, that everyone will participate in the outpouring of the Holy Spirit.

**Sons and daughters**

There will be no differentiation between male and female when it come in the distribution of the Holy Spirit in the millennium.

**Young men and old men**

No age differences in the distribution of the Holy Spirit.

And, from verse 18, **servants and handmaidens**. These are social categories, so that the point is, regardless of categories of distinction among people in the human race, there is no distinction in the millennium as far as the outpouring of the Holy Spirit is concerned.

Those that receive the Holy Spirit are said to do three things: prophesy, see visions, and dream dreams.

**Acts 2:18-21**

**And on my servants and on my handmaidens will I pour out in those days of my Spirit; and they shall prophesy.**

**And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:**

**The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:**

**And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.**

Refer to Randall Radic’s exposition of **Joel** (available through Grace Notes) to deal with the prophecies repeated here..

**Acts 2:22**

**You men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as you yourselves also know:**

This is the beginning of Peter’s sermon.

**You men of Israel** – addressed to all Israelites present, from many parts of the world.

**Hear these words** – gets the attention of the audience.

**Jesus of Nazareth**

Peter discusses Christ from the standpoint of His humanity; because he is going to speak of Christ’s work on the Cross, and Christ had to become true humanity to be able to die on the Cross.

**A man approved**

“to point out; to show; to demonstrate”, rather than “approve.” God is revealing something very special to man.

The demonstration is by **miracles, wonders, and signs which God did by him, as you yourselves also know.**

**Acts 2:23**

**Him, being delivered by the determinate counsel and foreknowledge of God, you have taken, and by wicked hands have crucified and slain:**

Peter gets to the point of the message: Jesus Christ came in to the world to die. The central issue is Jesus Christ, and God’s pre-ordained plan of Salvation.

In presenting the gospel, the depravity of man is displayed, THEN the work of Christ to remove guilt is explained.

LAW first, then the CROSS.

GUILT first, then the FORGIVENESS.

Note here that human hostility is used by God to carry out His plan.

**Being delivered**

“Being delivered” is being “handed over. This is an adjective, not a verb. Jesus Christ is the “handed over person.”

**Determinate**

Perfect passive participle of **HORIDZW**. This is a verb meaning “to be appointed.” The perfect tense refers to an event that occurred in the past having continuing results. The passive voice means that the plan of God has been applied to an object, the Lord Jesus Christ.

**Foreknowledge of God**

The omniscience of God planned salvation, with full knowledge of everything that would occur historically.

Foreknowledge = Omniscience. The omniscience of God knows everything without reference to time. There never was a time when God did not know everything. He has always known about each person’s total history.

Divine foreknowledge does not influence or coerce man’s free will. Man is totally responsible for his own decisions and actions, even though God wd fully aware of each action and its consequences, long before the human race was even started.

In short, God knew that mankind would need salvation, so in His love he devised a plan to meet man’s need.

**(You have taken)** – (not in the original Greek)  
**by wicked hands**

The first half of the verse deals with the sovereignty of God. And it was God’s will for Jesus Christ to go to the Cross. Therefore, God’s plan allowed for Christ to be subjected to “wicked hands.”

In the mechanics of Christ’s crucifixion, the free will of man is involved. No one was forced to participate in the events. But ...

**You have crucified and slain**

Both verbs are in the active voice, indicating human volition. “You have done it!”

Peter does not hesitate to deal with the sin and guilt of the listeners. The gospel is best when unequivocal, when it gets to the point and does not compromise.

**Acts 2:24**

**Whom God has raised up, having loosed the pains of death: because it was not possible that he should be held by it.**

**Whom God has raised up**

Both the Father and the Holy Spirit were involved in raising Christ from the dead.

God the Father: 1 Thess. 1:10; Col. 2:12; Psalm 16:10

God the Holy Spirit: Rom. 8:11; 1 Pet. 3:18.

**1 Pet. 3:18, “...put to death in the flesh, but quickened by the Spirit.”**

**Rom. 8:11, “But if the Spirit of him that raised up Christ from the dead...”**

**Having loosed the pains of death**

“loosed” is a participle, so it precedes that action of the main verb “raised up.” So the pains of death were loosed first, then Christ was raised from the dead.

The resurrection and ascension are the visible signs of God’s satisfaction with the Work accomplished.

**Because it was not possible that he should be held by it.**

Or, “held under the authority of death.” Resurrection broke the authority of death over Christ. This is in reference only to the death of His humanity. His deity could never die – and did not die.

The resurrection was a very startling event and an extraordinary concept, especially to any Jews in the audience who are positive and open minded.

So, the resurrection of Christ would be very well explained and illustrated by some documentation from the Jewish scriptures. Verses 25 to 28 are another quotation from the Old Testament, in this case from Psalm 16:8-11.

In fact, this chapter has three Old Testament quotations, and each is used in a different way. The Joel passage which we have just read is used for **illustration**.

In the following four verses, Psalm 16 is quoted for **interpretation**. The resurrection is being interpreted for the Jews listening to Peter.

And in Acts 2:34,35, we have the quotation of Psalm 110:1, “sit at my right hand until I make your enemies your footstool.” This quotation is a **confirmation**. That is, something has been fulfilled. Christ is now sitting at the right hand of the Father.

**The Local Church**

**DESCRIPTION OF A LOCAL CHURCH**

This article provides a collection of Bible references dealing with the basic attitude and activities which are present in a local church that is functioning as described in Ephesians 4:11-16.

**INTERACTION WITHIN THE CONGREGATION**

**Attitudes in the Local Church**

1. Love for one another: Rom. 13:8; 1 Thess. 3:11,12; 4:9,10; 2 Thess. 1:3; 1 Peter 1:22.
2. Forbearance or relaxed tolerance toward others: Eph. 4:2; Col. 3:13.
3. Acceptance or willingness to receive others into assembly: Rom. 15:7.
4. An attitude which is neither judgmental or condemning: Rom. 14:13; 1 Cor. 4:5; James 4:11,12



<b>The Acts of the Apostles</b>	Page 5
<b>Section I, Lesson 5</b>	a Grace Notes study

5. Willingness to subordinate one's own desires to the needs and interests of others: Phil. 2:3,4; 1 Pet. 5:5,6; Rom. 12:10.
6. Genuine devotion toward one another as Family of God: Rom. 12:10.
7. Harmony or rapport that transcends social barriers: Rom. 12:16-18; 14:19; James 2:1-4.
8. Priority of unity within the congregations: Eph. 4:3,13; Col. 3:14.
9. Forgiveness: Eph. 4:32.
10. Encouraging one another: Heb. 3:12,13; 10:24; 1 Thess. 5:11; Rom. 15:4,5.

#### Activities in the Local Church

1. Edifying one another: Eph. 4:29; 1 Thess. 5:11; Rom. 14:18-20; 15:1,2.
2. Serving one another: Gal. 5:13.
3. Being kind to one another: Eph. 4:32; 1 Peter 3:8,9.
4. Showing hospitality: 1 Peter 4:9; 3 John 5-8.
5. Partaking of the Communion: 1 Cor. 11:17-34; Acts 2:42-46.
6. Admonishing one another: Rom. 15:14; 1 Cor. 4:14; 1 Thess. 5:14.
7. Restoring carnal believers: Gal. 6:1.
8. Praying for one another: James 5:16.

#### The Local Church's Function as a Community of Believers

1. Our relationship with God is described in family terms: Gal. 3:26; John 1:12,13.
2. Christians are commanded to have a family-like devotion to one another: Rom. 12:10.
3. The local church is called the household of God: 1 Tim. 3:15.
4. Paul recommends to Timothy how to relate to others in the congregation: 1 Tim. 5:1,2
5. Leadership qualifications include how well a man fulfills his family responsibilities: 1 Tim. 3:4,5,12.
6. A woman's role in the local church is described in the same terms as her role in the family: 1 Tim. 2:11-13; 1 Cor. 14:34-35.

## Hope

**Hope** is the mental attitude of confidence that results from learning and applying Bible truth regarding the future.

In Bible usage, "hope" (Greek: *ἐλπίζω*) is synonymous with "confidence". Growth in confidence comes along with growth in Christ. Applied knowledge of Bible principles of time and eternity leads to supreme confidence in God's Word.

The Christian has confidence in

- an eternal inheritance, **1 Pet. 1:4,5**
- the new home in the future, **John 14:1-3**
- the resurrection body, **1 Cor. 15:51-57**

See also **1 Th. 4:16-18; Phil. 3:21; and 1 John 3:1,2.**

The **hope** of Israel is in their coming Messiah (the Second Coming of Christ, His kingdom on earth, and the new earth of eternity.

**Luke 1:67-79; 2:28-32; Acts 26:6,7; 28:20; Eph. 2:12.**

The Abrahamic Covenant (amplified by the Palestinian, Davidic, and New Covenants) promised to Israel the land of Canaan, the eternal seed (the Messiah), and blessing (new birth). Israel's **hope** lies in these promises of God.

Abraham's **hope** was directed to the promise of a new city, the New Jerusalem, **Heb. 11:9,10.**

The **hope** for the Church is the "blessed hope" of the Rapture. **Titus 2:13-15; 1 John 3:2,3; 1 Thess. 4:13-18**

**Hope** is derived from such passages as **Rev. 2:14** in which it is stated that there will be no more death, tears, pain, etc.

The **hope** (confidence) we have in Christ has caused death to lose its sting and the grave to lose its victory. **1 Cor. 15:54-58.**

The word **hopeless** should never be in the Christian's vocabulary

## **Chastisement**

### **Introduction**

Whom the Lord loves, He chastens, whether it is an individual, a city or community, or a nation. Because God loves the whole world, there has always been a lot of chastening going on. The history of the Jews as a nation is, in part, a story of the cycles of discipline and recovery they experienced throughout all their generations. There are many parallel lessons to be learned by individual believers regarding the way the Lord handles the individual and nation in Grace when either is disobedient.

### **Chastisement (Divine Discipline) of the Christian Believer**

Chastisement of individuals is for believers only (HEB. 12:5). God's discipline is based on love, and when a believer is out of fellowship, discipline is aimed at only one thing, to get the believer to acknowledge his sin to God, to confess in order to be restored to fellowship (HEB. 12:6).

Discipline never means a loss of salvation (GAL. 3:26; HEB. 12:6). Divine discipline is chastisement for sins of the believer in the immediate context of the sin that was committed. And discipline is removed by Biblical confession of sin (1 JOHN 1:9; 1 COR. 11:31), "...if we judge ourselves...".

Suffering may well be part of the chastisement, and confession does not remove the suffering. However, when suffering continues after the believer has been restored to fellowship, the cursing is turned to blessing; that is, the suffering is for a positive purpose.

If a believer continues in sin and refuses to repent and confess, the chastisement will become more and more severe. Certain sins bring compounded discipline, particularly those in which the believer is acting as a stumbling block to others (MATT. 7:1-12). In extreme cases, the believer could suffer the Sin Unto Death. However, all chastisement is confined to time; there will be no discipline for believers in eternity (REV. 21:4)

The believer can avoid divine discipline through a consistent exercise of the principles of Christian living outlined in the Word of God, as illustrated by the passage in HEB. 12:1-6.

Confession is equivalent to "laying aside the weight" of HEB. 12:1. The result is production and the fruit of the Spirit. The phrase "...let us run with patience" refers to the Faith-Rest life. This is Faith-Patience, also spoken of in JAMES 1.

The next recovery principle is Occupation with Christ, the "looking unto Jesus..." of HEB. 12:2. Then, avoid sins of the mind; avoid becoming "wearied", a reference to mental depression resulting from sin in HEB. 12:3. If any of the following are harbored continually, mental illness can result: A guilt complex; bitterness or hatred toward others; jealousy or envy; fear about the present or future; anxiety or worry about little things; desire for revenge; arrogance; judging another or running him down to others.

HEB. 12:4 refers to having victory over the Sin Nature. Confess, keep moving, separate from the sin, grow up in Christ, stand on Grace principles, exercise Faith-Rest, rely on positional truth.

Live in the Word, HEB. 12:5.

Divine discipline is designed to restrain us from sin and to teach us lessons which will result in growth (HEB. 12:11).

### **Divine Discipline for a Nation**

The Bible has many examples of divine discipline being brought against communities or nations. The most dramatic discipline of a city occurred at Sodom and Gomorrah when God destroyed the cities and their inhabitants at one stroke. There had not been even a remnant of faithful people there in order to preserve the cities from final judgment. Even Lot and his family protested against having to leave.

Another example is the destruction of heathen Jericho in which all inhabitants were killed except for Rahab and her family. Rahab obviously had positive volition toward the Gospel, and her family enjoyed blessing by association in their narrow escape.

As the individual goes, so goes the nation. In order for a nation to avoid divine discipline, there must be at least some of its citizens who live in

fellowship with the Lord. A question arises as to how many positive believers constitute a remnant, a "quorum". The answer is that at least some of the citizenry and some of the political leadership of a nation must be faithful believers and have enough influence to maintain the Divine Institutions in that nation. It's possible that the remnant could be very small if it is composed of the most influential and powerful citizens, such as kings, presidents, or other top political and business leaders. In a democracy, the remnant would probably have to be fairly large in order to have divine viewpoint influence in elections.

The key is this: in order for a nation to survive there must be freedom and morality. These are vital for the preservation of national integrity and for the maintaining of the Divine Institutions of volition, marriage, family, and nationalism.

There must be freedom so that the Word of God can be taught clearly and every citizen be given a chance to decide on issues of salvation and Christian living. People need freedom so that, under positive volition to the Word of God, they can keep their marriages and their families together. Families and nations are a part of God's plan for the human race. Satan's program is immorality, family breakup, and internationalism. The Divine Institutions were given to preserve the human race after the Fall and to protect the nations from the inroads of Satan's program.

There must be morality in order to protect people from criminality, disease, and the other consequences of unchecked sinfulness. In particular, the institutions of marriage and the family are very much dependent on a high level of morality in the community so that parents can maintain positive momentum for long periods of time while they are training and nurturing their children. It is the breakdown of morality which is the first and most obvious indication that both the individual and the nation are in trouble.

**The Five Cycles of Discipline - Leviticus 26**

The five "cycles" of discipline refer to the five levels, or increments, of chastisement which God brings on a nation which steadfastly refuses to repent of its immorality and live according to God's plan. When a nation at first very subtly

begins to drift away from the Lord, indicated by a laxness in morality in many of its citizens and an indifference to the Word of God, the Lord begins the discipline with relatively gentle reminders in the form of a loss of peace, a reduction in prosperity, and so forth. At the other end of the scale, God allows the complete destruction of a nation which has defiantly ignored all levels of discipline. This destruction is analogous to the Sin Unto Death suffered by an individual who is intractable in his defiance of God (Nadab and Abihu, Saul, Ananias and Sapphira).

At this point you should read LEVITICUS 26:14–29. That chapter provides a concise outline of God's warnings about the levels of punishment He will bring on the nation of Israel if they will not turn from their sinful rebellion. Discipline of the nation begins with relatively mild problems, including people's loss of inner peace and mental depression. There will be great fear and paranoia among the people, accompanied by lack of success in business and agriculture, poverty, sickness, and defeat in battle.

Verses 18 to 20 show the second stage of discipline which is characterized by a continued lack of fellowship with the Lord, loss of national prestige and honor, a cessation of God's grace provision for the nation, and a great barrenness in the land.

The third cycle, verses 21 and 22, includes great plagues, no control over natural enemies, a general inability to subdue the earth, the death of children, and the beginnings of great desolation among the people.

In verses 23-26 chastisement becomes severe, with increased attacks by enemies, invasions by foreign powers. There is extreme economic adversity and poor productivity, even in the production of necessities, resulting in famine. Some national sovereignty remains, but invaders have ever-widening influence in all areas of life. There are increases in plagues and disease.

The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced

slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.

### Seeds of National Destruction, Genesis 11

The people of Babel, in defiance of God, thought they could construct a better society, a more secure, more compatible, more idealistic community. Their volitional defiance of God began at the grass roots level, "They said to one another..."; then they united in an effort to organize their society under agreed-upon principles. They had a complete disregard for God; there was no communication between God and man. They refused divine viewpoint and the commandment to go throughout the world and multiply.

During the Age of the Jews there were many examples of national discipline. HOSEA 4:1-7 gives an example of the nation rejecting Bible teaching and building for chastisement. They were engaged in false business practices (4:2); there was no application of grace, "no truth...nor mercy" (4:1); they were in a miserable state "languish" (4:3); there was false prosperity "they are increased" (4:7); they followed their religious leaders to destruction.

The whole book of Isaiah, notably chapter 28, was directed at the nation which had rejected the authority of God.

National destruction came on every nation that rejected the Word of God, not just the nation of Israel. Canaan was destroyed by the Jews under Joshua. There was divine discipline on Egypt for refusing to let the Jews leave. Assyria was destroyed (2 KINGS 19:35; 2 CHRON. 32:21). Babylon, in turn, faded quickly as a nation (DANIEL 5).

And discipline is related to cities as well as to nations, as the following examples indicate:

Sodom and Gomorrah, GEN. 18:20

Jericho, JOSHUA 6

Jerusalem, LUKE 21:24; JER. 5:1

Damascus, ISAIAH 17:1

Nineveh, NAHUM 3:5-8

Babylon, ISAIAH 13:19-21

Tyre, EZEKIEL 26,27; ISAIAH 23:1

Rome, REV. 17:11; 18:1ff

Chorazin and Bethsaida, MATT. 11:21

Sidon, EZEKIEL 28:20,22

<b>The Acts of the Apostles</b>	Page <b>9</b>
<b>Section I, Lesson 5</b>	a Grace Notes study

## Lesson 5 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.

---

<b>The Acts of the Apostles</b>	Page <b>10</b>
<b>Section I, Lesson 5</b>	a Grace Notes study

### QUIZ on Acts I - Lesson 5

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

1. What was the theme of Peter's message in this chapter?

Answer:

2. What time of day, by our clock, is the "third hour of the day?"

Answer:

3. The speaking in tongues was a fulfillment of the prophecy of Joel. [True/False]

Answer:

4. How did God demonstrate or show that Christ was the Messiah?

Answer:

5. Who raised Christ from the dead?

Answer:

6. In what Scripture does it say that Christ was "...put to death in the flesh, but quickened by the Spirit."

Answer:

7. Give an example of a Bible verse that states that Christians should be willing to subordinate their own desires to the needs and interest of others.

Answer:

8. \_\_\_\_\_ is a mental attitude of confidence that results from learning and applying Bible truth regarding the future.

Answer:

9. What scripture verse described the Christian's new home in eternity?

Answer:

10. What is the hope of Israel?

Answer:

11. People who are not Christians do not receive chastisement from God. [True/False]

Answer:

---

12. How is divine discipline removed from the believer's life?

Answer:

13. Give an example of God's divine discipline of a nation.

Answer:

14. What characterizes the second cycle of divine discipline for a nation?

Answer:

15. Suppose a Christian friend of yours asked how to be restored to fellowship with God. Write one or two paragraphs describing the answer you would give.

Answer:

End of Quiz

---