

"SUFFERING FOR HIS NAME SAKE" -- ACTS 5:33-42

OBSERVATION

INTERPRETATION

APPLICATION

Monday 7:30pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by doughnut/vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by Pastor Chuck Smith, David Hocking, John Stott, Vernon McGee, Warren Wiersbe and others.

THEIR IMMEDIATE RESPONSE – Acts 5:33

Act 5:33 When they heard this, they were furious and plotted to kill them.

THEIR IMMEDIATE RESPONSE – Acts 5:33

Brief summary the Book of Acts - so far!

- Jesus promises the Holy Spirit; ascends into heaven!
- The coming of the Holy Spirit on the Day of Pentecost
- Peter's first sermon – 3,000 souls saved!
- The miracle of the lame man healed – Peter's second sermon
- Number of saved men grows to 5,000
- Persecution come from the religious leaders – arrested, severely threatened.
- Released and commanded not to preach/teach anymore, they prayed for boldness! –Great power; great grace; oneness
- Ananias/Sapphira – cleansing of the church
- Great growth in the church
- Apostles arrested again, an angel releases them from prison
- They go back to the temple and teach-they are peaceably brought back once again.
- Peter says, we ought to obey God rather than man! Tells them they murdered Jesus by hanging on a tree! – Now:

v. 33 “they were furious” – (diaprio) - “to saw in two; saw asunder; to be cut to the quick; be infuriated” – Tradition says that Isaiah was sawn into. - cf. Heb. 11:37

Mat 26:65-67 “Then the high priest tore his clothes, saying, “He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! [66] What do you think?” They answered and said, “He is deserving of death.” [67] Then they spat in His face and beat Him; and others struck Him with the palms of their hands,”

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GAMALIEL - Tradition In Jewish tradition: In the Talmud, Gamaliel is described as bearing the titles Nasi and Rabban (our master), as the president of the Great Sanhedrin in Jerusalem; although some dispute this, it is not doubted that he held a senior position in the highest court in Jerusalem.^[2] Gamaliel holds a reputation in the Mishnah for being one of the greatest teachers in all the annals of Judaism: "Since Rabban Gamaliel the Elder died, there has been no more reverence for the law, and purity and piety died out at the same time".^[7] In Christian tradition - The Acts of the Apostles introduces Gamaliel as a Pharisee and celebrated doctor of the Mosaic Law in Acts 5:34–40. The Book of Acts later goes on to describe Paul the Apostle recounting that although "born in Tarsus", he was brought up in Jerusalem "at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers". (Acts 22:3) No details are given about which teachings Paul adopted from Gamaliel, or how much Gamaliel influenced aspects of Christianity. However, there is no other record of Gamaliel ever having taught in public,^[2] although the Talmud does describe Gamaliel as teaching a student who displayed "impudence in learning", which a few scholars identify as a possible reference to Paul.

THE REASONING OF GAMALIEL – Acts 5:34-39

Act 5:34 Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while.

Act 5:35 And he said to them: "Men of Israel, take heed to yourselves what you intend to do regarding these men.

Act 5:36 For some time ago Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing.

Act 5:37 After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed.

Act 5:38 And now I say to you, keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing;

Act 5:39 but if it is of God, you cannot overthrow it—lest you even be found to fight against God."

THE REASONING OF GAMALIEL – Acts 5:34-39

Vs. 34 -35 “commanded them to put the apostles outside for a little while. [35] And he said to them: "Men of Israel, take heed to yourselves what you intend to do regarding these men.” - His experience caused them to listen – cf. Acts 22:3-5 Three times, Paul says that he was zealous for the law! This account is so encouraging in showing the accuracy of the Scriptures!

Vs. 36 -37 “....Theudas rose up, claiming to be somebody. A number of men, about four hundred, joined him. He was slain, and all who obeyed him were scattered and came to nothing. [37] After this man, Judas of Galilee rose up in the days of the census, and drew away many people after him. He also perished, and all who obeyed him were dispersed. - His two examples revealed his point – Acts 5:36-37; cf. Acts 1:13 – “Simon the Zealot”

Vs. 38 -39 keep away from these men and let them alone; for if this plan or this work is of men, it will come to nothing; [39] but if it is of God, you cannot overthrow it—lest you even be found to fight against God." - His exhortation challenged them to leave the apostles along – Acts 5:38-39

What about Mohammadism?

THEUDAS THE IMPOSTER – Josephus says of Theudas, that at the time of Agrippa’s death, an imposter, named Theudas, persuaded the masses to take their possessions and follow him to the Jordan, where, as a prophet, he would part the river and provide them easy passage. Claudius Fadus, the Roman procurator, attacked them with his cavalry and captured Theudas himself, whose head was cut off and brought to Jerusalem

JUDAS THE GALILEAN:

Leader of a popular revolt against the Romans at the time when the census was taken in Judea in which revolt he perished and his followers were dispersed. This is the second census that occurred at the death of Herod Archelaus. Rome, in an attempt to punish the Jews, declared Judea to take a census and to become a province of Rome) This Judas was born at Gamala in Gaulonitis (Josephus, "Ant." xviii. 1, § 1). In the year 6 or 7 C.E., when Quirinus came into Judea to take an account of the substance of the Jews, Judas, together with Zadok, a Pharisee, headed a large number of Zealots and offered strenuous resistance (*ib.* xviii. 1, § 6; xx. 5, § 2; *idem*, "B. J." ii. 8, § 1). Judas proclaimed the Jewish state as a republic recognizing God alone as king and ruler and His laws as supreme. The revolt continued to spread, and in some places serious conflicts ensued. Even after Judas had perished, his spirit continued to animate his followers. Two of his sons, Jacob and Simon, were crucified by Tiberius Alexander ("Ant." xx. 5, § 2); another son, Menahem, became the leader of the Sicarii and for a time had much **power**; he was finally slain by the high-priestly party ("B. J." ii. 17, §§ 8-9). Grätz ("Gesch." iii. 251) and Schürer ("Gesch." i. 486) identify Judas the Galilean with Judas, son of **Hezekiah** the Zealot, who, according to Josephus ("Ant." xvii. 10, § 5; "B. J." ii. 4, § 1), led a revolt in the time of Quintilius Varus. He took possession of the arsenal of Sepphoris, armed his followers, who were in great numbers, and soon became the terror of the Romans.

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THE RESULTS – Acts 5:40-42

Act 5:40 And they agreed with him, and when they had called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

Act 5:41 So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.

Act 5:42 And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ.

THE RESULTS – Acts 5:40-42

v. 40 “beaten them,” - Seen in the attempt to stop their preaching – “dero” - scourging, flogging, beat, whip” - cf. Mt. 21:35; John 18:23; Acts 16:37; 22:19;

v. 41 “rejoicing that they were counted worthy to suffer shame for His name.” – Jesus had told them that persecution/suffering would happen. - Mt. 10:16-20; 2 Cor. 11:23-28
The results were seen in the attributes of the apostles – rejoicing” – cf. Acts 16:25; Romans 8:18; 2 Cor. 4:17-18; 2 Tim. 3:12; Heb. 11:33-40; 1 Peter 4:13-14;

v. 42 “ they did not cease teaching and preaching Jesus as the Christ” - Seen in the activities of the apostles following this

Heb. 12:4 “You have not yet resisted to bloodshed, striving against sin!”

The Sanhedrin’s methods in stopping the apostles aren’t working!

Persecution has always threatened the church since its beginning. But we need not fear for its survival.

Tertullian, addressing the rulers of the Roman Empire, cried out: “Kill us, torture us, condemn us, grind us to dust...The more you mow us down, the more we grow; the seed is the blood of Christians.”

Or as Bishop Fest Kivengere said in February 1979, on the second anniversary of the martyrdom of Archbishop Janani Luwum of Uganda: “Without bleeding the church fails to bless.” Persecution will refine the church, but not destroy it. If it leads to prayer and praise, to an acknowledgment of the sovereignty of God and of solidarity with Christ in His sufferings, then, however painful, it may even be welcome!!

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		<p><u>Questions:</u></p> <ol style="list-style-type: none">1. What do you think of persecution for the namesake of Jesus? Does the Bible promise glorious blessings because of enduring persecution?2. How much about persecution, about suffering, do you think is really known in the church?3. Can you see the similarity of the anger of the Sanhedrin, shown here and that shown at the time of decision to crucify Jesus?4. Do you think Gamaliel’s advice is recommended Scripturally? Why or why not?5. Where was the Apostle Paul born? Where was he raised?6. What was the relationship between Gamaliel and Paul?7. Do you think Paul (then Saul) was present at the time of this account?8. Which apostle of Jesus was known as a Zealot?9. Can you visualize as the apostles, “<u>rejoicing that they were counted worthy to suffer shame for His name?</u>”10. Do you question “suffering” that you have experienced in your own life?
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