# 26-1115sc Transcript

**26-1115sc - *The Book of Acts, Steve Cain***

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## 26-1115 - The Book of Acts

## Transcript of class (0:04 - 40:19), Teacher: Steve Cain

(0:04) Do you have any aversions to Acts? I don't mind doing Acts. I just did a cursory look at Acts (0:12) before I came. I didn't do any in-depth study on it.

I haven't read the whole book all the way (0:18) through lately. Yeah, I don't mind. In fact, I really do enjoy Acts because it helps give me (0:26) some history.

It helps give me some insight as to what Paul and how the first century church (0:34) started. And of course, Paul rehearses his conversion several times in the book of Acts, (0:43) so it gives us a little bit of a different, you know, concept. Let's look at Acts.

We don't have (0:50) to worry about how Paul wrote. We have to deal with Luke. So let's get started.

Let's have a (0:59) word of prayer for him. Dear Heavenly Father, we come to you at this time thanking you so much (1:04) for the opportunity we have to study your Word, study the product that the Holy Spirit produced (1:10) for us, searching your mind and giving us the thoughts that you want us to have concerning (1:17) you and our life with you. We ask that you bless us and reward our study.

(1:27) We ask for wisdom and insight and understanding. We ask that you bless us in this way as we look (1:37) at the book of Acts and the way Luke produces for us the history. We pray these things in Jesus (1:45) Christ's name.

Amen. I like the idea that Luke wrote this. What do we know about Luke? (1:58) He's a physician.

And back in those days, physicians did more than just study medicine, (2:06) more than practice it. In those days, it really was a practice, more so than it is today. (2:14) But it still is a practice today.

There's no question about that. (2:20) What was the other thoughts about Luke as far as being a physician? (2:25) Why was his writing so important for us? Any idea? (2:32) He was a physician. He studied in more detail.

He would probably be a better writer than me. (2:43) That's correct. And that's very true.

He was, at that time, as a student of medicine, (2:53) he would write down the results of his studies. He would take into consideration the weather. (3:02) He would take into consideration the history and things that was going on.

And he'd be (3:07) more precise in what he was writing. And so the things that he is writing down here is the result (3:16) of his training. And he had the training of recording the histories and being more exact (3:27) in what he was writing and what he was observing.

I like the idea, he says here, (3:34) in my former book, Theophilus, I wrote about all that Jesus began to do and teach (3:41) until the day he was taken up to heaven. And when I look at the Gospel of Luke, (3:49) take a look at the beginning there, as he starts out in the Gospel of Luke. (3:57) I enjoy this part of it myself.

He says, (4:00) um, many have undertaken to draw up an account of the things that have been fulfilled among us. (4:10) In other words, there's a lot of people who are trying to record the events of Jesus' life and (4:17) how the church evolved and the way Christianity began. So many have undertaken to draw up an (4:28) account of things that have been fulfilled among us.

And of course, the concept of being fulfilled (4:35) is prophecies. And they were looking at prophecies. And that's one of the things (4:42) that Paul would use when he would go into the synagogues to present the Gospel of Jesus to them (4:53) that Jesus did and try to convince them that Jesus was the fulfillment of the promise that (4:58) was given to Abraham.

He used prophecies and he was able to present that to them. (5:08) So many have undertaken to draw up an account of things that have been fulfilled, (5:13) which would be prophecies, among us, just as they were handed down to us by those (5:19) who, from the first, were eyewitnesses and servants of the Word. With this in mind, (5:27) since I myself have carefully investigated everything from the beginning, I too decided (5:35) to write an orderly account for you, most excellent Theophilus, so that you may know (5:42) the certainty of the things you have been taught.

And so in this particular case, (5:51) as a historian, he's talking about having gone around and investigated the things. So (6:01) what is the date that we are ascribing to Luke as far as the date that it was written? (6:10) Those of you who have your cell phones out, can you see what (6:21) date is being ascribed to Luke's writings? Pardon? (6:30) AD 60? All right. So that's what? 30 years after the crucifixion of Christ.

(6:40) And so, 30 years, how old do we think that Luke is at this time? He's older than 30. (6:56) So if he was born at the same time or in the same general area of Jesus, which we believe Paul was, (7:05) that he must have been somewhere in his 50s or 60s. So when we make this assumption then, (7:15) he's gone out and researched all of the things that have been told about Jesus and his life.

(7:25) So how many people do you think is going to be still alive at that time that he's going to go (7:34) back and research? And he's going to go back and he's going to look up the various individuals, (7:40) and especially the old timers who can recall Jesus' life. Take a look at what Paul says (7:48) in 1 Corinthians 15. If you have it, I'm reading from the New International Version.

Let's start (8:14) with verse 1, 1 Corinthians 15. Now, brothers and sisters, I want to remind you of the gospel (8:22) I preached to you, which you received and on which you have taken your stand. By this gospel, (8:30) you are saved, if you hold firmly to the word I preached to you.

Otherwise, you have believed in (8:38) vain. For what I received, I passed on to you as of first importance, that Christ died for our sins (8:48) according to the scriptures, that he was buried, that he was raised on the third day according to (8:54) the scriptures, and that he appeared to Cephas, and then to the twelve. After that, he appeared (9:03) to more than five hundred of the brothers and

sisters at the same time, most of whom are still (9:11) living, though some have fallen asleep.

Then he appeared to James, and then to all the apostles, (9:20) and last of all, he appeared to me as to one abnormally born." So what is he telling about (9:29) the witnesses of Jesus' life, the availability of them? They're still available. There are some who (9:40) are going to be very reliable, and he says he appeared to over 500 people. He didn't appear (9:46) to everybody.

I was thinking about this earlier this morning, because I did look into Acts a (9:52) little bit before I came. So there are some. He didn't appear to people openly in Jerusalem, (10:02) did he? He didn't appear openly to those in Rome.

He appeared to selected people, (10:09) 500 people at least, and most of those are still alive according to Paul. So they're available for (10:17) witnesses. So I don't know about Mary, but we know that Mary had to be available for someone (10:28) to get the information concerning Jesus' birth, how did it happen, and his life.

(10:37) And so Mary was available for, obviously, after Jesus' ascension into heaven. (10:46) Mary's still around, isn't she? And so where are they going to get the information concerning his (10:54) birth and the events that evolved around his birth that we have recorded in Matthew and in the (11:01) Gospels, especially Matthew and Luke? So where are they going to get that information? Has to be (11:07) from Mary, who did what? Who, when she would see, bring the baby Jesus into the temple, and here's (11:18) one of the prophetesses who has been promised that she would not die until she saw the promise. (11:25) So what does the Scripture say that Mary did? She put it in the back of her mind.

(11:35) She remembered these things. She made a purpose of remembering the things that took place in those (11:44) days. And so, obviously, Jesus at first, if you were alive during Jesus' day, (11:57) he appeared just like you and me.

And he walked in and sat in the assembly. (12:05) It's like we are today. You'd look at him and you'd say, huh, an unusual character, (12:15) but you wouldn't think anything really weird or odd about him because he didn't have wings, (12:19) he didn't have a halo.

You know, he probably had a demeanor that was unique, (12:28) but he bled just like we bleed. He ate and slept just like we eat and sleep. So what was different (12:36) about him? Not everybody was around.

The shepherds, you know, saw the angels announcing his birth. (12:45) The shepherds did go and see the baby Jesus in a manger, and the wise men, obviously, (12:53) later on, met him in their house. They gave him frankincense, incense, and myrrh.

So (13:04) it looked just like a baby, and it grew just like it is. Isn't that what Luke says? (13:10) After Jesus came home from having lost his mother, they found him studying with the (13:20) priests and so on, and he says, I must be about my father's business. So what does Luke tell us (13:28) about Jesus? Remember, he grew in stature and wisdom in favor [with God and man] (Luke 2:52).

So (13:43) he's just one of us. Isn't that what we're supposed to believe? He took on the form of man, (13:49) he dwelt among us, and we beheld him as the only begotten Son. (13:55) And so he was just like us.

So what do you suppose, after Jesus' resurrection from the grave, (14:04) proving that Jesus is the Christ, that's what [Peter] was pointing out to us in Acts 2, (14:10) or it will be pointing out to us in Acts 2.38, (14:15) that he was shown to be the Christ through signs, wonders, and miracles. (14:22) But he wasn't the only one who did signs, wonders, and miracles, was he? Prophets did. Elijah? (14:31) Elisha? And then Paul, in establishing the Church, used signs, wonders, and miracles too, (14:38) what was the purpose of signs, wonders, and miracles according to Peter in Acts 2? (14:44) To prove that he is the Christ.

To validate the fact that he is who he says he is. (14:53) Validate the message and the messenger. So what does Matthew and Luke have available to them (15:02) when they're writing? They have Mary.

They have Mary. So they're going to go to Mary, (15:12) and they're going to say, Mary? What was unusual about Jesus? Obviously, he's more than just a man. (15:22) What do you know about him? So then, where are they going to get the information that Mary was (15:28) a virgin, and that an angel came to her and said, you're highly blessed? Where did he get (15:36) that information? He got it from Mary.

And so Mary is the source of many, much of the gospel, (15:47) especially the beginning of it. And then her asking him to change water into wine, (15:55) and he says, my time hasn't come yet. So we know those things.

We're in the book of Acts. (16:05) So obviously, you see, Mary had to be a source because Matthew and Mark and them did not write (16:15) at 30 AD. They wrote somewhere around the same time that Luke did, roughly 50, 55, 60.

(16:24) So they were writing at that time during the recording of the history. So they have witnesses (16:30) that they can go to to find out whether or not Jesus actually did these things. And so it's (16:37) important for us to recognize the fact that they are going to real witnesses who can validate the (16:44) things that these people are writing for us concerning the things that Jesus did, (16:49) and that they are writing it.

So it's important for us to know that when these letters went out (16:57) and were published and were distributed throughout all the churches, nobody's going to come along and (17:05) say, he didn't do that, challenging it. He didn't do that. The Bible could have been challenged (17:14) way early.

So when Matthew, Mark, Luke, and John are writing their sayings, (17:19) and Luke is writing Acts, the things that they're recording that took place, (17:26) obviously, if they could be challenged, they would have been challenged. (17:32) And they weren't challenged. Nobody came forth and said, that's a lie.

That didn't happen. (17:39) They got people who are eyewitnesses of the things that actually took place. (17:46) And this is the point that we really need to appreciate about our Bible.

(17:50) Our Bible has been around for years, and it could be challenged for facts. (17:58) What do they do today when our speakers get up and talk like President Trump does and anybody else? (18:11) They have fact-checkers. Well, there's fact-checkers concerning our Bible.

(18:21) And of course, one of the things that we have today is that things are constantly (18:28)

verifying the Bible and its facts because of history. (18:36) I had to determine in the back of my mind, did you see it? (18:45) The people who dig up and find things, excavation, archaeology. We have archaeology (18:53) that is uncovering facts constantly, proving the Bible to be true in all of the cases.

So (19:02) if there was anything that could prove that the Bible was wrong, (19:06) they would come up with it, and believe me, they would say, ha-ha. (19:13) So in this particular case, the Bible is true. Mike? (19:18) Yeah, just like for a while, there were challenges as to whether the Hittites were really people.

(19:36) But archaeology proved that the Hittites really did exist. There were diggings that they uncovered (19:49) that showed that the Hittites really were a people that actually existed, just like the Bible (19:58) mentions. But they were the Hittites.

And so archaeology has proved that on occasion that, (20:13) you know, there's… (20:15) I like to think in this term, and it's not original with me, there are time capsules. (20:23) There are time capsules. And there are pyramids, there are digs that archaeology will not go into (20:33) because they want to preserve them.

Really, that's the reason why they haven't gone into them, (20:40) is because they want to preserve whatever is hidden in them. But can we give the Holy Spirit (20:47) credit for these time capsules? I think we can. And that's me.

I think that the Holy Spirit (20:56) is making available to us, because what is the challenge of the Holy Spirit? (21:01) To convince the world of sin and to verify the things that He has provided for us in His writings (21:13) that He's had the writers to write, the prophets, and so on. So the Holy Spirit is completely in (21:21) charge of helping us prove God and His existence. So this is one of the things that was so important for me. (21:30)

(21:31) Let's take a look one more time at Luke, and Luke, the first chapter, (21:45) because Luke is writing to Theophilus in Acts also. Theophilus is the recipient of this (21:53) letter that he's writing in Acts, and Theophilus is the one who… (22:01) Some challenge whether or not Theophilus was an individual or a group of people, (22:08) but to me, he's an individual. It's an individual, and he is a friend of Luke.

(22:16) And I think that Luke and Theophilus grew up together and perhaps were in the same church, (22:24) same Sunday school, same, you know, receiving teachings just like our kids do today (22:32) when we bring our children in. I don't know about you, but I was a part of (22:36) Sunday school, and my teacher would sit in front of me, and my teacher would tell me about Jesus. (22:44) My teacher would tell me about all the Bible things, Noah and the Ark, and so on.

And so (22:52) I learned these things from Sunday school, and this is what I think is what Luke is saying to (23:00) Theophilus. You and I learned these things, and I went out and purposely searched them out to see (23:08) if they were actually true, and if the teacher was telling us the truth and teaching us actual facts. (23:15) And Luke is saying, you can bank on it.

It's true. The things that you and I learned, (23:26) the things that we learned in Sunday school are true, and you can rest on that. (23:32) And that's what I think Luke is saying to Luke when he is writing this letter.

(23:39) Listen to him. Verse one, many have undertaken to draw up in an account of the things that have (23:47) been fulfilled among us, just as they were handed down to us, we learned in Sunday school, (23:56) just as they were handed down to us by those who from the first were eyewitnesses and servants (24:05) of the Lord. So we were taught by people who actually were there.

We were taught, (24:13) and the things that they shared with us was not folklore. It was true. Something.

And so they were (24:21) handed down to us by those who were first eyewitnesses and servants of the Lord. With (24:26) this in mind, since I myself have carefully investigated everything from the beginning, (24:34) in other words, he's gone all the way back to Mary. He's gone as far as he can go searching (24:42) up people who will verify the facts that he and Theophilus learned in Sunday school.

(24:49) It was handed down to him. And so with this in mind, since I myself have carefully investigated (24:57) everything from the beginning, I too decided to write an orderly account for you. In other words, (25:07) I'm a historian and I'm writing this down so that you can rest on it yourself.

This is what I found (25:12) out. And this is actual. You can verify it.

You can bank on what I'm writing. I too decided to (25:22) write an orderly account for you, most excellent Theophilus, so that you may know that the certainty (25:30) of the things you have been taught. You can know it.

Go to bank. So the things that I'm going to (25:39) write to you in this, the Gospel of Luke, are verified. You can, I have purposely gone to these (25:48) individuals and the stories that I'm going to share with you about Jesus.

I have seen, I've (25:55) been to eyewitnesses who actually was there when it happened. So that's what he's telling them. (26:03) And so now, when we get into Acts, we see that he is verifying or assuring Theophilus the same (26:13) thing is going to be true about what transpired since then.

We know that Jesus ascended into (26:23) heaven. There's Matthew 28, Mark 16, tells us that Jesus has ascended into heaven. And Luke is (26:35) going to tell us that he was present when that happened.

And Jesus has ascended into heaven (26:43) and angels have come. And they said, why are you [staring] up in the heaven? He's going to come back (26:50) the same way that you saw him go. And so Luke is going to share this information with Theophilus (27:00) and from that moment on, the development of the church.

So as I reflect upon this, and since (27:11) I haven't really, really delved into this, let me share with you something else that is (27:17) on my mind and on my heart. And I was thinking about making a sermon out of this. (27:22) And I might still, on my next, it's about whether or not we use instrumental music (27:31) and why we insist on a cappella.

And so I'm thinking in terms of the Restoration Movement. (27:43) As was pointed out last week, (27:45) the Methodists, the Baptists, all the various other denominations, all the various, not (27:54) canceled other, all the denominations, because we're not a denomination, unless you believe you

(28:02) are. It all depends on whether you believe you're a member of the church of Christ or (28:08) a member of Jesus' church.

I like to think we're members of Jesus' church. (28:14) It's the church that Jesus came to establish. And that's the reason why our sign out there (28:19) says Church of Christ, because we want to recognize that this is where people who worship (28:26) Jesus and is a member of his church worship.

That's what we want that sign to mean. But it's (28:33) going to be variously interpreted, because people who are Methodists, Baptists, they're (28:39) interpreted as being a denomination too. They challenge us on that, but I diverge.

(28:49) What I want us to think in terms of is, what is the purpose of the Restoration Movement? (28:55) What is the Restoration Movement? What is the Restoration Movement? And what is, you know, (29:00) why does it exist, or what is the purpose of it? Just think. Now you're dealing with a person who's (29:11) 85 years old, and I've grown up in the Restoration Movement, and I have studied the Restoration (29:19) Movement, and I know quite a bit about the Restoration Movement. And one of the things is, (29:27) we want to make sure that we are worshiping God in truth and in spirit.

Isn't that one of our (29:33) prayers? When we were praying, we pray that our worship has been received to you as a (29:40) sweet-smelling savor. We're concerned about whether or not we're worshiping God in truth (29:46) and spirit. So, with that in mind, how concerned are we about worshiping God in truth and spirit? (30:00) Does he really have a word in what we're going to worship? With the Restoration Movement, (30:09) when you come in here, you know that you're going to have five parts of worship, don't you? (30:15) You're going to have psalms, you're going to have sermons, you're going to have prayer, (30:22) you're going to have the Lord's Supper, and you're going to have a collection.

Is there anything else? (30:27) You know that those are going to be here. Why? Because we read them in the Bible, and we have (30:35) a test for it, don't we? We have to have necessary direct commandment. We have to have a direct (30:44) commandment in order to do it.

We have to have necessary examples. And where do we find these (30:55) examples? Out of the Bible. We're only going to go to the Bible.

The Bible is going to give us (31:01) the fact that we have to believe that there is a God, and that we are going to have singing. (31:09) We know that that was part of the First Century Church, and we know that we're going to have (31:15) sermons because it's necessary. It's an example.

We have to have necessary influence. So when we're (31:24) baptizing, we're baptizing complete immersion, aren't we? So we have the Ethiopian eunuch as (31:31) one of the examples for us about immersion, and we know that we're going to have the Lord's Supper (31:38) every Sunday because of examples. So we have those as our test as to whether or not (31:49) we're going to be worshiping God in truth and spirit.

It's coming from the Bible, (31:56) and we're only using the Bible to give us that example. (32:01) So how did the First Century, and this is the other thing about the Restoration Movement, (32:08) we're only interested in knowing what the First Century Church did. We're not concerned about (32:15) what kind of synagogue worship they had, or what kind of temple worship they had, (32:21)

whether or not they used instrumental music to accompany their psalms.

We're not interested (32:27) in that. We're interested in knowing what kind of worship did the First Century Church have. (32:34) When Paul would leave the Christians together by themselves, what kind of worship did they (32:41) have at that time? Well, we know that they were influenced by the synagogue worship.

(32:52) Do you know that because of the scribes and the Pharisees and arguments that they had, (32:57) that the synagogue had only a cappella singing? They did not have instruments, (33:08) did not use instruments in the synagogue. We know that for a fact. So in the Book of Acts, (33:15) we're going to see what did the First Century do? They continued to worship in the synagogue (33:23) until the synagogue decided to cut them out, didn't they? Because what is, (33:35) the two apostles that were going into the synagogue to worship, and the person whose (33:43) name was there in the Psalms, silver and gold, Peter and John, Peter and John, they were still (33:52) going to the synagogue to worship until they were told to leave.

So then the synagogue kicked (34:03) the Christians out because they didn't want to believe that Christ was the Son of God. So they (34:10) kicked them out, made them go worship on their own. So what did the First Century Church do? (34:18) They met, they sang songs, they observed the Lord's Supper.

We know that, don't we? (34:26) But they did not have instrumental music. I don't care if you want to say that the Temple did. I (34:36) don't care what you say about the Jewish worship.

We know that the First Century Church, the First (34:42) Century Church did not use instrumental music, and it was not introduced until many years later. (34:49) I can't tell you what year the piano was first introduced or the organ. I don't remember.

(34:57) But anyway, it was many years later, and it was not without controversy and a lot of (35:05) hard feelings. So the instrumental music, we're interested in knowing how did the First Century (35:14) Church worship, and we're going to assume, and this is an assumption, that what they did was (35:21) in harmony with God's will. If there was anything else to be added to it, Paul would have added to (35:30) it.

You had a comment? That's what differentiates us from the Reformation. I don't know much about (35:37) Catholicism. The best were the heirs.

Catholicism was the parent of Reformation. (35:48) The Reformation was to reform the fallen Church, but they still used human creed. (36:00) Yeah.

They still used the information from the early Church Fathers. The early Church Fathers (36:06) follow the First Century. They're not from the First Century.

(36:10) No, they only reformed the issue that they had issue with. The Methodists had (36:20) reformed because they had issues with what the churches were doing at that time. The Baptists (36:27) reformed because they were having issues with what the church was doing at that time.

So when they (36:33) left, the only thing they did was kick out what they had issues with and continued practicing (36:40) what they had learned. They were practicing it. So that's the difference between Reformation (36:49) and Restoration.

And I like to use the illustration to know the difference is like I mentioned last (36:58) week, I think it was, a car. You go out and you see a car. It's supposed to be a Mercury.

(37:06) Supposed to be. Why? I say that because it's been customized. It's been lowered.

It's been (37:14) channeled. It's got [fender] skirts on it. It's been shaved.

I know all those terms. (37:23) That's the advantage of being 85 years old because I've seen all that stuff. (37:31) And so it has been all that.

So you buy it. You buy the car. It has all of that done to it.

(37:40) But you know it's supposed to be a Mercury. So what do you want to do? You want to restore it. (37:50) So how do you restore a car that's been shaved, been lowered, been channeled? How do you do that? (37:58) Well, you've got to go to the original blueprint to see what it looked like and what it was made (38:07) of.

And you look at it and you start taking away or redoing the Mercury so it looks exactly like (38:17) that. And that's what the restoration movement is all about. In fact, what the restoration did was (38:31) they threw out the car and started from scratch from the blueprint.

Right. And that's the reason (38:39) why I said what I said about the Boy Scout manual. The Reformation tried to reform it, (38:46) but they still pinned it up.

It still had the underlying. Right. It still had the scars of (38:54) everything else.

That's the reason why I used the Boy Scout manual. Because when I was a Boy Scout, (39:00) we had a manual that was that thick. And that manual covered everything.

It covered what the (39:09) troop meeting was supposed to be. It covered what the scout leader was supposed to be. It (39:15) covered how the uniforms were supposed to be done and how the baggage was supposed to be added (39:20) to this uniform.

It did everything. And suppose you come upon that book and you've never seen a (39:28) Boy Scout manual and you didn't even know the Boy Scouts existed. So what are you going to be able (39:34) to do with that manual? You can reconstruct 100% what a Boy Scout meeting and everything is supposed (39:43) to be.

And so on. So that's what the Bible is. And that's how we're using the Bible.

(39:53) It's our creed. We're using the Bible to give us how the church ought to be. (40:04) And so that's what Luke is doing.

And Luke has done. And he wants to do that. (40:10) Acts next week.

Thank you so much for humoring me. Thank you so much. (40:19)