

25-0914sc - Detailed Summary

25-0914sc - *The Scheme of Redemption*, Steve Cain

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25-0914 - The Scheme of Redemption, Chapter 1

Summary of Transcript (0:04 - 48:11)

Summary

Teacher: Steve Cain

(0:04 - 1:14) Opening the Class and Prayer

Steve begins the class by noting that he does not plan to cover the entire chapter today, explaining that the reason will become apparent as the session concludes. He mentions intending to proceed directly into Chapter 2 the following week. He then leads the group in a prayer, expressing gratitude for the opportunity to study God's Word and for the revelation of how humanity can be reconciled to God, standing before Him without blemish through righteousness provided by Jesus, not by personal merit. The prayer acknowledges Jesus as the sacrifice and atonement for sins, offering forgiveness to His disciples, which God recognizes. Steve thanks God for this provision and asks for blessings on their study, concluding with "Amen."

(1:17 - 3:20) Introducing and Reading the Foreword

Steve expresses his desire to read the foreword from the book, noting that the class does not have copies of it, but he has one from Sunset School of Preaching, with another version available on Kindle. He suggests that purchasing a physical copy for around \$9 or \$10 would allow quick access and advance reading, faster than receiving a PDF from him. He describes the foreword as interesting and hopes to read it in a way that the class can follow. The foreword states that those unfamiliar with the good news of redemption will be awed by the book's message, while even those who think they know it all will be thrilled by the author's fresh, logical, and systematic presentation. Steve agrees with this assessment. The foreword discusses how public attacks and assumptions about the Bible, particularly Genesis, have eroded the foundations of modern thinking. It points out that critics question Moses' authorship, suggesting he drew from folklore or myth rather than divine inspiration through the Holy Spirit, denying him credit as a prophet of God.

(3:20 - 5:08) Continuing the Foreword: Reasons for Attacks and Modern Influences

The foreword explains that attacks on the Bible stem from various motives, and Steve interjects that the class is likely familiar with these reasons. He references a recent radio report about the

assassination of a figure named Kirk, whose primary stance was against homosexuality, and reveals that the assassin was turned in by his own lover. Steve interprets this as the assassin striking out against someone who condemned his lifestyle as evil, using assassination to silence him. The foreword continues, noting that such attacks and assumptions have slowly eroded modern thinking, influenced by the "soft sell" through television, schools, and teachers, who subtly convey to children that the Bible is mere myth or folklore. In contrast, the foreword praises presentations that link God's message to literal history, and commends the author for masterfully showing that the Bible story is a unified whole, where selectively removing parts tears the fabric of God's message.

(5:09 - 6:02) Concluding the Foreword: Need for a Holistic View

The foreword critiques the current age where some theologies are built precariously on isolated verses, ignoring the Bible's broad context, leading to subjective remarks like "this is how I feel about it" rather than "thus saith the Lord." In this fragmented environment, it is reassuring to encounter a holistic view of redemption drawn from Scripture. The book serves as an antidote to piecemeal interpretations of profound subjects like redemption, helping a new generation of Bible readers grasp the big picture of God's will. The foreword commends the revised edition and urges readers to read, study, teach, and preach it, emphasizing that it is more needed now than ever.

(6:03 - 7:14) Transition to Chapter 1: Genesis as Historical or Mythological

As the class prepares to delve into the book itself, which everyone has a copy of, Steve highlights the first chapter's focus: "Genesis, Historical or Mythological?" He stresses the need for a wholesome attitude toward God, recognizing His divine and providential work in lives. This includes a complete viewpoint of God's love and His desire for eternal fellowship in heaven. Referencing Peter, Steve notes that God does not wish for any to perish but for all to come to repentance, reflecting on this divine intent.

(7:15 - 9:58) Exploring Faith in Hebrews 11

Steve directs the class to Hebrews chapter 11 as a starting point for understanding beliefs about God and Genesis, crediting Paul as the likely author despite uncertainty. He emphasizes faith's importance, reading from the New International Version: faith is confidence in what is hoped for and assurance in the unseen, for which the ancients were commended. Skipping to verse 5, he discusses Enoch, who was taken from life without experiencing death because he pleased God. Steve poses the question of what pleases God, answered in verse 6: without faith, it is impossible to please Him, as anyone approaching God must believe in His existence and that He rewards earnest seekers. He also highlights verse 3, stating that by faith, we understand the universe was formed at God's command, with the visible made from the invisible. The class will focus on Genesis, particularly the first 11 chapters.

(9:59 - 10:50) The Significance of Genesis Chapters 1-11

Steve notes that another individual named Scott has been teaching on these chapters and is likely doing an excellent job, underscoring their importance. These chapters are what science, the public, and figures like Kirk's assassin oppose. Thus, believers must accept that God spoke through the Holy Spirit's inspiration, as indicated in 2 Peter chapter 1.

(10:55 - 13:22) Scripture Reading from 2 Peter 1 on Reliability of Prophecy

Directing to 2 Peter chapter 1, starting from verse 12, Steve reads Peter's commitment to remind believers of truths they already know and are established in, refreshing their memory while he lives, knowing his time is short as revealed by Jesus. Peter assures that after his departure, they will remember these things because the apostles did not follow cleverly devised stories about Jesus' coming in power but were eyewitnesses of His majesty. He recounts the honor and glory Jesus received from God the Father, with the voice declaring, "This is my son whom I love. With him I am well pleased," heard on the sacred mountain. Peter affirms the prophetic message—referring to Moses and Old Testament prophets—as completely reliable, like a light in darkness until the day dawns. Crucially, no prophecy of Scripture arose from the prophet's own interpretation or human will; instead, human prophets spoke from God, carried along by the Holy Spirit.

(13:23 - 14:25) Accepting Genesis and God's Revelation

Steve explains that Christians accept Genesis' account of creation and the consequence of sin leading to death, as these are products of the Holy Spirit searching God's mind and revealing what He wants known about origins, destiny, and Himself. He notes that Scripture states the mind of man (or God) reveals only what is chosen, with the rest a secret to search out, so God discloses only what He deems necessary.

(14:26 - 15:41) The Planned Nature of Jesus' Sacrifice and Redemption

In Genesis, God reveals that Jesus and His sacrifice were planned, with divine intervention and providence ensuring fulfillment from Adam and Eve through to Mary and Joseph. This spans from the prophecy given to Eve (and Abraham) to Jesus' birth. Thus, humanity's redemption and reconciliation to God were premeditated, and the book will highlight this in advance.

(15:43 - 17:43) Beginning the Reading of Chapter 1

Steve plans to read from the book, interjecting his own comments. The chapter opens by discussing origins: the universe as a cosmos, man's creation in God's image, the home and its intended permanence, human sin's origin, and consequent death. It describes an earth altered by a flood, its features changed and relics buried under silt, referring to Genesis' first 11 chapters. Reiterating, it addresses the universe's origin, man's divine image, the home's permanence, sin's start, and death's result. Steve emphasizes why Genesis, especially the first 11 chapters, is vital, as God reveals this through Moses.

(17:43 - 18:24) Emphasizing Moses' Authorship and Divine Revelation in Genesis

Steve stresses that Moses is credited with writing Genesis, and critics attack it due to questions about how Moses knew events from long ago. He asserts that this knowledge came from God through the Holy Spirit, not folklore or myth, making it crucial to recognize Genesis as God's revelation of humanity's origin.

(18:25 - 19:16) Questions on Interpreting Genesis Chapters 1-11

The author continues by questioning how Christians should understand Genesis chapters 1 through 11—as history or Hebrew mythology. A related query is whether it matters how they are viewed, as long as Jesus is accepted as Lord. Steve notes that the world might dismiss the importance of beliefs about Genesis if Jesus is Lord, but it makes a significant difference, which is why the chapter is written. This chapter aims to answer by showing how views of Genesis affect perceptions of the Bible’s redemptive message and humanity’s need for Christ as Savior.

(19:17 - 19:33) Pause for Questions and Introduction to Modern View of Genesis

Steve asks if there are any questions or comments so far. He then proceeds to discuss the modern view of Genesis, clarifying that this is not the Christian perspective but the world’s view.

(19:34 - 20:16) Sophisticated Efforts to Frame the Bible as Mythology

In recent times, sophisticated attempts have been made to portray the Bible within a mythological framework. Formal education at every level promotes the idea that the Bible’s cosmology contradicts modern technological confirmations, reinforced by film and television media. These efforts focus primarily on the universe’s origin and early human history, highlighting the subtle attacks on Genesis.

(20:17 - 20:37) Subtle Attacks Through Education and Media

The attacks come subtly through teachers trained in colleges who hold atheistic or agnostic views, passing these on to students from elementary school to college. Additionally, television promotes concepts like evolution.

(20:38 - 21:05) Consequences of Adopting Evolutionary View Over Historical Genesis

If the historical view of Genesis is abandoned for an evolutionary one, it will undermine confidence in the entire biblical account, reflecting on the Bible’s historical unity and raising questions about where myth ends and history begins.

(21:06 - 21:36) Impact on Understanding Sin, History, and Salvation

This shift would affect the representation of history’s real meaning, the reality of sin, and humanity’s genuine need for salvation. Steve then transitions to discussing the proper viewpoint of Genesis.

(21:38 - 21:55) Biblical View of History’s Meaning and Redemption

The Bible teaches that history has meaning, with God working from the outset of human sin to save humanity. The Christian view frames history in a redemptive context.

(21:56 - 22:31) Christian Perspective on History

Christians do not view history cynically or as the result of forces in a closed system but from a linear perspective, seeing it meaningfully directed by God, who initiated, guides, and will complete it according to His eternal purpose. This restates Paul's message in Ephesians 1:9-11.

(22:32 - 22:50) Bible's Redemptive Understanding and Role of Genesis

The Bible provides a redemptive understanding of origin, purpose, and destiny, giving meaning to history. Genesis initiates this viewpoint. Steve suggests quickly reviewing Ephesians chapter 1.

(22:51 - 23:26) Reading Ephesians 1:3- On God's Eternal Purpose

In Ephesians, it is seen that God purposed salvation before the world's creation. Reading from verse 3 in the New International Version, Steve praises God the Father of Jesus Christ for blessing believers with every spiritual blessing in Christ.

(23:27 - 23:51) God's Choice in Christ Before Creation

God chose believers in Christ before the world's creation to be holy and blameless in His sight.

(23:52 - 24:41) Predestination, Redemption, and Unity in Christ

In love, God predestined adoption to sonship through Jesus Christ, according to His pleasure and will, to praise His glorious grace freely given in the beloved. In Him, there is redemption through His blood, forgiveness of sins according to God's rich grace lavished with wisdom and understanding. God revealed the mystery of His will, purposed in Christ, to be effected when times fulfill, uniting all things in heaven and earth under Christ.

(24:41 - 25:03) Connecting to the Chapter's Christian View

This illustrates the chapter's point on the Christian view of Genesis, which Steve notes he has already covered, leading into Genesis and the historical unity of the Bible.

(25:04 - 25:23) Genesis Linking Sin to Need for Redemption

Genesis connects humanity's origin and sin to the corresponding need for the redemption God lovingly provided in Christ Jesus. Steve rereads for clarity.

(25:24 - 25:50) Bible as Account of God's Saving Work

The rest of the Bible recounts the historical development of God's saving work, culminating in the cross.

(25:51 - 26:34) Implications if Genesis is Not Literal

If Genesis is not literally true, Jesus as Savior is unnecessary, and His cross becomes meaningless sentiment. The Genesis account of origin and sin is so intertwined with the rest of Scripture that questioning its historical reliability affects the integrity of the entire Bible. Steve reserves a

comment for the next part.

(26:35 - 27:07) Tracing the Messianic Seed Line

Steve introduces tracing the Messianic seed line from Adam to Christ, showing God's intervention and providence from Adam and Eve's sin to Jesus' death, resurrection, ascension, and intercession. Redemption is central to the Bible's message.

(27:09 - 27:38) God's Intrusion into Human Affairs for Redemption

Genesis shows God intervening from the beginning to direct redemption's plan through history, via Christ, the promised seed of woman in Genesis 3:9-15. From there, the Bible traces the Messianic seed line from Adam to Christ.

(27:38 - 28:01) Quoting Genesis 3:15 as First Prophecy of Jesus

Steve directs the class to Genesis 3:15 in their Bibles, noting it as the first prophecy of Jesus' coming to die on the cross.

(28:04 - 28:21) Context of Genesis 3 After the Fall

This follows Adam and Eve's sin of eating from the tree of knowledge of good and evil. Adam blames the woman God gave him, who gave him the fruit.

(28:22 - 28:54) God's Response to the Woman and Serpent

God asks the woman what she has done; she blames the serpent for deceiving her. In verse 14, God curses the serpent above all animals, condemning it to crawl on its belly and eat dust, putting enmity between it and the woman, and between their offspring.

(28:54 - 29:08) Enmity Between Offspring

This enmity signifies animosity and hatred, with the serpent's offspring against the woman's, and vice versa.

(29:08 - 29:21) Reiterating Enmity

God will put enmity between the serpent and the woman, and between their offspring.

(29:22 - 29:55) Prophecy of Crushing and Striking

The woman's offspring will crush the serpent's head, while the serpent strikes his heel. This is the first prophecy of Jesus' coming, depicting a future confrontation between Eve's seed and Satan.

(29:56 - 30:41) Interpretation of the Confrontation

In this skirmish, Satan bruises Jesus' heel, but Jesus crushes Satan's head, defeating him. Eve can anticipate her offspring prevailing over Satan.

(30:42 - 31:15) Eve's Children and Childbearing

Eve has children, though the number is unknown. Steve notes Joe's point that God's curse increases childbearing pain, implying prior painless births, otherwise how would she know the difference.

(31:17 - 31:39) Naming Eve and Her Role

Adam names her Eve as the mother of all living. She has children, specifically three mentioned.

(31:39 - 32:04) Identifying the Seed Line Through Children

One child will carry the seed line. The first is Cain, whom Eve names believing he fulfills the prophecy, as God has given her a man.

(32:05 - 32:21) Cain Not the Fulfillment

However, Cain is not, as he kills his brother Abel.

(32:22 - 32:34) Abel Not the Fulfillment

Abel, born next, cannot be, as he dies without children.

(32:34 - 33:04) Seth as the Next Child

Thus, Cain and Abel are ruled out, leaving the third child, Seth. Scriptures trace Seth's lineage to Noah, making Noah a direct descendant of Adam and Eve.

(33:06 - 33:30) Noah's Descendants

Noah has three sons: Ham, Shem, and Japheth. Scriptures detail Shem's lineage to Abraham.

(33:32 - 33:57) Abraham in the Lineage

Abraham is thus a direct descendant of Adam and Eve, via Shem and Noah.

(33:59 - 34:11) From Abraham to Isaac

Next is Abraham to Isaac, the promised child carrying the seed.

(34:12 - 34:37) Isaac to Jacob

From Isaac to Jacob, despite conflicts with Esau, God declares love for Jacob and hate for Esau, selecting Jacob.

(34:37 - 34:48) Jacob's Children

Jacob has twelve sons and some daughters.

(34:50 - 35:04) The Banner Carrier Among Jacob's Sons

One son is promised as the banner carrier: Judah.

(35:05 - 35:50) Judah as Banner Carrier and God's Intervention in History

Steve explains that Judah is designated as the banner carrier for the promise God gave to Israel. This demonstrates God's intervention and involvement in human history, traceable all the way to Joseph and Mary. When Jesus is born to them, Matthew's genealogy traces back to Abraham, while Luke's goes back to Adam and Eve.

(35:50 - 36:26) Jesus as Fulfillment of the Promise to Adam and Eve

Jesus is the culminating fulfillment of the promise God made to Adam and Eve, the first prophecy. Steve emphasizes that prophecy originates from God and can only be fulfilled by Him; humans may know it but cannot make it happen.

(36:27 - 36:46) God's Role in Fulfilling Prophecy

God is the one who brings prophecy to pass, showing His involvement from Adam and Eve through Mary and Joseph in making it happen.

(36:47 - 37:26) Fulfillment of Prophecies to Adam, Eve, and Abraham

God's prophecy to Adam and Eve, as well as to Abraham, is fulfilled through Jesus. To illustrate, Steve recalls Abraham's prophecy: his descendants would be captives or slaves in a foreign land unknown to them, with a language foreign to them, for 450 years.

(37:26 - 37:33) Details of Abraham's Prophecy

They would remain in that land for 450 years.

(37:35 - 37:48) Fulfillment Through Joseph

God fulfills this through Joseph, who becomes second in command to Pharaoh in Egypt.

(37:49 - 38:10) Joseph Brings Family to Egypt

Joseph encourages his father to bring the family to Egypt, where they become slaves for 450 years, unable to escape on their own.

(38:10 - 38:25) God's Role in Deliverance

It requires God's intervention to bring them out after 450 years, reinforcing that prophecy comes from God and is fulfilled only by Him.

(38:26 - 38:43) God Working Out Salvation

Thus, God is orchestrating humanity's salvation, reconciling people to Him through Jesus, as

ordained by Him.

(38:44 - 38:58) Continuing the Chapter: Preserving the Seed

With a few minutes left, Steve proceeds, noting they have at least five minutes before concluding. The next section is on preserving the seed from extinction.

(38:59 - 39:16) Genesis 3:15 and Enmity Between Christ and Satan

The author repeats Steve's points: Genesis 3:15 reveals the mortal enmity between Christ and Satan from the beginning. God tells the serpent He will put enmity between it and the woman, and between their seeds.

(39:16 - 39:27) Satan's Attempts and God's Preservation

Satan tries to destroy the seed from that point, but God works to preserve it.

(39:27 - 39:49) Preservation Through the Flood and Promise to Abraham

The seed is preserved in Shem during the flood on the ark. God promises Abraham that worldwide redemption would come through his seed, as in Genesis 12:3, Galatians 3:8, and repeated in Genesis 15.

(39:50 - 39:59) Preservation of Males Required

This requires preserving males descending directly from Abraham to Christ.

(40:00 - 40:30) 2,000 Years of Preservation and Through Judah

God ensures preservation through every generation for 2,000 years. He promises the seed through Judah, requiring the nation's preservation from extinction during Babylonian captivity, as in Jeremiah 5 and Ezekiel.

(40:31 - 40:46) Preservation of Jesus' Life

It also involves preserving Jesus' life from Herod, necessitating another divine intervention and providential preservation.

(40:48 - 41:05) Necessity of Literal View of Genesis

Such divine intervention cannot be ruled out; God intervenes in lives. Only a literal view of Genesis provides reasonable redemptive meaning to the seed promise and biblical tracing of descendants from Adam to Christ.

(41:06 - 41:39) Unbroken Succession in Scripture

The lineage is traced unbroken throughout Scripture: from Adam to Seth in Genesis 4, Seth to Noah in Genesis 4-5, Noah to Shem through the flood in Genesis 6-9. Post-flood, from Shem to Abraham in Genesis 11, to whom the worldwide redemptive promise is made.

(41:40 - 41:55) Paul's Claim and Questions

Paul claims fulfillment in Christ, Galatians 3:8-16. Steve asks for questions or observations, reiterating the importance of Genesis' first 11 chapters.

(41:55 - 42:29) Purpose of Genealogical References

In response to a past question from a non-believer about why the Bible includes names and genealogies, Steve explains they benefited the Jews and, as clarified in the lesson, benefit believers today.

(42:29 - 42:51) Source of Genealogies

These come from records the Jews kept for land, prophet, and king promises, to identify rightful kings, prophets, and land owners.

(42:53 - 43:14) Lineage for Priests and Property

Lineage determined Levites and priests (not prophets, as corrected), and property ownership. Records were strictly maintained to know kings, priests from Levites, and property rights.

(43:14 - 43:34) Lineage from Records

This lineage is provided through those records, and Steve acknowledges it as a good point.

(43:36 - 44:10) Redemptive Meaning of Genealogies

With one minute left, Steve covers the redemptive meaning of genealogies. Tracing the seed from Adam to Christ gives meaning to history when viewed redemptively. Moses' genealogical tables in Genesis 5 and 11, traced from Abraham through David to Christ, mirror Luke's genealogy in reverse, spanning from Jesus back to Adam.

(44:10 - 45:38) Implications if Genesis Not Historical

If Moses' account of Adam's sin is not historical, these genealogies lack practical meaning. If Genesis, especially the first 11 chapters, is not historical, at what point does Luke transition from real to fictitious persons? What purpose then for the slow seed line development over centuries? A practical purpose for modern man is God's absolute trustworthiness to save according to His Word. Despite history's turbulence and uncertainty, the Bible's recorded acts of God guarantee to all generations that the God of the Bible sovereignly controls history to serve His redemptive purpose in Christ for His eternal glory.

(45:39 - 46:25) Peter's Response to Doubters

This was Peter's answer to those using the delay between the promise of Christ's coming and its non-occurrence as proof that God, if existent, does not care to interfere. Peter links the time lapse to God's long-suffering, patiently waiting for response to His saving grace. Steve clarifies this refers to 2 Peter chapter 3, where people question Christ's coming.

(46:26 - 46:57) Peter on Delay and God's Long-Suffering

Scoffers forget the earth was once destroyed by water and is reserved for fire. The delay in Christ's return and the end is due to God's long-suffering; He does not desire any to perish but all to repent.

(46:58 - 48:06) Assignment for Remaining Chapter

Out of time, Steve assigns reading the chapter's last part independently, which examples how Jesus viewed and quoted Genesis, how Paul, John, Peter, James, and Jude referred to it in writings. This shows Gospel writers and apostles treated the Old Testament, including Genesis events, as legitimate and real, not mythological.

(48:07 - 48:11) Closing the Class

Steve thanks the class for attention and announces Chapter 2 next week.