

25-0914sc Transcript

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

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25-0914 - The Scheme of Redemption, Chapter 1

Transcript (0:04 - 48:11)

Transcript

Teacher: Steve Cain

(0:04) Well, I guess we may as well get started. (0:07) I'm not intending to do the whole chapter. (0:11) You'll find out why as we come to a conclusion on the class.

(0:16) I intend to go right on into Chapter 2 next week. (0:21) But let's get started with a prayer. (0:26) Most gracious Heavenly Father, we're so grateful for the opportunity we have to study your Word (0:32) and for you to make known to us how we can be reconciled to you (0:37) and that we can stand before you without blemish (0:41) and being righteous, not of our own, but because of Jesus.

(0:48) You provided us with Jesus to be the sacrifice and atonement for our sins. (0:54) He was the sacrifice for us. (0:55) And he offers us, whoever becomes his disciples, his sacrifice and his forgiveness of sins, (1:06) which reaches out to you and you recognize.

(1:09) We thank you for that, and we're so grateful for that. (1:13) Please bless our study. Amen.

(1:17) I'd like to read the foreword. (1:19) You don't have a copy of the foreword, (1:21) but I would like to read a copy of the foreword that's in the book. (1:28) And this is a copy that I got from Sunset School Preaching, (1:33) and there's another copy that's available through Kindle.

(1:38) But if you were to go and ask for a copy, you probably would be paying \$9, \$10 for a book. (1:49) And you get it real quickly, and you can read it. (1:52) You'd be ahead of time without me providing you with a PDF.

(1:56) But the foreword is, I think, just as interesting, (2:01) so I hope I can read it in such a manner that you can follow it. (2:06) If you have never heard the good news of redemption, (2:11) you'll stand in awe of the message found in this book. (2:15) On the other hand, if you think you've heard it all before, (2:20) you'll still be thrilled at the fresh, logical, systematic way the author presents it.

(2:29) And I agree. (2:30) The text, and he's going to be talking about the Bible now, and especially Genesis. (2:37) The text on the assumptions about the Bible have slowly eroded the foundations of the modern thinking.

(2:44) He's talking about public attacks against the Bible, and how if it was written by Moses, (2:54) he's talking about something that took place way before his time, (2:58) so he may be drawing from folklore or myth or something. (3:06) We're not giving him credit for having been a prophet of God, (3:09) and that God is providing this information for him through the inspiration of the Holy Spirit. (3:18) So they're not talking about that.

(3:20) They're attacking the Bible in a way that they can, and there's reasons for it, (3:25) and I'm sure you're familiar with why they want to attack the Bible. (3:31) And as I was just listening on the radio before I came in, (3:37) this Kirk that was assassinated, his biggest thing is homosexuality, (3:46) and that was one of the things he was attacking. (3:49) Well, it's come to find out that the person who turned this young man in was his lover.

(3:58) What does that mean? (4:00) That the guy who shot him was fighting out or striking out at the person who says his lifestyle is evil. (4:11) And so he's striking out, and he's shutting him up the best way he could with assassinating him. (4:19) So there are attempts.

(4:21) Attacks and assumptions that the Bible have slowly eroded the foundations of modern thinking (4:28) after hearing the soft sell, and he's talking about television, our schools, our teachers, (4:36) they're all in subtle ways telling our children that the Bible is nothing but a myth or folklore. (4:45) And being a myth, it is comforting to have a presentation which strongly links God's message to literal history. (4:54) The author does a masterful job of reminding us that the Bible story is whole cloth (5:00) and that nothing can be selectively pulled from it without tearing the fabric of God's message.

(5:09) Ours is an age in which some theologies are built shakily upon a few verses (5:16) without regard to the Bible's broad context. (5:21) Increasingly, we hear remarks such as, (5:24) this is how I feel about it, instead of, thus saith the Lord. (5:30) In such a fragmented atmosphere, it is reassuring to read a holistic view of redemption (5:40) taken from the pages of Scripture.

(5:43) This book is the antidote to a piecemeal viewing of great subjects like redemption. (5:51) It will help a new generation of people readers, of Bible readers, (5:55) who sorely need to see the big picture of God's will. (5:59) And we commend the revision edition of this book to you.

(6:03) Read it, study it, teach it, preach it. (6:07) Never was it more needed than now. (6:09) So as we get ready to get into the topic or into the book itself, (6:15) which you all have a copy of, (6:18) the first chapter and the first point is, (6:21) Genesis, Historical or Mythological? (6:30) So, again, we want to understand that we've got to have a wholesome attitude about God, (6:39) who God is, that He divinely works in our lives, (6:44) that He providentially works in our lives.

(6:46) We have to have a whole perfect viewpoint of God and His love for us (6:53) and His desire for us to be with Him eternally in heaven. (6:58) And as Peter would point out, (7:05) God does not desire that any should be lost, but that all should come to repentance. (7:12) So he's reflecting upon that.

(7:15) And one of the things that I would like for you to do is take a look at Hebrews, the 11th chapter, (7:22) and use this as a jumping off point about what we must believe about God (7:27) and what we must believe about Genesis. (7:31) And I think that the writer of Hebrews, whoever he may be, (7:39) whether it's Paul or not, I personally will give Paul credit for writing it, (7:45) but who knows. (7:48) But it starts out in the first chapter, or the first verse of Hebrews, the 11th chapter,

(7:54) talking about faith.

(7:56) And faith is so important, and faith is what we are going to be working with. (8:03) Faith is confidence. (8:06) I'm reading from the New International Version.

(8:09) Faith is confidence in what we hope for (8:13) and assurance about what we do not see. (8:18) This is what the ancients were commended for. (8:22) Then slip down to verse 5, and we're going to be looking at verse 6 in particular.

(8:30) By faith Enoch was taken from this life so that he did not experience death. (8:38) He could not be found because God had taken him away, (8:42) for before he was taken he was commended as one who pleased God. (8:49) So my question now is, and it's answered here in verse 6, (8:55) what pleases God? (8:57) How do you please God? (8:59) What will please Him in your life? (9:03) And he answers us, (9:05) Without faith it is impossible to please God, (9:09) because anyone who comes to Him must believe that He exists (9:15) and that He rewards those who earnestly seek Him.

(9:22) Okay? (9:24) What I also want to be is verse 3. (9:29) I meant to read verse 3 up here with verse 1, (9:32) but I want you to look at verse 3 in particular. (9:38) By faith we understand that the universe was formed at God's command (9:44) so that what is seen was not made out of what was visible. (9:52) Now we're going to be looking at Genesis, (9:54) and they're going to be appealing to the first 11 chapters of Genesis in particular.

(9:59) And I understand that Scott has been bringing lessons concerning those chapters, (10:05) and I'm sure he's doing a very excellent job on it too, (10:10) because it's very important for us to know this (10:13) because this is what science is fighting against. (10:18) This is what the public is fighting against. (10:20) This is what those people who killed Kirk are fighting against.

(10:26) And so the first 11 chapters are very important to our understanding in Genesis. (10:35) So we must believe that God is speaking to them through the inspiration of the Holy Spirit. (10:42) And I believe it's in 2 Peter that we see in the first chapter where this is pointed out to us.

(10:55) In verse 16 in particular. (10:59) But let's read verse 12. (11:04) In 2 Peter, chapter 1, starting with verse 12.

(11:09) So I will always remind you of these things, (11:11) even though you know them and are firmly established in the truth, you now have. (11:17) I think it is right to refresh your memory as long as I live in the tent of this body, (11:22) because I know that I will soon put it aside as our Lord Jesus Christ has made clear to me. (11:31) And I will make every effort to see that after my departure, (11:36) you will always be able to remember these things.

(11:40) Why? (11:43) He's telling us why we will be able to remember these things. (11:46) We did not follow cleverly devised stories when we told you about the coming of our Lord Jesus Christ in power. (11:56) But we were eyewitnesses of his majesty.

(12:00) He received honor and glory from God the Father when the voice came to him from the majestic glory, (12:08) saying, This is my son whom I love. (12:14) With him I am well pleased. (12:17) We ourselves heard this voice that came from heaven when we were with him on the sacred mountain.

(12:24) We also have the prophetic message. (12:27) He's talking now about Moses. (12:30) He's

talking about the prophets of the Old Testament.

(12:33) We have the prophetic messages as something completely reliable. (12:39) He's talking about the Old Testament. (12:41) Completely reliable.

(12:43) And you will do well to pay attention to it as to a light shining in a dark place (12:49) until the day dawns and the morning star rises in your hearts. (12:53) Above all, and this is important, (12:57) you must understand that no prophecy of Scripture came about by the prophet's own interpretation of things. (13:07) For prophecy never had its origin in the human will, (13:12) but prophets, though human, spoke from God as they were carried along by the Holy Spirit.

(13:23) So he's pointing out to us that we, as Christians, accept Genesis' account of the creation of the world. (13:33) We accept Genesis' account of God saying, You sin, you die. (13:40) We must accept those things that are written beforehand.

(13:46) We must accept them because they're the product of the Holy Spirit who searched the mind of God, (13:53) who revealed to us what God wants us to know. (13:56) What God wants us to know about our origin, what God wants us to know about our destiny, (14:00) what God wants us to know about Him. (14:03) And it's important.

(14:07) And as the Scripture, and I can't tell you what Scripture it is, (14:11) but as the Scripture says, the mind of God, or the mind of man, only reveals what He wants to reveal. (14:21) And the rest of it is a secret. We have to search it out.

(14:26) So God only reveals to us what He wants us to reveal. (14:31) He wants us to know. (14:34) So now in this particular case, in Genesis, and we're going to be looking at this in this account, (14:39) and I hope I haven't overspent my time, (14:43) but God wants us to know, what the Bible wants us to know, is that Jesus was planned.

(14:53) Jesus' sacrifice was planned. (14:57) And that He intervened, He, divine intervention, providence, (15:06) worked it out so that from Eve, Adam and Eve, to Mary and Joseph, (15:14) and the birth of Jesus was a fulfillment of the prophecy that He gave to Adam and Eve, (15:21) or actually to Eve in particular, and Abraham. (15:27) And so from Eve all the way through to Mary and Joseph, (15:34) God divinely intervened and providentially worked in the history of mankind to make it come to pass.

(15:43) So as we look at it from that standpoint, our redemption, our reconciliation to God is planned. (15:53) And so He's going to point this out to us ahead of time. (16:00) So let's go ahead and read what we can, (16:03) and I probably will interject comments on my own, for my own.

(16:12) Okay? (16:16) He starts out by saying, (16:18) The opening chapters of the Bible speaks of origins, (16:24) the origin of the universe as a cosmos, (16:28) the creation of man in the image of God, (16:32) the home and God's intention for its permanence, (16:37) and the origin of human sin and the consequent death of man. (16:43) They speak of an earth that no longer exists, (16:47) its geomorphic face changed by raging floodwaters, (16:51) and its relics buried beneath tons and tons of old world silt. (16:58) So he's talking about what Genesis covers, (17:01) especially the first 11 chapters of Genesis.

(17:05) It talks to and addresses, once again, (17:10) the origin of the universe as a cosmos, (17:14) the creation of man in the image of God, (17:17) the home and God's intention for its permanence,

(17:22) and the origin of human sin and the consequent death of man. (17:28) So he wants us to realize that that's so important, (17:32) why we have to have Genesis, and especially the first 11 chapters. (17:36) God is revealing to us, through Moses, the pen of Moses, this.

(17:43) Because Moses is credited for having written Genesis. (17:47) And remember, people are attacking Genesis because of Moses' authorship, (17:55) and the only reason they're doing that is because of, (18:00) how did Moses know what took place so many years ago? (18:04) It had to be God who gave him the information, (18:08) because he didn't get it from folklore, (18:10) he didn't get it as a myth. (18:13) It was provided to him through the Holy Spirit, (18:16) and he wrote it, and it's so important for us to recognize (18:20) that this is God revealing to us our origin.

(18:25) So, he goes on and he says, (18:27) How are Christians to understand these chapters, (18:30) particularly chapters 1 through 11? (18:33) Are they to be read as history or as Hebrew mythology? (18:38) A related question asks, (18:41) If it really makes any difference how they are understood, (18:45) as long as we believe Jesus is Lord? (18:48) And, of course, that's what the world will say. (18:50) What difference does it make what we believe about Genesis, (18:53) as long as we believe that Jesus is the Lord? (18:55) Well, it makes a lot of difference, and that's the reason why he's writing this. (19:00) This chapter seeks to answer these questions by pointing out (19:04) the effect that our view of Genesis will have (19:08) upon our view of the Bible's redemptive message (19:11) and man's need for Christ as a Savior.

(19:17) Any questions or any comments to this point? (19:24) Continuing on, the modern view of Genesis. (19:27) This is not the Christian's view, this is the modern view. (19:32) This is the world's view.

(19:34) In recent times, some very sophisticated efforts have been made (19:39) to cast the Bible into a framework of mythology. (19:43) The message built in at every level of formal education (19:47) is that the Bible contrasts with the cosmology (19:52) that is confirmed by our modern technology. (19:56) This is effectively augmented by the film and television media.

(20:01) These efforts have centered mainly in the origin of the universe (20:06) and the early history of man in these areas. (20:11) So what he's pointing out is the attacks that are being made on Genesis. (20:15) They're so subtle.

(20:17) They're coming through our teachers who've come out of college (20:20) who believe in atheism or agnosticism. (20:26) And so they're passing that on to our kids who are in school. (20:32) Whether they're in elementary school or in college, (20:35) they get bombarded regardless of where they are.

(20:38) And so, not only that, but television will bring about (20:45) the concept of evolution and some of the other things. (20:48) So they attack us. (20:51) So the question is, if the historical view of Genesis is jettisoned (20:57) in favor of the evolutionary view, (21:01) it will depreciate confidence in the entire biblical account.

(21:06) It will reflect upon the Bible's historical unity. (21:11) Where does myth end and history begin? (21:14) It's representation of the real meaning of history (21:18) and consequently upon sin as a reality and man's real need for salvation. (21:27) So now he's going to talk about what our viewpoint of Genesis should be, (21:35) and he continues.

(21:38) The Bible tells us that history has meaning. (21:42) That from the outset of man's sin, (21:45)

God has been working in history to save us. (21:50) The Christian view of history is couched in a redemptive framework.

(21:56) The Christian views history neither cynically (22:00) nor as the outcome of forces confined in a closed system. (22:08) He sees it from the linear vantage point (22:11) as being meaningfully worked out by God, (22:15) who began it, directs it, and will consummate it (22:20) according to his own eternal purpose. (22:24) This is essentially a restatement of what Paul tells us (22:27) in Ephesians, the first chapter, verses 9 through 11.

(22:32) The Bible gives us a redemptive understanding of our origin, (22:35) purpose, destiny, and therefore gives meaning to history. (22:41) Genesis initiates this viewpoint. (22:44) And at this point I would like for us to quickly look at Ephesians, the first chapter.

(22:51) And it's in Ephesians that we see that God purposed before the creation of the world, (23:03) He purposed to save us. (23:07) So as we look at this, let's pick up with verse 3, (23:11) reading again from the New International Version. (23:15) Praise be to God and Father of our Lord Jesus Christ, (23:20) who has blessed us in the heavenly realms with every spiritual blessing in Christ.

(23:27) For he chose us in him, who's he? (23:32) God chose us in Christ. (23:36) That's how we ought to look at and interpret this particular sentence. (23:41) God chose us in Jesus before the creation of the world (23:45) to be holy and blameless in his sight, in God's sight.

(23:52) In love, God predestined us for adoption to sonship through Jesus Christ (23:59) in accordance with his pleasure and will, (24:02) to the praise of his glorious grace, which he has freely given us, (24:07) and the one he loves. (24:09) In him we have redemption through his blood, (24:13) the forgiveness of sins in accordance with the riches of God's grace (24:17) that he lavished on us with all wisdom and understanding. (24:23) He made known to us the mystery of his will according to his good pleasure, (24:28) which he purposed in Christ to be put into effect (24:32) when the times reached their fulfillment (24:34) to bring unity to all things in heaven and on earth under Christ.

(24:41) So we can see that this is what we're trying to get out of this particular chapter. (24:52) Christian view of Genesis. (24:57) Well, I've already read that, haven't I? (25:00) Genesis, the historical unity of the Bible.

(25:04) Genesis links the origin and sin of man (25:07) to his corresponding need for the redemption of God. (25:12) For the redemption, rather, God has lovingly provided in Jesus Christ. (25:18) Let me reread that so we can understand what he's saying, (25:21) because I think I messed it up too much.

(25:24) Genesis links the origin and sin of man (25:28) to his, our, corresponding need for the redemption God has lovingly provided in Christ Jesus. (25:37) And he's just re-quoting Ephesians, the first chapter. (25:41) The rest of the Bible is God's account of the historical development of his saving work, (25:48) which culminated in the cross.

(25:51) If Genesis is not literally true, (25:54) then Jesus as Savior is simply not needed, (25:59) and his cross is but a meaningless sentiment. (26:05) The Genesis account of man's origin and sin (26:08) is so interrelated with what follows in Scripture (26:13) that it cannot be impugned as historically unreliable (26:18) without affecting the view one has of the integrity of the rest of the Bible. (26:27) I'm going to reserve the next comment until we see what he's going to bring out next.

(26:35) Tracing the Messianic seed line from Adam to Corinth. (26:40) Here's where he's going to show us God's intervention and providence in our lives, (26:47) from the day Adam and Eve sinned, man's sin, (26:51) to the day Jesus died on the cross and was resurrected from the grave to ascend (26:56) and to be with God interceding for us in our sins. (27:04) Redemption is a central thrust of the Bible's message.

(27:09) Genesis presents God intruding into the affairs of men (27:14) from the beginning to direct redemption's plan, (27:18) through history, through Christ, the promised seed of woman, (27:23) found in Genesis 3, verses 9-15. (27:26) The Bible, from that point in time, traces the Messianic seed line from Adam to Christ. (27:34) And so, he's going to quote Genesis 3-15.

(27:38) I would like for you to look at it in your scriptures. (27:42) I would like for you to see it in your Bible, (27:46) so that you can know that he's quoting correctly. (27:51) Genesis 3-15 is recorded as being the first prophecy of Jesus' coming to die on the cross for us.

(28:04) This is after Adam and Eve have sinned. (28:08) They ate of the tree of knowledge of good and evil. (28:11) And we can see where man says to God, (28:16) the woman you put here with me, she gave me some fruit from the tree and I ate it.

(28:22) Then the Lord God said to the woman, (28:25) what is this you have done? (28:28) And the woman said, the serpent deceived me and I ate. (28:33) Verse 14. (28:35) So the Lord God said to the serpent, because you have done this, (28:38) cursed are you above all livestock and all wild animals, (28:42) you will crawl on your belly and you will eat dust all the days of your life, (28:46) and I will put enmity between you and the woman, (28:51) and between your offspring and hers.

(28:54) So what is he saying here? (28:56) There's going to be animosity. (28:58) There's going to be hatred. (29:00) You're going to be against Jesus, and he's going to be against you, (29:07) and put enmity between you.

(29:08) You're not going to get along. (29:10) You're going to be enemies. (29:13) So I'm going to be putting enmity between you and the woman, (29:18) and between you, between your offspring and hers.

(29:22) He will crush your head, and you will strike his heel. (29:28) And there's the first prophecy that Jesus is going to come. (29:32) So what do we have pictured there? (29:35) We have Jesus or her seed, the product of her body, her seed, (29:43) is going sometime, not necessarily right away, but sometime down the road, (29:49) there's going to be a confrontation between the offspring of her seed and Satan.

(29:56) And during that confrontation, Satan's only going to bruise his heel, (30:04) but her offspring is going to bruise his head, knock him out. (30:12) So if you're in a skirmish with somebody, who wins? (30:18) The one who bruises your heel, or you who knocked your opponent out? (30:24) Who wins? (30:26) He's pointing out here that Eve can anticipate the fact (30:31) that her offspring is going to get even with Satan, come out ahead. (30:40) That's what he's saying.

(30:42) So what we want to recognize is that we know that Eve goes on to have children, doesn't she? (30:53) Remember how many children? I don't know. (30:55) Joe points out to me the fact that when God turns to Eve, (31:00) he tells Eve, your childbearing is going to be greatly improved, (31:04) pain is going to be greatly improved. (31:06) Does that mean that she has been having children without pain? (31:12) How's she going to know? (31:14) Joe points that out to me.

(31:17) Thank you, Joe. (31:19) So we point this out. (31:22) And then Adam calls her Eve.

Why? (31:26) Because she's the mother of all living. (31:29) She's the mother of all living. So what? (31:32) But anyway, we know that she has children, don't we? (31:35) And we know that there's three specific children that she has.

(31:39) Now one of those children is going to be the offspring that God is going to work through. (31:46) So the first child she has is Cain. (31:49) And if we read the Scriptures, she rejoices and she names him Cain (31:55) because she believes that this is the fulfillment of the prophecy that God gave to her (32:00) at the time they were being punished.

(32:05) And so Cain is named Cain because God has given me a man. (32:11) But we know that Cain is not the man, don't we? (32:15) Why? Because he turns around and kills his brother Abel. (32:19) Now Abel was born.

(32:22) Now is Abel the fulfillment of this prophecy? (32:25) Obviously not, because he's killed before he even has any children of his own. (32:30) So he's killed. So Cain and Abel are ruled out.

(32:34) So who's the third child? (32:37) The third child is Seth. (32:42) So if we're reading the Scriptures, and he's going to point this out, (32:45) if we're reading the Scriptures, we will see that Moses provides for us (32:52) the lineage of Seth to Noah. (32:58) So we know that Noah is a direct descendant of Eve and Adam.

(33:06) And so he's of that seed line, and he is carrying that. (33:10) So Noah has three children, Ham, Shem, and Jacob. (33:17) And if you're reading your Scriptures real close, (33:19) you'll find out that Moses provides us with the lineage of Shem to Abraham.

(33:32) And so we can see then that Abraham is a direct descendant of Adam and Eve, (33:40) because we can carry it from over the flood, through Shem, through Noah, down to Adam and Eve. (33:48) So Abraham is of that lineage. (33:52) So now who do we have next? (33:55) Abraham through David.

(33:59) Well, actually, it's Abraham-Isaac. (34:02) Isaac is the one whom God is giving the seed to. (34:08) And so Isaac is the promised child.

(34:12) And then from Isaac goes to Jacob. (34:15) We know that Jacob and Esau have their outs, don't they? (34:18) And so God says, Jacob I love, Esau I hate. (34:24) So he's giving us, huh? (34:30) So he gives us the fact that Jacob is going to be the one who is given.

(34:37) So now we have Jacob, and Jacob has how many children? (34:44) Twelve sons. (34:45) He has a couple daughters. (34:47) Twelve sons.

(34:50) And there is one of those sons that is promised that he will be the banner carrier. (34:58) Who is that one? (35:03) Jude. (35:04) Yeah.

(35:05) So Jude is the one who is given the banner that he will be the one who's the banner carrier (35:13) for the promise that God has given to Israel. (35:17) And so we have God intervening, and God's involvement in the history of mankind, (35:25) and we can see it all the way up to Joseph and Mary, can't we? (35:29) And so when Jesus is born of Joseph and Mary, we have Matthew's account of his lineage, (35:37) and we have Luke's account of his lineage. (35:40) And so one takes us all the

way back to Abraham, and the other one takes us all the way back to Adam and Eve.

(35:50) So we know that Jesus then is the fulfillment, the culminating fulfillment, (35:56) of that promise that God gave to Adam and Eve, the first prophecy. (36:04) What do we know about prophecy? (36:09) Prophecy is from God. (36:13) And prophecy is only filled, and can only be filled by God, and cannot make it happen.

(36:27) He can hear the prophecy, and he can know the prophecy, but he can't make it happen. (36:33) God is the one who makes it happen. (36:36) And so we see God's involvement from Adam and Eve all the way through Mary and Joseph, (36:42) and we see God's involvement of making it happen.

(36:47) His prophecy to Adam and Eve, and his prophecy to Abraham, is fulfilled by God through Jesus. (37:01) So how can I further explain that? (37:07) We see that prophecy is given to Abraham. (37:12) What is Abraham's prophecy? (37:15) What does God tell Abraham about his seed? (37:19) They're going to be held captive, or servants, slaves, in a land that they don't know anything about.

(37:26) They don't know their language. Their language is foreign to them. (37:31) And they're going to be there for 450 years.

(37:35) So, here they are. (37:39) God makes it happen through Joseph. (37:42) Joseph becomes the head and second in command to Egypt, under Pharaoh.

(37:49) And Joseph then encourages his father to bring the family into Egypt. (37:56) And there they are, for 450 years, they become slaves, (38:01) and there's no way that they can come out of there at 450 years. (38:08) On their own.

(38:10) It takes God. (38:12) It takes God to make that happen. (38:16) And so, prophecy, that's the reason why I say, prophecy comes from God, (38:22) and can only be fulfilled by God.

(38:26) So, we see that God is working out our salvation. (38:32) He's going to reconcile us to Him through Jesus, and it's His ordained. (38:40) He has ordained this particular event.

(38:44) So, let's go on. (38:47) I think we've got a couple more minutes, at least five more minutes, before we have to break up. (38:56) Preserving the seed from extinction.

(38:59) All he's going to do is repeat exactly what I've said. (39:03) Genesis 3.15 reveals the mortal enemy between Christ and Satan from the beginning. (39:10) God said to the serpent, (39:12) I will put enmity between thee and the woman, and between thy seed and her seed.

(39:16) He shall bruise thy head, and thou shalt bruise his heel. (39:20) Satan, from that point, tried to destroy the seed. (39:25) But God worked to preserve it.

(39:27) Thus, the seed was preserved in the loins of Shem, when in the ark they rode out the flood. (39:36) God promised Abraham that in his seed would come worldwide redemption. (39:42) Genesis 12, verse 3, and Galatians 3.8. (39:45) And also, it's repeated in Genesis 15.

(39:50) That required the preservation of males. (39:54) Now, this is the observation, and this is what I'm telling you. (39:57) This is God's divine intervention in Providence.

(40:00) That required preservation of males descending directly from Abraham to Christ (40:06)

through every succeeding generation for 2,000 years. (40:13) God promised that the seed would come through the tribe of Judah. (40:19) That required the preservation of the nation of Judah from extinction (40:24) while in Babylonian captivity, Jeremiah 5, and also Ezekiel.

(40:31) And the preservation of the life of Jesus himself from Herod the Archivist. (40:38) It required God another historical intrusion. (40:44) His divine intervention in Providence and preservation.

(40:48) Can't rule that out. (40:50) He divinely intervenes in our lives. (40:53) Only a literal view of Genesis can give a reasonable and redemptive meaning (40:59) to the seed promise and to the biblical tracing of its descendant from Adam to Christ.

(41:06) As it can be traced in unbroken succession throughout Scripture. (41:12) It is carefully marked out from Adam to Seth in Genesis 4, (41:16) from Seth to Noah, Genesis 4-5, (41:21) and from Noah to his son Shem, who lived through the flood, Genesis 6-9. (41:27) After the flood, the seed is traced from Shem to Abraham, Genesis 11, (41:33) to whom the promise of the worldwide redemptive blessing was made.

(41:40) Paul claims the fulfillment of this promise was in Christ. (41:45) Galatians 3, verse 8-16. (41:49) Any questions or observations? (41:51) Again, the first 11 chapters of Genesis are very important in them.

(41:55) Yeah, I was asked on one occasion by someone that really didn't believe the Bible. (42:07) But he said, why did all these names and genealogical references made? (42:18) I said, well, it benefited the Jews. (42:22) Well, that would benefit us, as we just... (42:26) as it's made clear here this morning.

(42:29) Right. And where did it come from? (42:31) It came from the records that they were required to keep (42:36) for their land promise, for their prophet promise, and for their king promise. (42:41) They had to keep those genealogies in order to know who was going to be the king, (42:46) who was going to be the land promise, and who was a prophet.

(42:53) So, who was a Levite, who was a priest. (42:57) Not a prophet, but a priest. (42:59) So, lineage was kept, strictly kept, (43:03) because they knew they had to know exactly who was going to be a king, (43:08) who was going to be the priest of the Levites, (43:11) and whose property belonged to whom.

(43:14) And so, this lineage is given to us through the records. (43:24) We know it. Good point.

Thank you. (43:29) Where did I leave off? (43:30) Redemptive meaning of the genealogies. (43:33) We've got one minute.

(43:36) Tracing the seed from Adam to Christ gives meaning to history (43:41) when it is viewed redemptively. (43:43) What Moses did for us in the genealogical tables of Genesis, (43:51) chapters 5 and 11, (43:52) and what was traced from Abraham through David to Christ (43:56) is essentially what Luke did in his genealogy. (44:01) In reverse order, Luke's genealogy spanned the entire course of history (44:08) from Jesus back to Adam.

(44:10) If Moses' account of Adam's sin is discounted as historical, (44:17) these genealogies cannot have any practical meaning. (44:22) And if Genesis is not viewed historically, (44:26) especially the first 11 chapters, (44:28) at what point shall it be decided (44:31) that Luke ceased to record actual

historical persons (44:35) and began to write in fictitious persons? (44:39) What would be the point for modern man? (44:44) What then is the divine purpose for the agonizingly slow development (44:48) of the seed line throughout centuries of history? (44:53) A practical purpose that emerges, especially for modern man, (44:58) is the absolute trustworthiness of God to save us according to His Word. (45:05) Regardless of the turbulence of history, (45:08) the uncertainty of its course as men see it, (45:12) the history of the acts of God which are presented in the Bible (45:17) are recorded as a guarantee to all future generations, (45:22) whether Christian or not, (45:24) that the God of the Bible continually has sovereign control (45:29) of the historical present to serve His redemptive purpose in Christ (45:36) to His own eternal glory.

(45:39) This was Peter's answer to those who offered the same timelines (45:43) between the promise of His coming and the fact that He had not yet come (45:48) to the proof that if there is a God, (45:52) He does not care enough about us to interfere. (45:56) Peter equates that time lapse with the long-suffering of God (46:00) who patiently waits for us to respond to His loving offer of saving grace. (46:07) So what is he referring to? (46:08) I hope that I read it to the point, or you read it to the point, (46:13) but in Peter, in 2 Peter, the third chapter, (46:19) he points out that people were saying, (46:22) where is the coming of Christ? (46:23) We've been waiting for Him.

(46:26) It hasn't happened yet. (46:28) And he says, they forget that in the old days, (46:34) the earth was destroyed by water, (46:37) and we're being reserved for fire, (46:39) and that the fact that God has not come yet, (46:43) and the end of the world has not come yet, (46:46) is that God's long-suffering, (46:49) He does not desire that any should perish, (46:52) but that all should come to repentance. (46:54) That's why He hasn't come yet.

(46:58) So, we can use that as an example. (47:02) I've run out of time, (47:04) but the last part of this chapter I want you to read on your own, (47:09) because all he's going to do here is to give us examples (47:13) of how Jesus viewed Genesis, any quotes from it, (47:19) how Paul referred to Genesis (47:24) and used it in his writings, (47:26) how John used it in his writings, (47:30) and how Peter, James, and John, (47:36) how they used it in their writings. (47:37) So you can read it, and you can see, (47:40) and I'm sure you'll be able to follow their logic, (47:43) showing that those men, those writers of the gospel, (47:49) those apostles were referring to the Old Testament (47:53) as being legitimate, (47:56) as being something to refer to, (47:59) that the events that took place in Genesis (48:02) are real and not mythological.

(48:07) Thank you so much for your attention. (48:09) Chapter 2, next week.