

26-0111sc - Detailed Summary

26-0111sc - *The Scheme of Redemption*, Steve Cain

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26-0111 - The Scheme of Redemption, Chapter 11

Summary of Transcript (0:04 - 41:54), Teacher: Steve Cain

Summary of Part 1 – The Scheme of Redemption, Chapter 11

(0:04 – 2:32) Opening Prayer and Chapter Introduction

The class begins with Steve welcoming everyone to Chapter 11 of **The Scheme of Redemption** by Ed Wharton, noting that only two more lessons remain after this one. He leads the group in a heartfelt opening prayer, thanking God for His love, divine protection, providence, and preservation for all mankind and especially for His children. The prayer expresses gratitude for God revealing through the Bible how to restore a relationship with Him that sin has hindered. Steve asks God to open their eyes of understanding to comprehend His will, emphasizing that the sole source of this knowledge is the Bible, inspired by the Holy Spirit. He prays for the congregation's growth and encouragement, closing the prayer in Jesus Christ's name. Amen. Steve then explains the main purpose of the chapter: to help the class appreciate who Jesus truly is—the Son of God—who is able to present believers before God without spot or blemish because of His divine nature. The author seeks to emphasize Jesus' ability to serve as an advocate and intercessor due to His deity.

(2:34 – 5:51) Purpose of the Chapter and Personal Reflection on Jesus' Pre-existence

Steve continues by highlighting that, as the Son of God, Jesus can fulfill His promises of forgiveness of sins, reconciliation with God, and the assurance of eternal life in Heaven after death. The chapter aims to deepen appreciation and comprehension of Jesus' crucial role in salvation. He introduces the section on "victorious conquest through Christ, our Creator God," pointing out that Jesus pre-existed the creation of the world. Steve shares a personal reflection from his younger years, describing his own struggle to understand whether Jesus came into existence at Christmas or pre-existed and was merely incarnated at that time. He clarifies that Christmas celebrates Jesus' incarnation—when God became man and dwelt among us as the only begotten Son through Mary. He acknowledges uncertainty about the exact date of December 25 but stresses the key truth: Jesus pre-existed as God and took on human form. Steve notes that the lesson will not answer every question about Jesus, as many biblical mysteries remain unresolved even for scholars, and some answers will only come in Heaven.

(5:52 – 13:06) Jesus Christ as Creator and Member of the Godhead

The study observes that man's law-breaking has severely disabled him, and only God can redeem and empower him to live righteously. The divine Christ perfectly meets the redemptive needs of sinful humanity. Steve introduces the concept that many people hold a view of Christ far below the majestic, divine picture presented in Scripture, where Jesus possesses both divine nature and creatorial power. He explains that the term "God" in Scripture refers not only to the Father but to the entire "deity class"—a classification distinct from humanity, representing a different essence of existence. Jesus belongs to this deity class, as does the Holy Spirit, forming the Godhead—the one God of the Bible. Steve quotes John 1:1 ("In the beginning was the Word, and the Word was with God, and the Word was God") and explains that verses 5–17 identify Jesus as this Word. Since the Word was God and Jesus is the Word, Jesus is God. He also cites John 20:28–29, where Thomas, after seeing the resurrected Jesus, declares, "My Lord and my God!" Jesus blesses those who believe without seeing. As a Jew, Thomas' confession would have been blasphemous unless Jesus truly was God. Jesus endorses this declaration. Steve references the Jewish conditioning to believe in only one God, which made Jesus' claims of equality with God a major reason for accusations of blasphemy. He quotes Philippians 2:5–6, noting that Christ pre-existed in the "form" (morphe, meaning nature or essence) of God and did not consider equality with God something to be grasped. Colossians 1:15 and 2:9 are cited, describing Jesus as the image (eikon—representation and manifestation) of the invisible God, in whom dwells all the fullness of the Godhead bodily. The term "Godhead" (theotes) refers to the very essence, being, character, and quality of deity.

(13:06 – 20:36) Scriptural Affirmations of Jesus' Deity and Incarnation

Steve rereads and reinforces that "Godhead" (theotes) means the essence, being, character, and quality of deity, attributing this fully to Jesus. Paul teaches that Jesus is the very image and manifestation of God's essence. He quotes Hebrews 1:8 (applying Psalm 45:6–7), where God addresses the Son as "O God," whose throne is forever. Titus 2:13 is cited, referring to "our great God and Savior Jesus Christ," with Vine's commentary noting this was a common early Christian designation for Christ. Matthew 1:22–23 is quoted, where the angel tells Joseph that the child will be called Immanuel, meaning "God with us"—deity dwelling with humanity. Steve references Isaiah 9:6 ("Mighty God, Everlasting Father") and Micah 5:2 (whose goings forth are from everlasting) to show Old Testament prophecies of Jesus as both God and man. John 1 is highlighted again: the Word was God, became flesh, dwelt among us, and revealed glory as the only begotten of the Father. Romans 8:3 and Philippians 2:5–8 are quoted in full, explaining that Jesus, existing in the form (nature) of God, emptied Himself by taking the form of a servant and likeness of men, humbling Himself to death on the cross. He did not lose His divine nature but added human nature to it. Hebrews 2:9, 14, 17 is cited to show Jesus was made like His brethren, partaking of flesh and blood. In conclusion, Jesus referred to Himself as both the Son of God and the Son of Man—fully deity and fully humanity. While not all questions about this union can be answered, Jesus manifested divine attributes through His sinless life, supernatural knowledge, miracles, and bodily resurrection, fulfilling John's statement that the Word became flesh and dwelt among us, revealing His glory.

(20:37 – 21:04) Glory of Deity in the Flesh

Steve emphasizes that the glory of Jesus' deity was clearly evident even though He was in human flesh. This aligns with Paul's statement in Colossians that in Him dwells all the fullness of the

Godhead bodily. The very essence, being, character, and quality of deity manifested itself fully in Jesus while He lived in His physical body.

(21:05 – 27:25) Jesus as Creator and Pre-existent God

Steve stresses the core point that Jesus Christ was God in the flesh. He shares a personal story from his early days as a young Christian in Fort Wayne, where a visiting preacher taught that Jesus created everything, a concept that shocked and challenged many in the congregation, including debates about fellowship. Despite the initial resistance, Scripture plainly shows Jesus' role in creation. Steve notes that Genesis uses "Elohim" (a plural term for God), indicating the Godhead's involvement in creation, with Jesus specifically responsible for bringing the world into existence. He recalls his own early struggle with whether Jesus was a created being at Christmas, but affirms the biblical teaching of His eternal pre-existence and incarnation rather than creation. False doctrines from the first century onward have tried to diminish Jesus' divinity by claiming He was created. John 1:3 is quoted: "All things were made through him, and without him was not anything made that hath been made." The Greek word "made" (*egeneto*) means "came into being," showing Jesus brought everything into existence. If Jesus were created, He would have had to create Himself, which is impossible since He already existed when creation began. The New English Bible translates it as "when all things began, the Word already was." Colossians 1 is cited, describing Jesus as the "firstborn of all creation," meaning preeminence (*prototokos*, denoting primacy or first place, not chronological beginning), because in Him all things were created—visible and invisible, thrones, dominions, principalities, and powers. All things were created through Him and for Him; He is before all things, and in Him all things hold together. Revelation 3:14 calls Jesus "the beginning of the creation of God," but "beginning" here means origin, active cause, or source, not that He was the first created thing. Translations like the New English Bible render it as "prime source," and the NASB margin as "source/origin."

(27:26 – 30:01) Jesus as the Almighty God of the Old Testament

Steve concludes this section by identifying the lowly Nazarene, the carpenter's son from Galilee, as the Almighty God, Jehovah, the Lord of the Old Testament, and the deliverer of Israel—the same God Moses wrote about in Genesis: "In the beginning, God." He agrees with the idea that Jesus was the pillar of cloud by day and fire by night, and the angel who delivered Israel. Steve notes Jesus was a carpenter, which he finds fitting. However, he clarifies that Jesus did not raise Himself from the grave; God the Father raised Him to demonstrate that Jesus is the Christ and truly the Son of God. This resurrection proves Jesus' divine sonship and reverses the Jewish leaders' verdict of blasphemy against Him. Steve prefers the term "prototype" (rather than *prototokos*) for Jesus as the "firstborn from the dead," meaning the model or pattern for all who will be raised.

(30:04 – 33:29) Jesus as the Prototype of Resurrection

Steve explains "prototype" using modern illustrations: in automobile manufacturing, the first car off the new production line is the prototype, setting the exact standard for every subsequent car; any flaws are corrected before full production. Similarly, a seamstress uses a pattern to create a dress—the first completed dress is the prototype, and all others made from the same pattern match it exactly. When Jesus rose from the grave, He became the prototype: He overcame death, and all believers will be raised in the likeness of His resurrected body. The same divine power that raised Jesus will raise believers. Whether performed by God the Father or the Holy Spirit, the resurrection

was God's act to prove Jesus is truly the Son of God, overturning the false charge of hypocrisy.

(33:34 – 35:29) Practical Importance of Jesus' Divine Nature

Steve teaches that the divine nature of Jesus must not remain a mere theological question; it has profound practical application to humanity's redemptive needs. When Christians recognize Jesus as the all-powerful God, they gain confidence that He can fulfill His claims and promises. The biblical view presents Christ as the powerful recreator. This truth builds faith that, as the Son of God, Jesus can present believers before God, serve as their advocate, and intervene on their behalf. Believers can trust Him fully—He came down to earth, calls them friends and brothers (not ashamed to do so), and God is not ashamed to be their Father.

(35:30 – 37:40) Christ as Head and Firstborn from the Dead

Reiterating the practical nature of Jesus' divinity, Steve quotes Colossians 1:18: Jesus is the head of the body, the church; He is the beginning, the firstborn from the dead, so that in everything He might have preeminence. After creating man, sin brought death; Christ's mission was to recreate something new from the ruined creation. The church is Christ's new creation on earth. Paul applies Jesus' creatorial power to sinful humanity: Jesus is the beginner, origin, active cause of the church. His resurrection as the firstborn from the dead proves His limitless power—not referring to time, but to promise and preeminence. Thus, Christ is the creator of both the physical universe and the spiritual church.

(37:41 – 39:28) Recreation Through Christ and the Great Commission

Through Jesus, sinful and spiritually dead humanity can be recreated to live again. The church of Christ consists of those recreated and alive in Him. Baptism for the remission of sins allows believers to rise and walk in newness of life. Paul and John were convinced no power could conquer faithful Christians, as Christ protects them from Satan. Jesus' limitless authority is seen in the Great Commission (Matthew 28:18–20): "All authority has been given to me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." The "therefore" of the commission stems from His total authority. As all-powerful God, He promises to accompany the church's evangelistic efforts. No nation can ultimately stop the gospel's spread, as Christ controls national affairs and opens doors that no one can shut (Revelation 3).

(39:30 – 41:54) Christ's Power to Save, Evangelism, and Conclusion

Steve concludes that the biblical doctrine of Christ as Creator God shows He has the power to save and keep believers saved, providing redemption through His work. Evangelism is the primary justification for God's power working in the church; without this mission, the church cannot glorify God. He quotes Ephesians 3:20–21: "Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen." With this, Steve closes Chapter 11 and announces readiness for Chapter 12.