

# 26-0111sc Transcript

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

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## 26-0111 - The Scheme of Redemption, Chapter 11

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

(0:04) Well, we are in chapter 11. Two more lessons after this will be through. (0:13) We are in chapter 11.

Let's have a word of prayer. (0:21) Most gracious Heavenly Father, we thank you so much for your love, for your divine (0:28) protection for us, divine intervention and providence and preservation that (0:33) you provide for all mankind and especially for your children. We thank you for making known (0:41) the things that we need to know about our relationship with you and how to (0:48) restore a relationship with you that has been hindered by sin.

We pray that you (0:55) give us the open our eyes of understanding and be able to comprehend the things that (1:04) you would have us to know. And we know the source of that information is solely from the Bible. (1:10) There is no other source available to mankind except that which you've provided through the (1:15) Holy Spirit and the writers that you inspired to write for us.

We pray that you be with this (1:23) congregation as we try our level best to grow and to encourage us. We pray these things in (1:32) Jesus Christ's name. Amen.

Our author, Ed Wharton, in this chapter is trying to help us to appreciate (1:43) Jesus and who He is, and that He is able to present us before God without spot, without (1:54) blemish, that He truly is the Son of God, and that He, being the Son of God, can plead for us (2:03) and be an advocate for us, and He wants us to appreciate the fact that Jesus can (2:12) present us before God without spot, without blemish. And it's because of His fact that He is (2:19) God. And so He is the Son of God, and that's one of the things that the author is trying to (2:26) accomplish today, is to help us to appreciate the fact that Jesus truly is the Son of God.

(2:34) And being the Son of God, He can come across with the promises that He's making us (2:41) of the forgiveness of our sins, to be reconciled to God, and to anticipate (2:49) at our death to be with God eternally in Heaven at the end of the world. (2:56) So this is what he's trying to accomplish in this chapter. He wants us to appreciate (3:03) and to really comprehend Jesus' role.

(3:10) So we have victorious conquest through Christ, our Creator God, and so he's going to (3:20) tell us some of the things that Jesus was involved in and how that He pre-existed the creation of the (3:28) world. And I know that when I was growing up, I had a conundrum, or I guess you would say it was (3:39) a conundrum, trying to figure out whether or not Jesus came into existence on

Christmas, (3:49) or whether He was created, you know, at that time by God to be our Savior, (4:00) or whether or not He pre-existed and was incarnated at Christmas. (4:09) Of course, Christmas is celebrating Jesus' birth through Mary, and that's when He was (4:17) incarnated into man.

God became man and dwelt among us as the only begotten Son. So (4:26) whether Christmas was December 25th or not, who knows? We're pretty sure it wasn't. (4:36) So there was a concern I had.

I had to wrestle with that, you know. Did Jesus become existing (4:45) at Mary's birth, or did He pre-exist and become incarnated, God incarnated in us? And it took (4:54) me a little while to come to the understanding that He was incarnated. That's when He took on (5:00) the form of man and the flesh.

So we have to deal with that particular thing. Who is Jesus? (5:10) We're not going to solve everything that we want to know about Jesus. We're not going to be able (5:16) to solve that today.

We're just going to come to the understanding that Jesus was involved (5:22) in the role that He is playing in our salvation. There's going to be a lot of questions still (5:31) left unanswered. Many professors and students of the Bible have questions that are unanswered, (5:45) so we'll have to wait until we get to heaven to have those questions answered.

(5:52) So we're getting into chapter 11. Our study of redemption makes it increasingly obvious (6:01) that man's law-breaking has greatly disabled him. Only God can redeem him and empower him to have (6:11) or to live a righteous life.

The divine Christ meets the redemptive needs of sinful man. (6:22) And we'll leave it at that. Okay, Jesus Christ our Creator and our God.

Too many (6:32) have a concept of Christ which is far below the majestic picture painted in Scripture of the (6:39) divine nature and creatorial power of Jesus. The word God in Scripture refers not merely to the (6:50) Father, but to the deity class. When He's talking about the deity class, He's talking about we're (6:59) humans, we're flesh.

So God is not human, and He's not deity. He is in a different classification (7:08) of existence. And so His different classification of existence is deity.

That's His essence. We don't (7:18) know exactly how He is made up. We don't know what form He takes.

We just know that we are (7:29) going to classify Him as deity. Any questions? Because it's in the spiritual world, and so He's (7:38) deity. And so He's going to go on and say, Jesus is also God or deity.

He is a part of the Godhead, (7:47) a member of the deity class, as is also the Holy Spirit. These three members of the Godhead (7:56) comprise the deity or the God of the Bible. And so He's quoting now John 1:1, and He's going to (8:07) share with us how this is referring to Jesus.

In the beginning was the Word, and the Word was with (8:17) God, and the Word was God. Make it clear, verses 5 through 17. Make it clear that Jesus is the Word (8:31) of this prologue.

Since the Word was God, and Jesus is the Word, then Jesus is God. Quoting now (8:42) John 20, verses 28 and 29, "...Thomas answered and said unto him, My Lord is my God, Jesus saith (8:52)

unto him, because thou hast seen me, thou hast believed. Blessed are they that have not seen, (9:00) and yet have believed." Of course, this is context from Thomas seeing Jesus after having said, (9:10) I won't believe that Jesus is existing until I can put my hand in his wounds, you know.

And so (9:17) Jesus is standing there, and He says, feel me. And so John does, or Thomas does, and then he (9:26) proclaims, oh, my Lord and my God, Jesus said unto him, because thou hast seen me, thou hast (9:34) believed. Blessed are they that have not seen, and yet have believed.

Thomas, a Jew, confessed (9:43) Jesus to be his Lord and his God. To the Jews, this would be blasphemy of the highest sort if (9:52) Jesus were not God. Then Jesus himself endorsed a statement by pronouncing a blessing upon all (10:00) who believe the same thing.

Of course, we're concerned about the fact that God has (10:07) conditioned the Israelites, the Jews, to believe and to accept only one God, and not polygamy, (10:18) or, I guess. More gods, you know, obviously more gods. And so, as we see these things, (10:31) so this is one of the reasons why they're after Jesus, is because they've been conditioned (10:38) to think of only one God, and Jesus is saying He is God himself, too.

He's making himself equal to (10:46) God, and so that's one of the reasons why they're classifying him as committing blasphemy. Philippians (10:54) 2 and 5, verse 6, have this, he's quoting this again. Paul's writing and trying to (11:10) help us appreciate how we ought to think and how we ought to behave.

So he says, (11:16) "...have this mind in you, which was also in Christ Jesus, who, existing in the form of God, (11:23) counted not the being on an equality with God a thing to be grasped." The word translated (11:34) form is morphic, meaning nature or essence, not a bodily configuration like flesh. Paul thus wrote (11:44) that Christ pre-existed in the nature of God, that He was equal to God. And I love Philippians (11:55) 2, and I love that part of it where he says, "...have this mind in you." Colossians 1, verse 15, (12:03) and chapter 2, verse 9, and Paul goes on and talks about Jesus, who is the image of the invisible (12:12) God.

"...for in him dwelleth all the fullness of the Godhead bodily." The word image comes from (12:22) icon, that's the Greek icon, and when I look at that word icon, I think of the camera. (12:33) The German camera called icon, you know, you get that part of it. It means a representation (12:40) and a manifestation.

Jesus would have to be God in order to manifest God. (12:48) It is also affirmed that in Jesus dwells all the fullness of the Godhead. This word (12:56) Godhead is theotes, meaning the very essence, being, character, and quality of being.

(13:06) So let's reread that. The word Godhead is theotes, and the meaning is the very essence, (13:16) being, character, quality of deity. In other words, this is what he's ascribing to Jesus.

(13:24) Paul is teaching us that Jesus is the image of the very essence and being of God. He is what God (13:35) is. Hebrews 1, 8, Psalms 45, 6, and 7 is quoted here.

"...but of the sun, he saith, thy throne, (13:49) O God, is forever and ever, and the scepter of uprightness is the scepter of thy kingdom." (13:59) This New Testament quotation of the Old Testament reference to God's eternal throne (14:05) is applied to the Son, to Jesus Christ. When you're reading Psalms 45, (14:13) Jesus is being referred to when he's talking about thou God.

(14:21) Titus 2, verse 13, "...looking for the blessed hope and appearing of the glory of the great God (14:28) and our Savior Jesus Christ." Of this language, Vine comments that Moulton shows from Papyri, (14:37) writings of the early Christian era, that among Greek-speaking Christians, this was a current (14:44) formula as applied to Christ.

These references and numerous others make it clear that Jesus (14:53) is divine. So we now turn to Matthew, this first chapter, and we're quoting Matthew 22, (15:05) verse 22 and 23 of chapter 1. "... Now all this is come to pass, that it might be fulfilled, (15:14) which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, (15:21) and shall bring forth a son, and they shall call his name Immanuel, which is being interpreted, (15:30) God with us." Note that the angel announced to Joseph that Jesus is Immanuel, (15:40) which means God with us. That is, deity with humanity.

God with man. Jesus on earth was God (15:52) among men. This was earlier seen by the prophets, Isaiah 9, verse 6, and he's quoting it.

"...For unto (16:01) us a child is born, and his name shall be called Wonderful, Counselor, Mighty God, (16:09) Everlasting Father, Prince of Peace." Micah is quoted as saying, (16:15) Micah 2, verse 5, "...Speaks of the man of peace as the ruler in Israel, quoting, (16:22) Whose goings forth are from of old, from everlasting. Jesus was both God and man." (16:32) And then he's going to quote John, the first chapter, and I love this, and I'm going to be (16:37) referring to this in one of my sermons this morning, or today. And I love John's beginning (16:46) here.

"...The Word was God, and the Word became flesh, and dwelt among us, and we beheld his glory, (16:56) glory as of the only begotten from the Father, full of grace and truth." The apostle John tells (17:05) us that God became flesh. The same idea is mentioned in Romans 8, chapter 3, where Paul (17:11) spoke of God sending his own Son in the likeness of sinful flesh. Philippians 2, verses 5-8 is fully (17:21) quoted now.

"...Have this mind in you, which was also in Christ Jesus, who, existing in the form (17:29) of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, (17:39) taking the form of a servant, being made in the likeness of men, and being found in fashion (17:47) as a man. He humbled himself, becoming obedient unto death, yea, the death of the cross." (17:58) As earlier mentioned, the word form means nature, and is so rendered in the New English Bible. (18:07) So Paul teaches that Jesus, who is divine in nature, also took on human nature.

He was found (18:15) in fashion as a man. When Jesus emptied himself, he did not divest himself of his divine nature, (18:35) for then he would not have been Immanuel, God with us. Rather, as he added to his divine nature, (18:43) the nature of man.

Thus the writer of the Hebrews says of Jesus, and he's quoting (18:50) Hebrews 2, verses 9, 14, and 17. "...But we behold him who hath been made a little lower than the (19:02) angels, even Jesus. Since then the children are sharers in flesh of blood.

He also himself, (19:10) in like manner, partook of the same. Wherefore it behooved him in all things to be made (19:18) like unto his brethren." In conclusion, Jesus Christ refers to himself as both the Son of God, (19:28) John 10, and the Son of Man, John 5. He was deity and humanity at the same time. (19:38) And we're not going to answer all the questions we need to ask concerning just what all is meant (19:46) in that particular account.

So we're just going to leave it at that. In conclusion, (19:54) Jesus Christ referred to himself as both the Son of God and the Son of Man. He was deity and (20:02) humanity at the same time.

A brief definition of God is one who is unlimited in all his attributes. (20:13) Jesus on earth manifested these attributes of deity in his sinless life, his knowledge, (20:21) and his miraculous deeds, and his own bodily resurrection. This is what John meant (20:29) when he wrote that the Word became flesh and dwelt among us, and we beheld his glory.

(20:37) The glory of his deity evidenced itself though he was in the flesh. So also Paul could write that (20:46) in him dwelleth all the fullness of the Godhead bodily. The very essence, being, (20:57) character, and quality of deity evidenced itself in Jesus while in his fleshly body.

(21:05) Jesus Christ was God in the flesh. And that's the point that we really want to (21:14) focus in on. Jesus the Creator.

Now this particular part, I'm embarrassed to even (21:23) mention it, but I was a very, very young Christian at the time living in Fort Wayne, (21:30) and one of our preachers that we hired came from a school of preaching and so on, (21:36) presented this particular concept of Jesus creating everything, and it boggled the minds (21:45) of the people there in that congregation, and boggled my mind too, but not to the degree that (21:52) it did some of those people. They challenged it, even with the concept of fellowshipping. (21:59) They were going, just fellowship him, because he wanted to present Jesus as the Creator of the (22:05) world.

And so even though the Scripture very, very plainly points out that Jesus created (22:16) everything, and then was involved in the creation anyway, because when you look at Genesis, (22:22) in the beginning God, the word God there is Elohim, which is plural for God. So apparently (22:30) the Godhead was involved in the creation of the world. Just what involvement they all had, (22:38) I don't know, but here he is saying that Jesus' involvement was the actual making of the world, (22:46) and bringing it into existence.

And so this is one of the things that was very difficult for (22:54) us to accept at that time. False doctrines from the first century to the 20th have attempted to (23:03) make Jesus less than divine by teaching that he was a created being, thus Christmas. I had to (23:12) wrestle with that myself, trying to figure out, you know, was he a created being at that time? (23:21) But the author here is going to point out to us that he had to pre-exist, (23:27) and that when he became flesh he was incarnated and not created.

But the Scriptures insist that (23:35) he existed from all eternity, and that all created things came from him. John, the first chapter, (23:45) verse 3. All things were made through him, and without him was not anything made that hath been (23:57) made. The word made, egneto, means came into being, or came into existence, and is so translated (24:10) in some versions.

Jesus, who is the divine word, brought into existence everything which exists (24:21) as a result of creation. If Jesus were created, he would therefore have to have created himself. (24:31) He was already in existence when things began to be created.

The New English Bible (24:40) translates, when all things began, the word already was. It is correct, therefore, to speak (24:50) of the eternal pre-existence of Christ, who himself brought into being all created things. (25:00) Colossians chapter 1 also is going to point this out.

The firstborn of all creation, for in him (25:11) were all things created in the heavens and upon the earth, things visible and things invisible, (25:19) whether thrones or dominions or principalities or powers. All things have been created through him (25:28) and unto him, and he is before all things, and in him all things exist. Now, (25:40) here's a little thing that I don't know whether to take exception to or not, but anyway, (25:51) the firstborn, the word firstborn, is *protokokos*, and means primacy or the first place or preeminence, (26:02) as in Exodus, the fourth chapter, in Romans, the eighth chapter in 1st Timothy 1, (26:09) where *protos* is rendered chief.

This is not speaking of time as though Jesus had a beginning, (26:18) rather it is speaking of his primacy over all creation, inasmuch as he is the creator of all (26:27) things. Thus, he is the firstborn, the preeminent one of all creation, for the reason being, (26:36) in him were all things created. Paul points out that the creator has the preeminence over his (26:44) creation.

Revelation 3, verse 14, quoted, these things saith the faithful and the true witness, (26:53) the beginning of the creation of God. This passage has often been used as a proof text to teach that (27:02) Jesus had a beginning, that he was the first of God's creation, but the word beginning is archaic (27:10) and carries the idea of an origin, an active cause or source of the things created. Hence, (27:20) the prime source of all God's creation is the translation of the New English Bible.

(27:26) The marginal rendering of the New American Standard Bible is source origin. The meaning is that Jesus (27:36) is the source, the origin, the active cause or beginner of God's creation. Jesus is himself the (27:45) God from all created things began.

In conclusion, who was that lowly Nazarene, that carpenter's son (27:57) from Galilee? He was the Almighty God, the Jehovah, the Lord of the Old Testament, the deliverer of (28:05) Israel. He was the one of whom Moses wrote when he penned these immortal words, in the beginning, (28:14) God. I have no qualms with what was just said there about Jesus' involvement in the Old Testament (28:23) and the deliverance of the Israelites.

(28:27) I guess it's appropriate that he was a carpenter. (28:32) Very true. Okay, so he was involved, and I know that there's some questions of whether that's (28:43) a legitimate concept or not, but it is figured that he was the pillar of smoke by day, (28:54) and pillar of fire by night, and that he was the angel, and he was the deliverer, (29:04) so there's no question about it.

As far as, you know, I'm not going to wrestle with it. I'm going (29:10) to accept whatever they have to say in those particular cases, but the one thing that I do (29:18) want us to think in terms of is that he—this is my concept—he did not raise himself from the grave. (29:30) God raised himself, raised him from the grave, and the Scriptures point out the fact that it was (29:36) God demonstrating that Jesus is the Christ.

It is God demonstrating that Jesus is his Son, (29:45) and that he truly was the Son of God. And so he's the firstborn from the grave. (29:53) And so my concept is the word firstborn there is not *protocos*, but it is prototype.

(30:04) What do I mean by prototype? When you're making something for the very first time off of a plan. (30:13) For example, Ford, all the automobile industries shut down when they're going to change their (30:22) styles of their cars, and so they equip their molds and their lines and everything (30:32) to make this new car. Well, the first car that comes off that line is the prototype.

(30:47) So what does that mean? Every car that comes off of that line is going to be just like this one.

(30:55) So if there's any flaws, if there's anything wrong with it, we have to change it, and we have to (31:01) make changes, and then we will run another car through there to make sure that it is exactly what (31:10) it's supposed to be. And if it meets our standards, what we expect, it is the prototype.

It's the (31:18) first car, and every other car that comes off of that line—every car, not every other—every car (31:26) that comes off that line is going to be made exactly like that one. (31:31) And the same thing is true when a woman is sitting down to make a dress. She has bought a pattern, (31:39) and that pattern—they have a picture of the finished dress on the outside of the (31:49) envelope that the pattern comes in.

So she sits down, the seamstress sits down, cuts the pattern (31:56) out, then puts the pattern on the fabric that she's going to make the dress from, and she cuts it out, (32:05) and she sews it, and she looks at it, and it's fine. That is the prototype. Any dress that comes (32:14) off of that pattern is going to look exactly like this.

That's the prototype. So when Jesus (32:22) comes from the grave, He is the prototype. What does that mean to us? It means the fact that He (32:30) overcame the grave, and we're going to overcome the grave, and ever how He looked and ever how He was, (32:37) that's where we're going to be.

We'll be raised in the likeness of Jesus. That's the prototype. (32:50) Because the same power that raised Jesus from the grave is going to be the same power (32:56) that raises you and me from the grave.

And so whether that's God the Father or the Holy Spirit, (33:05) say it was not Jesus raising Himself from the grave. It was God raising Jesus from the grave (33:12) to prove that He was the truth, truly the Son of God, and reversing the verdict that (33:21) the Israelites placed upon Him, saying that He was committing hypocrisy. He was a hypocrite.

(33:34) So the word prototype is a very appropriate thing for us to look at, too. (33:41) The teaching of the divine nature of Jesus must not be allowed to become a mere question of theology, (33:49) for it is certainly practical. It must be viewed as the Scriptures intended it to be, (33:57) as meaningfully applicable to man's redemptive needs.

When Christians view the Redeemer (34:05) as the all-powerful God, they will have confidence to receive Him as one who can (34:13) make good His claims and promises. The biblical view of Christ is that He is our powerful (34:23) recreator. And that is really what we need to drive home, is our faith in Jesus, that He is the (34:33) Son of God, and that being the Son of God, He can present our case before God, He can be our advocate, (34:44) He can be the one who intervenes for us, and we can trust in Him.

He came down, (34:51) we have friendships with Him, and we believe Him. He is our brother, and He's not ashamed to (34:58) be our brother, and God is not ashamed to be our Father. That's one of the beautiful things about (35:05) it.

So let's just rehash that one more time. The teaching of the divine nature of Jesus must not (35:14) be allowed to become a mere question of theology, for it is certainly practical. It must be viewed (35:22) as the Scriptures intended it to be, as meaningfully applicable to man's redemptive need.

(35:30) When Christians view the Redeemer as the all-powerful God, they will have confidence

(35:39) to receive Him as one who can make good His claims and promises. The biblical view of Christ (35:50) is that He is our powerful recreator, Colossians 1 verse 18. On the heels of Paul's doctrine of (36:00) creation by Jesus Christ, he then practically applies such creatorial power to sinful man, (36:09) and states, and He is the head of the body, the church, who is the beginning, (36:17) the firstborn from the dead.

That's the prototype. And in all things, He might have the preeminence. (36:28) Soon after man's creation, He sinned, and soon after man's creation, He sinned and brought death (36:36) to Himself.

Christ's mission in coming to His created things was to recreate something new (36:47) out of the ruined mess. Paul says that the church is Christ's new creation, that He is (36:57) recreating in the earth. Jesus is the beginner, the archaic, the source, the active cause, (37:08) the origin of the church.

He has proved to be all-powerful at His resurrection, (37:15) the firstborn from the dead, not speaking of time, but of promise. Thus, Christ is both (37:23) the creator of the universe and of the church, all things physical and spiritual. (37:31) In this, we understand, by Paul concluded, that in all things, He might have the preeminence.

(37:41) Through Jesus Christ, sinful and dead humanity can be recreated to live again. (37:50) The church of Christ is the recreated world of those alive in Christ. So when we're baptized (37:59) for the remission of our sins, we arise to walk in a newness of life.

We're recreated, and we are (38:13) given a new life, a new opportunity. So, Paul and John were persuaded that no power from hell (38:22) or heaven could conquer the faithful Christian, for Christ will guard us from Satan to the extent (38:31) that the evil one touches Him not. This great scripture announces Christ's (38:41) limitless authority, the mission of the church, and His own pledge to ever be with the church (38:49) to accomplish the task of the world evangelism.

And we're talking about the Great Commission (38:56) found in Matthew, the 20th chapter, where Jesus is quoted in saying, (39:03) All authority hath been given unto me in heaven and on earth. (39:08) Go ye therefore and make disciples of all the nations, baptizing them into the name of the (39:14) Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever (39:22) I commanded you. And lo, I am with you always, even unto the end of the world.

(39:30) The therefore of Jesus' Great Commission through the disciple, all nations comes (39:36) out of His total authority over all nations. As all-powerful God, He assures us that He will (39:46) always accompany our efforts to evangelize the earth. Therefore, no nation can successfully (39:55) stand against the efforts of the Church of Christ to preach the gospel of the Christ of the Church, (40:03) yet controls the affairs of the nation.

Christ is also the one with whom we providentially (40:13) experience the victory over anti-Christian governments, to preach the gospel in lands (40:20) where men would otherwise keep us out. And so Jesus triumphantly shouts, (40:27) Behold, I have set before thee a door opened which none can shut, Revelation 3. And John declares, (40:38) Now is come the salvation, and the power, and the kingdom of our God, and the authority of His (40:44) Christ. In conclusion, according to the Biblical doctrine of Christ, our Creator God, we conclude (40:54) that Christ Jesus has the power to save us, and to keep us saved, redemption through the world.

(41:02) And evangelism is the only justification for the present exercise of God's power in the Church. (41:10) Without this mission, as foremost, the Church cannot glorify God. For Ephesians 3 quoted, (41:19) Now unto Him that is able to do exceeding abundantly above all that we ask or think, (41:27) according to the power that worketh in us, that is in the Church, to save lost souls, unto Him (41:36) be the glory in the Church and in Christ Jesus unto all generations, forever and ever.

Amen. (41:47) Ephesians 3, 20. Thus, I give you chapter 11.

We're ready for chapter 12.