

25-1102sc - Detailed Summary

25-1102sc - *The Scheme of Redemption*, Steve Cain

This detailed summary by Grok / X, (Transcription by TurboScribe.ai)

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

25-1102 - The Scheme of Redemption, Chapter 4

Summary of Transcript (0:04 - 45:15), Teacher: Steve Cain

(0:04 - 2:12) Opening Prayer for Enlightenment

The class begins with the teacher, Steve, introducing the topic of chapter 4, titled "The Peace of Prophecy," and leading the group in prayer. He addresses God as the most gracious Heavenly Father and echoes the prayer of Paul for his disciples and congregations, expressing deep concern for their spiritual growth. Steve prays that God would open the eyes of understanding and enlighten everyone, emphasizing that this is the core purpose of their studies and reliance on the Holy Spirit. The Holy Spirit is invoked to guide them toward understanding God's mind and the necessities for salvation.

In the continuation of the prayer, Steve asks for God's presence with him as the teacher to convey his understanding, which he believes is inspired by the Holy Spirit. He also prays for blessings upon the congregation and its members, hoping they attain the peace of God's understanding. The prayer concludes in Jesus Christ's name, followed by an amen. Steve then transitions by stating that understanding redemption brings peace and reconciliation to God through Jesus, who continues to watch over and forgive sins for those walking in the light.

(2:12 - 4:41) Israelites' Expectations of the Messiah

Steve recaps the previous discussion on prophecy, noting that the Israelites anticipated a Messiah, the anointed one, who would be Jesus. They recognized his anointing at baptism when God declared him as the beloved son. Witnesses to this event were excited, believing the long-awaited Christ had arrived to bring peace, land, and restoration to their former glory. This expectation persists even today among some, hoping for Jesus to reign on the throne in Israel for a thousand years, ushering in unparalleled peace and glory reminiscent of David's era.

The primary desire was to restore the glory under David and Solomon, as David had secured the promised land from the River of Egypt up to near Assyria. During that time, Israel enjoyed wealth, blessings, and a wonderful life with everything they desired. However, this prosperity led to their downfall as they turned away from God, becoming reprobate and justifying divine punishment through captivity in Babylon and Assyria's conquest of northern Israel, leaving them desolate and distraught.

(4:42 - 6:38) Decline and Prophetic Misinterpretation

The Israelites' departure from God resulted in severe consequences, with the nation becoming more reprobate than any other, leading to their captivity and loss of everything. Prophets like Isaiah and Jeremiah foretold restoration, peace, and glory, but these were misinterpreted by the people. Steve explains that it requires Christian eyes to properly understand these prophecies, which refer to spiritual reconciliation with God, blessings, and peace rather than literal physical or national restoration.

In this lesson, Steve highlights how the Israelites misconstrued Jesus' role, expecting him to restore their past glory. This misunderstanding drove their anticipation when Jesus and others proclaimed the kingdom's nearness, viewing him as the anointed one who would become king and bring back their former splendor. Their excitement stemmed from this physical and nationalistic interpretation of prophetic promises.

(6:39 - 9:00) Anticipation and Miracles Leading to Disappointment

The Israelites geared up with great anticipation for what Jesus would do, especially after witnessing his miracles like feeding the 5,000 and 4,000, which fueled their belief in his ability to provide abundantly. This led to the triumphant entry into Jerusalem on a donkey, where crowds bowed and praised him, expecting him to assume kingship. Steve notes this mirrored how kings, including Solomon, entered for inauguration, following the same path as David and others, heightening expectations of imminent peace and restoration.

Steve shares an anecdote from a Bible class in Texas where a well-traveled student explained "shalom" as more than mere peace—it signifies complete ease in all aspects of life, including family, job, food, and clothes. This comprehensive peace was what the Israelites sought, free from battles with neighbors like Syria, Egypt, or the Philistines. Even today, Israel faces conflicts with groups like Hamas, underscoring their ongoing desire for such shalom.

(9:01 - 10:34) Meaning of Shalom and Lesson Emphasis

Expanding on shalom, Steve describes it as conveying total harmony where nothing is out of place, encompassing freedom from wars and conflicts with any adversaries. This ideal peace was the core of what the Israelites yearned for through the Messiah. In modern times, Israel continues to struggle with antisemitism and neighboring threats, reflecting the same longing for undisturbed prosperity and security.

The emphasis of chapter 4, as Steve explains, is to help understand why the Jews turned on Jesus—he was a tremendous disappointment because he did not fulfill their expectations of earthly kingship and restoration. Despite their eagerness, especially after miracles like feeding the multitudes where they tried to make him king, Jesus passed through them, refusing that role. This highlights that Jesus was not a failure but chose not to become an earthly king.

(10:34 - 13:52) Jesus' Kingdom Not of This World

Steve clarifies that Jesus did not fail due to the people but because he did not intend to rule over Israel earthly; his kingdom is not of this world. Christians must comprehend this, seeing their kingdom with Jesus at God's right hand in heaven, not on earth. There is no earthly headquarters or

authority to answer to—only to Jesus directly. Referencing the Hebrew writer, Steve notes that if Jesus were on earth, he would not be a high priest, as there were already qualified priests.

God changed the priesthood to Jesus, necessitating a change in the covenant. Thus, Jesus is in heaven, and believers are accountable to him there, not to any earthly figures. These points are crucial for comprehension. Steve then overviews chapter 4, stating that redemption through Christ for all nations was foretold by Old Testament prophets, but in non-literal, idealistic terms using physical, material, and nationalistic language appealing to Jews, though not intended literally.

(13:53 - 16:45) Prophetic Language and Christian Perspective

The study spotlights the prophets' theme of peace couched in idealistic language, with attention to Isaiah. The aim is to examine these prophecies in light of the New Testament's redemptive context, helping the church understand the Bible's redemptive theme. Steve stresses the need for Christian eyes to read the Old Testament properly, as without them, one cannot perceive God's accomplishments.

Alluding to 2 Corinthians chapter 3, Steve discusses Moses veiling his radiant face as its glory faded away from God, symbolizing how an unveiled view obscures understanding. Christian eyes are required to see the true meaning. Finally, Christ's earthly purpose fulfilled all peace prophecies, with predictions realized in Christ, the church, and remission of sins. Jesus' purpose was redemptive, to build his church as the body of the saved and reconciled.

(16:46 - 19:09) Fulfillment of Peace Prophecies in Christ

Steve explains that Christ builds his church by saving people from sins, fulfilling his purpose and answering Old Testament peace predictions. He references prophecies from Isaiah and Micah, along with New Testament interpretations in Ephesians, to illustrate how Christ's work brings spiritual peace rather than earthly rule.

Quoting Isaiah 9, he describes the child born as Wonderful, Counselor, Mighty God, Everlasting Father, and Prince of Peace, whose government and peace have no end on David's throne. Without a Christian perspective, this seems earthly, but it's spiritual. From Micah 5, the ruler from Bethlehem is called our peace. Ephesians affirms Jesus as the Prince of Peace and ruler, with angels announcing peace at his birth, and Paul stating he is our peace between God and man.

(19:14 - 21:04) Nature of Christ's Peace

Jesus did not come for world peace, as he stated in John 14, giving peace not as the world gives. This peace is qualified as spiritual, fulfilled in remission of sins, where people are justified and obtain peace with God through Christ, as in Romans 5. Christ makes peace through his cross's blood, reconciling sinners, per Colossians 1.

Quoting Colossians 3, Steve notes the peace of Christ rules in hearts within one body, the church. The church consists of the saved who have peace with God, so prophetic peace from Jesus is only in his body. This establishes peace given by Christ, fulfilled in sin remission, and located in the church.

(21:05 - 24:18) Messianic Prophecies and Interpretations

In conclusion, New Testament interpretation shows peace in Christ, sin remission, and the church. Steve discusses major messianic peace prophecies in physical terms of abundance and glory, but they are redemptive, not literal. He illustrates with Amos 9, foretelling raising David's tabernacle to possess Edom and nations called by God.

From Acts 15, Peter defends Gentiles hearing the gospel and receiving the Holy Spirit without distinction, cleansed by faith, not burdened by Moses' law. He states salvation through Jesus' grace for both Jews and Gentiles alike.

(24:18 - 26:49) James' Agreement with Prophets

James responds by noting God first visited Gentiles to take a people for his name, agreeing with prophets. He quotes Amos 9 from Acts 15, about rebuilding David's tabernacle for the residue of men and Gentiles to seek the Lord.

To Amos' audience, this prophecy was idealistic amid threats from Assyria, leading to Israel's loss and captivity. Jews hoped Messiah would restore sovereignty to possess nations. Peter stated salvation by grace through faith for all, and James declares prophets agree, quoting Amos as an example. No clearer statement of prophecy's meaning exists; though Amos seems not about sin redemption, New Testament reveals it is.

(26:51 - 29:27) Isaiah's Messianic Future Prediction

In unrighteous rulers' time bringing Israel to destruction, Isaiah predicts a brighter messianic future with an ideal king ruling righteously, bringing peace to God's children and attracting Gentiles. Quoting Isaiah 11, a shoot from Jesse's stalk bears fruit, with Jehovah's spirit of wisdom, understanding, counsel, might, knowledge, and fear.

The Messiah judges righteously, not by sight or hearing, smites the wicked with his mouth's rod and lips' breath. Righteousness and faithfulness gird him. Famously, wolf dwells with lamb, leopard with kid, calf and lion together led by a child; cow and bear feed, lion eats straw like ox; children play safely with asp and adder.

(29:27 - 31:14) Ongoing Expectations and Imagery

No hurt or destruction in God's holy mountain, as earth fills with Jehovah's knowledge like waters cover sea. The root of Jesse stands as ensign for peoples; nations seek him, his rest glorious. Jews still seek this, expecting Jesus' thousand-year earthly reign, why many Christians support Israel to prepare his throne.

This influences figures like President Carter and Nobel Peace Prize awards, believing fulfillment imminent. Some view President Trump's peace efforts as groundwork for Jesus' return. Steve asks for questions, then notes the prophet's imagery is ideal, not literal—Messiah as branch, smiting with mouth's rod, babes with beasts and serpents.

(31:14 - 34:53) Analysis of Isaiah's Symbolic Language

Out of imagery emerges peace through Messiah's reign. Careful investigation reveals who, what, where, why, when of prophecy. Historical context: Israel profane, more evil than neighbors, God can't ignore. Picture of terror as Jehovah cuts Lebanon's forests like woodsman, leaving stumps—Israel fallen.

Imagery continues: branch from Jesse's stalk, messianic term; Jehovah's spirit rests, ensuring righteous reign. Israel lives again. Symbolic language describes king's and kingdom's character. Who: Messiah, Jesus, per commentators; divine attributes discerned—spirit rests, judges without eyes/ears, clothed in righteousness, faithfulness.

The what is peace; children with beasts not literal, like spirit on literal branch. Describes peaceful condition king gives; no hurt in holy mountain represents peace.

(34:53 - 36:34) Location and Purpose of Peace

Jesus is identified as the king who provides peace not as the world gives, but through justification from sin. The location of this peace is in the church, described as God's holy mountain or Mount Zion, referenced in Psalms 2 and Isaiah 2. According to Hebrews 12, this symbolizes the New Testament church, where the peace of Christ resides in his body.

The purpose of this peace is tied to the gospel, which is taught worldwide. The reason for the peaceful condition is that the earth shall be full of the knowledge of Jehovah, like waters covering the sea. This corresponds to the great commission, preached in all creation under heaven as stated in Colossians 1. From the first century onward, the church has spread the gospel of the Prince of Peace to all nations, bringing peace with God through the remission of sins. The timing of this fulfillment is during the Christian dispensation, serving as the key to understanding the prophecy.

(36:35 - 38:45) Timing and Fulfillment for Gentiles

Isaiah predicts that in that day, the nations—meaning Gentiles as opposed to Israel—shall seek the root of Jesse. This specifies the time of fulfillment, referring back to the preceding verses about the branch judging and peaceful coexistence like the wolf with the lamb. Thus, verse 10's fulfillment occurs in the same day as verses 1 through 9.

The meaning of nations seeking the root of Jesse is interpreted in Romans 15, where Paul explains that through Jesus, Gentiles glorify God for his mercy. Paul quotes Isaiah 11 as one of four Old Testament passages predicting this mercy. Gentiles glorify God for salvation by his mercy, so the prophecy is fulfilled when Gentiles are saved from sin.

(38:46 - 40:03) Conclusion on Prophecy Fulfillment

Since verse 10 is fulfilled in Christ's salvation of Gentiles, and it occurs in the day of the preceding verses, the peace in Isaiah 11 is fulfilled in salvation from sin. This is the clear New Testament interpretation. Any literal future fulfillment denies God's current mercy to Gentiles.

In conclusion, the New Testament shows all messianic prophecy fulfilled in Christ, the church, and remission of sins. Nothing remains unfulfilled from Old Testament prophets.

(40:04 - 41:46) Implications for Modern Beliefs

There is no basis for fearing God has further prophetic dealings with Jews in Palestine. International events like wars should not be seen as fulfilling prophecy. Alarm over hysteria about conflicts starting in Palestine and engulfing the world contradicts New Testament teaching.

God offers the same to Jew and Gentile: salvation by faith in Christ and work in his kingdom, the church. Through this, believers give their all until his return, finding peace with God and peace of mind. Steve comments that people are naive in many ways, tolerating intolerable things.

(41:47 - 44:15) Concerns About Islam and Nigeria

Steve expresses fear of Islam and its growing power, especially in the United States. On the way to class, he heard about Nigeria bombarding and killing thousands of Christians because Muslims hold primary power there.

Steve recounts his son's roommate at Michigan Christian College, a Nigerian Christian who shared how everything in Nigeria is owned and operated by Muslims. They tolerate Christianity in segregated areas, allowing schools and self-governance, but Christians cannot hold office or do more than live there. Businesses are all Muslim-owned.

(44:16 - 45:15) Further Insights on Islam

Muslims are mean and flexing their muscles, with reports of President Trump warning Nigeria to stop slaughtering Christians or face defense of them. Steve learned more but highlights that Islam and Sharia law are not kind and are bad.

Steve concludes the aside, asking for any other comments before preparing for the worship service.