

THE SCHEME OF REDEMPTION GOD'S PLAN IN PROMISE

Program #1034

Eddie Parrish & Mark Teske

EDDIE: God has a plan for your salvation. It was a plan created in eternity past and revealed in the Bible, God's word. We're going to be studying that plan today. Stay tuned.

(Singing)

EDDIE: Thank you for joining us today on *The Truth in Love*. Along with Mark Teske, I'm Eddie Parrish. We're glad to have you as a part of our program today. We're continuing a series of lessons that we began last week on God's plan for the redemption of mankind. We began by looking at God's plan in purpose and how God had created this plan in eternity before the foundation of the world, (Ephesians 1:3 and following) and that God had a desire to implement that plan once sin became a reality. And He did implement it at that point. God began revealing portions of that plan to various individuals by way of certain promises. That's what we're going to be looking at today. Last week was God's plan in purpose, and this week is God's plan in promise. We're going to just simply look at a number of passages where God, soon after sin entered the world, began to reveal certain portions of His plan in the form of promises to certain individuals. Mark is going to begin by looking at one of those promises in Genesis chapter 3.

MARK: Yes. The first of the promises we have is in Genesis chapter 3. The setting here is the Garden of Eden. Adam and Eve had just eaten of the forbidden fruit, and they had sinned, and God confronts them. In verse 15, the Lord is speaking to the serpent who gave Eve the idea to eat of the fruit. He says, "And I will put enmity between you," (the serpent) "and the woman, and between your seed and her

Seed. He shall bruise your head, and you shall bruise His heel."

EDDIE: The setting, of course, as you mentioned, is right after the first sin. This is the first promise that is made with regard to God's plan for man's redemption. Just as God is pronouncing this curse on the serpent, He also in the same process, gives hope to recently fallen man. He draws attention to the seed of woman. It's interesting that He refers to her seed when He says "I'll put enmity, or strife between you and the woman, between your seed and her Seed." The reason that is interesting is because in the begettal process, or referencing the begettal process in scripture, the seed is always attributed to the male. For instance, Adam begat Seth, as well as other passages that reference offspring. But not in this case. Here, He references her seed, which implies that there would not be a man involved in this begettal. Whoever this seed would be, it would be the seed of woman and not the seed of man.

MARK: Something different, new and unique that would help us to identify who this seed really is.

EDDIE: That's right. When you go through the rest of scripture and you look at where in the history of the world there has been someone born without a man being involved in the process of that begettal, you end up with only one, and that is Jesus. This was prophesied in Isaiah 7:14, where the prophet said, "Behold, a virgin shall conceive and bear a Son, and you shall call His name Immanuel," or God with us. That, of course, was fulfilled in the conception and birth of Christ (Matthew 1:21-23). Paul would refer to Jesus as one "born of a woman" (Galatians 4:4). Just from that standpoint, the reference to her Seed is a reference to Christ. But you add to that the fact that nobody else in the history of the world has done what God said this Seed would do. When He talked about Him crushing the head of Satan, the serpent, nobody's done that. Only Jesus has done that. So He has to be and is the fulfillment of this promise.

MARK: As we look at this and talk about the idea of Jesus crushing the serpent's head, we can understand how that happens physically, but spiritually, that's something totally different.

EDDIE: Yes. The head in Biblical usage oftentimes refers to one's authority, or something in the area where someone has a dominance.

MARK: Christ is head of the church. Christ has authority over the church.

EDDIE: Exactly. "God gave Him to be the head over all things to the

church, which is His body," (Ephesians 1:22-23). "He is the head of the body, the church," (Colossians 1:18). That implies His authority.

MARK: "Whatever you do in word or deed, do all in the name of the Lord Jesus," or by His authority (Colossians 3:17).

EDDIE: That's right. In I Corinthians 11:3, Paul speaks about the head. The head of the woman is the man. The head of man is Christ. The head of Christ is God. "Head" is in reference to the person of authority. So when it talks about the coming Seed crushing the head of the serpent, he's referencing some area in which Satan would have some realm or degree of authority. Now, the question we have to ask ourselves to try to tie this together is: What area of human existence does Satan have a degree of authority that would need to be crushed?

MARK: By Christ.

EDDIE: Yes, by Christ and His work. The answer to that comes in Hebrews 2:14-15 where the writer speaks of a realm of human existence in which Satan has some authority, and that is in the realm of sin and death. That passage in Hebrews 2 says that "Inasmuch as the children have partaken of flesh and blood, He Himself," speaking of Christ, "likewise shared in the same, that through death, He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage." So the writer of Hebrews says there is an area in which Satan has some authority. It is in the area of sin and death. Death, of course is a result of sin. "The wages of sin is death," (Romans 6:23).

MARK: We see that whole irony unfolding in God's plan. We see that God uses death, which is Satan's dominion, as a way of defeating Satan, and of crushing his head.

EDDIE: That's right.

MARK: Removing that authority by using his own tool.

EDDIE: That's right. It is an ironic thing. And Satan, being the tempter, and having a part in the entrance of sin into the world, has some sway in that realm as he tempts people to sin, and they give in to the temptation. Death is the result of that. The scriptures indicate that both physical and spiritual death are the result of sin. "In Adam, all die," (I Corinthians 15:22). I think that is a reference to physical death. We all have to suffer physical death today as a consequence of the sin of Adam and Eve in the beginning. Death became a reality. Physical death

became a reality because of their sin. Spiritual death is also the result of sin. You were "dead in your trespasses and sins," (Ephesians 2:1). So when we personally commit sin, a death takes place, a spiritual death and spiritual separation from God. So Satan has some authority, and some power, if you will, in the realm of sin and death.

MARK: But that's not sacrilege, saying that God has no authority, because God has the ultimate authority. He proved that by beating Satan at his own game, by using this ironic death to defeat death.

EDDIE: That's right.

MARK: He still has that ultimate authority.

EDDIE: Exactly.

MARK: And we see the crushing occurring and Christ showing that preeminence of God.

EDDIE: Yes. So to say, then, that this coming Seed of Genesis 3:15 would bruise the head of the serpent is to say that He would usurp, conquer, defeat or destroy or...

MARK: Crush.

EDDIE: ...Crush the authority and the power that Satan has in this realm of sin and death. In other words, what we messed up as human beings by committing sin, Jesus was going to come and fix, and in the process would be defeating Satan. That's the promise of Genesis 3:15. And as time continued and marched...

MARK: We see more promises. And the promises keep being revealed. The next one I come across is in Genesis 12, and is made to Abraham. Beginning in Genesis 12:1, "Now, the Lord had said to Abram," that was his name before God changed his name. He said, "get out of your country from your family and from your father's house to a land that I will show you. I will make you a great nation. I will bless you and make your name great and you shall be a blessing. I will bless those who bless you and I will curse him who curses you." And notice this: "And in you all the families of the earth shall be blessed." In you. He's talking about the Seed.

EDDIE: The descendants of Abraham. The main elements of this promise that God made to Abraham involved the fact that God would establish a great nation of people. God would take Abraham's descendants and create an entire nation of people from that.

MARK: Genesis 12:2.

EDDIE: Right. Later in verse 7, He will mention that He will give them a land in which to live. But the central idea of the promise that we want to focus on is the spiritual aspect of that promise where He says, "In you, all the nations of the earth will be blessed." Later, God will reiterate or restate that spiritual promise when He says to Abraham in Genesis 22:18, "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." So as Abraham was obedient to God, God restated the promise to him that there would ultimately come, to every nation under heaven, a special blessing through a special seed, singular. We'll talk about the importance of that singular in just a little bit.

MARK: As we see that common word, the word 'seed', used in different places, it helps us to understand. He's talking about the same thing. And we see His purpose working through not just one promise, but the next promise as well.

EDDIE: Right. And in coming centuries after Genesis 3:15, God is still working out this plan and continuing to reveal portions of it. When you go through history, you see that God made this promise to Abraham, and God kept it. He kept every aspect of it. The land promise that God had made; God kept that promise. Joshua 21:43-45 is very clear that when Joshua led the people into the land, the text says there was not one thing of anything that God said to Abraham concerning that land that was not fulfilled. "All came to pass," verse 45 says.

MARK: He repeats it to make sure they understood. All came to pass. After he said they've captured all the land, just to reemphasize, he repeats it and by that he is showing that it has been completed. That part is finished.

EDDIE: That's right. God kept that part of the promise, and they got into the land. Throughout the rest of history, God was going to make sure that the descendancy line of Abraham remained intact so that this promised Seed could come to bless all the nations of the world. This promise that God made to Abraham was repeated in a number of places. God repeated the promise to Abraham's son Isaac, the son of promise, in Genesis 26:3-4. And Isaac's son Jacob also had the promise repeated to him by God in Genesis 28:10-14. Those are references to God again stating, 'in your seed, I will bless all the nations of the world.' As time keeps going, God continues to reveal more of the promise to different individuals. As we'll see through history, He'll even narrow the scope of

the promise to where it becomes even more specific as time marches on.

MARK: So with Abraham, he had his two sons, Ishmael and Isaac, and He says okay, this one. And then Isaac had Jacob and Esau. Not Esau, but Jacob. And tracing that through the generations for us.

EDDIE: Right.

MARK: It seems that God is making sure that we don't lose track. It is like in football, we need to see where the ball is.

EDDIE: That's right.

MARK: And He's giving us "this is where the ball is."

EDDIE: Yes. That's right. In Genesis 3:15, the promise is pretty broad. It's pretty wide. It's just someone from the seed of woman.

MARK: That would be all of us.

EDDIE: Yes. It could have been.

MARK: Everybody over history.

EDDIE: Could have been at that point.

MARK: Except Adam.

EDDIE: That's right. Somebody from the seed of woman. That's a universal promise. You get to Abraham, and it becomes more national. It is someone from the Jewish race, the Hebrew people through Abraham. And then again, like you say, through Isaac and then Jacob. We'll get down later, and we'll see that it goes through Judah in Genesis 49. So God is narrowing the scope of the promise as He reveals more of it over time. Now, when we talk about the seed, we've been referencing the fact that it is Christ, so I think folks know where we stand on that. But there are passages that prove that. There are passages that show that this promise to Abraham was fulfilled in Jesus, and that He is the promised Seed. We want to look at some of those, with the first of them from Acts 26:6-7 where the apostle Paul had been arrested. As he is on trial, he is giving his defense. Here's what he says. "And now I stand and am judged for the hope of the promise made by God to our fathers. To this promise our twelve tribes, earnestly serving God night and day, hope to attain. For this hope's sake, King Agrippa, I am accused by the Jews." Paul had been arrested for preaching Jesus. When you go back and read the context of that section of Acts, you'll find that he had been preaching that Jesus was the Messiah, the Christ, and that people needed to come to Him and obey Him. Those that did not accept that about Jesus had

caused a stir and caused Paul to be arrested. So he was arrested for preaching Jesus. And when he's standing before Agrippa, he says 'I'm being tried because of the hope of the promise made by God to our forefathers.'

MARK: So he's really connecting the dots several thousand years later, that the promise is being fulfilled in Christ. He draws a link between the one whom he's preaching, Jesus, all the way back to Abraham, Isaac and Jacob.

EDDIE: That's right. He says, that the twelve tribes, for centuries, have been in hopes of attaining the fulfillment of the promises made to our fathers. From the time the promises were made and passed down from generation to generation, those people had been waiting, hoping and longing for the fulfillment of those promises made to their forefathers. And Paul is saying that it's right here in front of you. That's why he had been arrested, because of the hope of that promise. And the hope of that promise is seen personified in Jesus. He is the fulfillment.

MARK: As he brings that all together, you would think that the Jews would be excited. That's a great promise that God gave to Abraham, that they would be blessed by what God's promised to him. Paul is saying that this has been fulfilled. We should see all those blessings that were promised fulfilled here in Christ. That is the eternal purpose we've been talking about.

EDDIE: That's right. Now, Galatians 3:8 and 16 have much to say about who the promise is fulfilled in.

MARK: Okay. We'll read those here. In verse 16, "Now, to Abraham and his Seed were the promises made. He does not say 'And to seeds', as of many, but as of one, 'And to your Seed,' who is Christ."

EDDIE: It's hard to get much clearer than that. As I heard one fellow say, "you'd have to have help to misunderstand that." Paul essentially quotes from Genesis 12 and Genesis 22, "In your seed, all the nations of the earth will be blessed." Then he adds his commentary, inspired of the Holy Spirit, when he draws attention to the fact that God did not say to Abraham and your seeds, as of many, but your seed, singular. And he says that seed is Christ. He's the fulfillment of the promise.

MARK: So the fulfillment isn't the nation of Israel. It's not that, but it's the individual of Christ. It has to be from the way he explained it in the first promise. Seed is singular.

EDDIE: Right.

MARK: Being singular, not plural, means that it can't be a whole nation. It has to be one individual.

EDDIE: Right.

MARK: And the same with the promise to Eve, "seed" again is singular.

EDDIE: And He came through that nation, but He was the seed of promise.

MARK: Yes. We can see in Galatians 3:8, "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel," (or the good news) "to Abraham beforehand, saying, 'In you all the nations shall be blessed.'"

EDDIE: He says that the gospel was preached to Abraham. That's interesting terminology. And he says that the statements that were made that were gospel, or good news being preached to Abraham, were the statements regarding the promised Seed. So he says that the salvation plan that culminated in Christ was preached to Abraham by God telling him about the promised Seed. That tells us, then, that the Seed has to be Christ.

MARK: He is again linking the two for us. Like you said, it would take some effort to misunderstand it,

EDDIE: That's right. There's another place in the third chapter of Acts where Peter, in his second recorded sermon, makes a reference to the promise and the fulfillment of that promise in Jesus. Peter said, "You are sons of the prophets and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.'" So you see, Peter quotes that passage about the promise to Abraham and tells this Jewish audience that they are the children of that covenant and of that promise. But then he says, in commenting on that in verse 26, "To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one of you from your iniquities." Peter says that when God promised Abraham that all the nations of the earth would be blessed by a promised Seed, that blessing came through Jesus, and the specific blessing involved was salvation from your own iniquities. So the promise has to do with the coming of Christ. The promise has to do with His redemptive work on the cross. We don't have to guess about that, because we have New

Testament-inspired commentary on those Old Testament promises.

MARK: He is walking us through and showing us that it has to be Christ. He's the seed and the One that was promised. The same word is used and that refers back to Abraham. This is the promise we're talking about. This is the great promise. The Jews of that time looked at and focused on that promise and they can say, yes, that makes us who we are. It's foundational to their whole nation. And the references back to that, that's part of the gospel message, is it not?

EDDIE: That is right. How tragic it is that many missed the fulfillment of the promise that for centuries they longed for, hoped for and waited for. Paul put it this way in Romans 9:32, "They stumbled at that stumbling stone." Jesus came to save His people from their sins. That's what His name references, (Matthew 1:21). Many of the very ones He came to save, turned from Him and rejected Him. But they can still be saved if they will turn from their sins now, while an opportunity arises or is there. Then they can be saved from their sins because of and through Him still.

MARK: Because if you take Christ out of that blessing, and that promise to Abraham, the essence of it is gone. Without Christ, that blessing is meaningless. The land promise was already fulfilled. The other promises, the great nation, was also fulfilled. The spiritual nature of it is that if you don't have Christ, you've missed it.

EDDIE: That's right. In Genesis 49:8-10, as we continue to look at these promises, once again the promise is being narrowed down and made more specific when Jacob is essentially giving his last will and testament orally to his sons. Yet, we have it in writing. He gives the choicest blessing to Judah. He says essentially, that the scepter shall not depart from Judah until Shiloh comes. Scepter, of course, is a kingly staff, or the king's rod. He is implying there, obviously, that the kingship, the royalty, and the royal seed line will not depart from Judah until Shiloh comes. Shiloh is a word that means 'bringer of peace.' And that is a reference to Christ. Isaiah 9:6 says, "For unto us a Child is born, unto us a Son is given." He'll be called, among other things, Prince of Peace.

MARK: Shiloh.

EDDIE: Exactly. Shiloh. What was the message that came when Jesus was born into the world? Peace on earth...

MARK: Good will toward men.

EDDIE: ...and goodwill toward men. He “made peace through the blood of His cross,” (Colossians 1:20). Jesus was the fulfillment of that promise that would come through Judah, of the coming of Shiloh. He also refers to Him as Judah being a lion's cub, a lion's whelp.

MARK: And the same passage also refers to Him as a lamb.

EDDIE: Right.

MARK: We have the lamb and the lion, two images that are used for Christ throughout Scripture, introduced for us back there.

EDDIE: The New Testament says it's evident that our Lord came out of Judah (Hebrews 7:14). He's the lion of the tribe of Judah (Revelation 5:5). The promise coming through Judah references Jesus, who also came through Judah. So the promises narrow down. You start with the universal promise in Genesis 3, it becomes narrowed down to national in Genesis 12. Now it's down to tribal, Genesis 49, through the tribe of Judah.

MARK: Throughout the New Testament, we see the New Testament writers connecting the dots for us, and helping us walk through and make sure that we see and understand what it fully means. They've done the work for us.

EDDIE: That's right.

MARK: We should appreciate that.

EDDIE: It's there for our study and our understanding. We want to thank you for being with us today on our program, as we have discussed more concerning God's plan for the redemption of mankind. We've now seen it in purpose, before the foundation of the world. We've seen it today in promise, as God revealed certain portions of it by way of promises to certain individuals. Now, the Lord willing, on our next program, we're going to begin to look at God's plan in prophecy and start looking at some of the prophecies that were made concerning the coming of Christ and the establishing of His kingdom as God continues to unfold His plan throughout history. If you'd like to have a copy of this program today on audiocassette or CD or DVD, then all you have to do is contact us, and we'll send that to you absolutely free of charge. Our address is P.O. Box 865, Hurst, Texas, 76053. Or you can email us at requests@thetruthinlove.com or look at our website, www.thetruthinlove.com. You can contact us through our website if you like. Mark, thank you for being with us today and helping out on the

program. We thank you for being with us, and we invite you to come back and be with us again on our next program.

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