

I. Burning Hearts

- A. We have been given the privilege of being apart of the great drama of God's plan of redemption. Knowing the narrative of this great drama and finding yourself in it is one of the most exhilarating realities we can experience. We cannot appreciate Christ and what He accomplished, or understand how we participate with Him without knowledge of the larger story of God's redemptive plan. (Luke 24:25-32)
1. Scripture is not meant to be understood as a dry dull doctrinal analysis. Rather an epic narrative about the Sovereign God with eyes of burning desire, who created mankind to be the object of His affection. Mankind went astray and He chased them down and won them back through laying down His life for them.
 2. Our hearts come alive when we find ourselves in this great story and we find context for all our hopes, longings, and struggles.

II. The Garden

Our history begins with the uncreated God who in the overflow of His love and joy desires to fashion a being who He could lavish His love upon. He would pour His creativity, passion, and wisdom into these beings making them in His own image so they would be able to relate to their creator. He breathed the breath of life into them and called them mankind.

He created a place for them to dwell where they would be near Him and surrounded with unmatched beauty and fullness of holy joy and pleasure. He spent hours walking and talking with them. Showing them how to care for the things that He had made and granting them power to rule over all His created world with Him. His delight was in them and as He surveyed all He had made He announced to the entire creation that His creation was complete and could not be improved upon.

God took mankind to the center of the garden where the tree of the knowledge of good and evil was and told spoke to them about love. "Its very important to Me that your love for Me is your choice. You are not my prisoners you are my friends and I want you to know that it's your choice to stay with Me or leave. Let me warn you, if you eat of this tree even though I have asked you not to you must leave from my presence and death will overtake you in every way."

- A. God walked in the garden and talked with Adam and Eve directly. Characterized by intimacy and communication, their perspective of God could not have been more opposite from the caricature of a distant and stoic sovereign so prevalent in the minds of men. Their experience of life on the earth with God is our dream of Paradise.

III. Fall

- A. Through the influence of the deceiver, Mankind sinned and plummeted into estrangement from God in every respect. Heaven and earth were torn apart, true life and communion with God was no longer part of their experience. Mankind fell into the depths of their depravity throughout their generations.
- B. God surely wept as He tenderly made tunics from animal skins for them to wear as He was forced by His holiness to banish them from His presence and the paradise He created for them. His beloved and cherished ones would now experience the full result of their sin. They would begin to experience things they were never meant to experience. They would live lifetimes of feeling estrangement, exposure, fear, hatred, hopelessness, and despair. They forfeited their dominion over the earth and their new reality would include toil, pain, weakness, aging, hunger, and eventually eternal punishment as a just penalty for their sins.

IV. Restoration of all things

- A. From that point on, scriptures begin to unveil the historical narrative of God's intentional plan to restore all that was lost through sin. Though all of the scripture speaks and points to Jesus, two very clear sovereign purposes began to permeate all His dealings with mankind throughout the passing generations. (Col. 2:16-17)
 - 1. **The Anointed One** – The first purpose and promise of God was to see a return of the dominion that Mankind forfeited to Satan. He promised them a child who would deliver all of mankind from the tyranny of sin. The promises of this anointed one throughout the years would bring greater measures of clarity and expectation that would one day be fulfilled.
 - 2. **His Dwelling place** – The second was God's desire to dwell in unbroken communion and presence once again with His beloved ones. He longed for reconciliation and restoration of the paradise they once knew. The details of this promise and longing would also unfold through the generations.
- B. As we continue the road to Emmaus with Jesus we will follow these promises and find our hearts burning with fresh love, truth, and purpose. Understanding these purposes in the heart of God throughout redemptive history will open the scriptures and bring new levels of understanding, reality, and destiny.

V. God has appointed

- A. The promise of the Anointed One is given immediately following the fall and the significance of that is seen after the death of Abel by the hands of Cain. As we will clearly see, the expectation in the hearts of mankind was very real as they waited on the promise of the deliverer. (Gen. 3:15, 4:25-26)
1. This story describes in very real terms the first prayer meeting and beginning of the prayer movement. Men began to cry out for the fulfillment of the promise. Mankind was not aimlessly moving into the future. The faithful were watching and waiting for the promises of God.

VI. The Flood and Covenant with Noah

- A. Generations past and humanity suffered under the consequences of their depravity and nearly all of mankind had been totally overcome by the depths of corruption and wickedness. The earth was reaching a threshold of transgression and its days were numbered.
1. Methuselah – His name means “man of the dart” or alternatively “when he dies it will be sent” The warning of coming Judgment and the longsuffering of our God were clearly demonstrated and proclaimed through the 969 years of Methuselahs life. (Gen. 5:21-27)
 2. Noah – Lamech the grandson of Enoch gave birth to a son and prophetically named him Noah, which means “rest”. The promise of God was revived and the line of the anointed one identified. Noah also spoke of the desire of God to find rest for Himself and His people. (Gen 5:29, 6:3, Heb. 11:7, 2 Pet. 2:5)
 3. The Remnant – Even though the Lord gave clear warning through Methuselah and Noah, only Noah and his immediate family responded in obedience to God and were saved from the flood. (Gen 6:3, 7:11-13)
 4. Noahide Covenant – Noah offered worship to the Lord and for the first time in years’ men was not striving against God and a soothing aroma ascended to heaven from mankind. The Lord responded by extending His promises through and to Noah. The sign of the rainbow was given as a memorial and statement that even though mankind’s hearts were perverse God would have mercy and bring His promises to fruition. (Gen. 8:20-21, 9:9-11)
 5. Shem – Shem was chosen by God to be the line in which the Anointed one was going to come. (Gen 9:26-27)

VII. Patriarchs (Approx. 2100 – 1700 BC)

A. During the patriarchal period, roughly 400 years was profound in the development of God's redemptive plan and purpose. The unfolding of divine purpose can be seen in four primary events.

1. **Tower of Babel** – Though the Lord reduced mankind down to one righteous man and his sons, a fallen nature that remained was passed down. Just generations after the entire earth had been killed because of lawlessness and wickedness men united together to oppose God. The tower of babel demonstrates the propensity of the human heart towards evil. Paul referred to this as the “mystery of lawlessness”. (Gen. 11:1-9)
2. **Covenant with Abraham** - In God's actions following the rebellion of Babel He sets forth a pattern for history. Though men resist and He breaks out in judgment (scattering them across the earth), His mercy prevails and His zeal for reconciliation triumphs. From the site of the rebellion He draws Abram and extends His hand of covenantal love. It is important to understand that while Abraham was elected to carry in his lineage the corporate promise of the Anointed One there are also personal promises given in Abrahamic covenant. (Gen. 12:1-3 and 7, 13:14-17, 15:1-21, 17:1-22, 22:16-19)

Personal Promises

- a) General Blessing (Gen. 12:2)
- b) Great Name (Gen. 12:2)
- c) Abraham would be a blessing (Gen. 12:2)
- d) Inheritance of the land (Gen. 13:15)
- e) Father of many nations (Gen. 17:4)
- f) Kings would come through his loins (Gen. 17:6)

Corporate Promises

- a) Perpetual Inheritance of the Land (Gen. 17:8)
- b) Victory over Enemies (Gen. 22:17)
- c) Multiplied like the dust of the earth and stars of the sky (Gen. 13:16)
- d) All families of the earth will be blessed through the Anointed One (Gen. 22:18)

As the years would pass this covenant would provide the bedrock of 5 very important beliefs that would encompass the Jewish expectation. It's also important that you see continuity as the Lord joins the (Gen. 3) covenant with His covenant with Abraham bringing a clearer picture of His divine purposes.

Eternal Life – The land was promised eternally directly to Abraham as well as his descendants and thus was used as primary argument for the resurrection of the dead and eternal life. (Gen. 13:14, 15:7-8)

Jewish Kingdom – A line of Jewish Kings was foretold thus the foundation was laid for what we have come to call the millennial kingdom. He and his family would dwell in the land forever and have dominion over their enemies. (Gen. 17:6, 22:17)

Global Prominence – Though not directly apparent it is implied that the kingdom of Abrahams line would have the role of prominence in global government in order that Gods purposes would be cover the globe. (Deut. 26:18-19, Rom. 4:13)

Global Restoration – The substance of the “blessing” pledged to Abraham is often trivialized in our day to mean anything from financial prosperity to circumstantial comfort and peace. However biblically the condition of earth being in a state of blessing is in direct contrast to the worldwide curse of the fall. **Blessedness is the condition of unhindered communion and relational dominion enjoyed by Adam and Eve prior to the curse.** Promises of the coming Anointed One is always in conjunction with the earth being blessed instead of cursed because he will restore all that was lost.

Relationship with God – The covenant of Abraham God promised that He would be the God of Abrahams descendant. The Lord bound Himself in covenantal relationship to a family of people in order to fulfill His promises.

3. **Jacob becomes Israel** – Jacobs experience at Bethel is perhaps one of the most undervalued encounters in Christendom, for both main divine purposes of Gods plan of restoration are clearly seen. Its important to see once again that it was God who took the initiative to reach down and convince mankind to agree with the purposes that were burning on His heart. (Gen. 28:12-17)
 - a) In one revelatory encounter God revealed His desire to bring heaven and earth back together and elected Jacob to be the chosen one who would carry the promise of the Anointed One in his bloodline. (Rom. 9:6-7)
4. **The tribe of Judah chosen** - At the close of his life, Jacob gathers his sons to him and pronounces a prophetic blessing upon each one. While differing from Isaac and Jacob in that the Abrahamic Covenant was not directly confirmed upon Judah, the import of this prophetic promise is dynamic. (Gen. 49:8-12)
 - a) Abraham was promised a line of Kings but in this prophecy the promise is narrowed to the tribe of Judah. There will be a man who will arise from the tribe of Judah who will command the obedience of all the earth in an unending monarchy. Yet his name would be Shiloh meaning peace or rest.