

25-1221sc - Detailed Summary

25-1221sc - *The Scheme of Redemption*, Steve Cain

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25-1221 - The Scheme of Redemption, Chapter 9

Summary of Transcript (0:04 - 36:04), Teacher: Steve Cain

0:04 - 4:48 Opening Prayer and Introduction

The lesson begins with an opening prayer led by the teacher, Steve, expressing gratitude for the opportunity to gather safely, for health and safety, and for the ability to study God's word together as brothers and sisters in Christ. The prayer emphasizes God's jealousy for His word and the desire for the congregation to understand it deeply, continuing the study of redemption and forgiveness of sins through Jesus' role in salvation. It highlights Jesus' willingness to sacrifice Himself out of grace, referencing the Hebrew letter, and closes with thanks for all blessings in salvation, prayed in Jesus' name.

Steve then introduces Lesson 9, titled focusing on Jesus as propitiation and sacrifice, under the chapter "Victorious Conquest Through Our Sin Offering." He notes that man cannot know how to be right with God on his own; it must be God's initiative, planned before creation as seen in Ephesians 1. Humanity needs continual forgiveness because sinful flesh cannot live sinlessly. Jesus remains the ongoing sin offering from baptism until redemption, leading to no condemnation for those in Christ Jesus. Steve shares a brief foreword despite initially saying none, then invites questions before proceeding, emphasizing that self-effort redemption is impossible and without God's provision, man remains hopeless.

4:50 - 11:08 Law of Sin and Death Explained

The upcoming lessons aim to study Christ's person and work as the ground of justification provided by God. Christ's work at Calvary must be seen as sufficient for justification, with Jesus as the object of faith freeing from the law of sin and death, established in Genesis 2:17 when God warned Adam of death for eating from the tree of knowledge of good and evil. Sin's power, held by Satan, keeps hold over humanity, but God initiates removal from this law, resulting in no condemnation for those in Christ.

The law of sin and death remains operative, stating that sin brings death. The only escape is through Jesus, where one dies to sin and the law upon becoming a Christian; apostasy returns one to this default law. Death is defined as separation from God due to iniquity (Isaiah 59:2) and being dead in transgressions (Ephesians 2:1). Sin separates from God's life, but physical life precedes salvation, so being made alive refers to regaining eternal life lost through sin (1 John 1).

Children are born without sin, possessing eternal life, and if they die before the age of accountability, they go to heaven without needing baptism or rituals, unlike certain denominational practices.

11:09 - 15:51 Satan's Power and Need for Stronger Deliverer

Satan holds the power of death, meaning dominion over sinners (Hebrews reference), as sin gives him authority to reign over destiny and accuse before God, who cannot tolerate sin. Thus, sin prevents entry into heaven.

Since humans cannot break free from Satan's dominance alone (Romans 6:23, 1 Corinthians 15), a stronger one—Jesus as sin offering—must break this death hold. At the cross, Christ paid sin's price, breaking the adversary's power, forming the heart of Christianity. This act enabled a new, better covenant (predicted in Jeremiah 31:31) with forgiveness and forgetting of sins, but it required a new priesthood and Jesus' righteous blood as sacrifice; the covenant could not take effect without His death.

Like a will that activates only upon the testator's death, the new covenant required Jesus' sacrificial death to initiate its provisions for salvation.

15:52 - 20:03 Substitutionary Death of Jesus

Jesus' death was substitutionary: He died the death sinners deserve, paying the penalty for law-breaking out of God's love, substituting Himself at Calvary (Isaiah 53:8—cut off for transgressions of my people).

The Greek word "huper" (translated "for") means "in behalf of" or substitution, seen in passages like Romans 5:8 (Christ died for us), Romans 8:32 (delivered up for us all), 1 Corinthians 15 (died for our sins), 2 Corinthians 5:14-15 (one died for all), Galatians 1:4 (gave himself for our sins), Galatians 2:20 (gave himself up for me), Ephesians 5:25 (gave himself up for us). Understanding "for" as substitution clarifies that Christ's death replaces ours, so those in Christ need not pay sin's price.

Christ continues as present-tense substitutionary sacrifice, becoming sin for us. On the cross, Jesus experienced the separation from God that unsaved sinners face eternally (hell), crying "My God, why hast thou forsaken me?" He was wounded for transgressions, bruised for iniquities, chastised for peace, striped for healing; Jehovah laid on Him the iniquity of all (Isaiah 53:5-6).

Isaiah further prophesies God making Jesus' soul an offering for sin, bearing iniquities, bearing sin of many, and interceding for transgressors.

20:04 - 22:26 Christ as Sin Offering

The language clearly identifies Christ as the sin offering, precisely as Paul teaches in 2 Corinthians 5:21: "Him who knew no sin, he made to be sin on our behalf." At the cross, Christ died the death of a sinner, symbolized by hanging on the cross, which in Jewish understanding signified that the person was accursed and a sinner. God placed Jesus on the cross as the embodiment of sin, so He died that sinner's death in place of all mankind who come to God through Him.

The teacher addresses a comment about someone preaching that Jesus did not die for us, strongly

affirming that the scriptures prove otherwise and suggesting the author wrote the book to correct such errors. This reinforces Paul's teaching that God made the sinless Jesus to be sin on our behalf, viewing Him as a sinner separated from God.

22:27 - 27:57 Agony of Separation and Erasing Sins

This explains Jesus' cry from the cross, "My God, my God, why hast thou forsaken me?"—because God had forsaken Him for our sakes, fulfilling Isaiah's prophecy that Jehovah laid on Him the iniquity of us all. Jesus was laden with our sins, treated as we deserve, becoming sin in our place. The agony of the cross went beyond physical suffering, matching that of countless Roman crucifixions; the true agony was spiritual—the travail of His soul in separation from God, so that we need not experience eternal separation.

God saw the travail of Jesus' soul and was satisfied, pacified by the sacrifice. The price for our sin debt was paid by another at Calvary, for which we thank God for His unspeakable gift. The teacher expresses admiration for the author's deep insight, noting his recent passing and phenomenal immersion in the Word. Jesus erased the record of our sins through His death, as stated in Colossians 2: blotting out the bond written in ordinances against us, taking it out of the way by nailing it to the cross.

Like laws recorded in official books that give authorities power to enforce them, the law empowered Satan to accuse and convict us of violations. But Jesus removed that law at the cross, freeing those who die with Him in baptism and rise to newness of life from its power.

27:59 - 30:31 Removing Satan's Power

Jesus stripped Satan of power over us, since Satan's only authority came from the law proving our violations, allowing him to argue before God that we cannot be justified. God had to honor the law, but Jesus erased it, nailing it to the cross. Where there is no law, there is no sin, and Satan has nothing to hold against us. Thus, the Old Testament Mosaic law and law of sin and death are eliminated for those in Christ Jesus, explaining Paul's declaration that there is now no condemnation for those in Christ—the condemnation stemmed solely from the law.

Satan believed he had Jesus convicted through sin (blasphemy charges), but Jesus was wrongly convicted. God, as final judge, declared Him sinless—His Son who spoke truth—and reversed the verdict by raising Him from the dead, seating Him as High Priest at God's right hand.

30:33 - 36:04 Purpose of Law and New Covenant

The crucifixion arose from accusations of blasphemy when Jesus claimed equality with God and called Him Father. In Eden, Adam and Eve lived under grace with one commandment; breaking it asserted autonomy, ushering in guilt, punishment for man and Satan, and knowledge of good and evil. God then added numerous laws under Moses to demonstrate the impossibility of perfect autonomy, proving man's need for dependence on God. The purpose was for Christ to come, destroy Satan's works (1 John), undo the evil, and restore the garden-like relationship.

Satan, the murderer and liar from the beginning, deceived them into thinking eating the fruit would make them like God in knowing good and evil, but it only brought death for every violation. The law itself was not wrong; man's flawed attempt at independence was. Jesus established the new

covenant, removing the old guilt-producing law. Now under grace, when we accept God, the law is nailed to the cross, and Christ's blood continually cleanses us—we are no longer under the law of sin and death.

Prior to the cross, God forgave certain individuals like Abraham and David, yet lacked full basis under the old system, as the new covenant enabling complete forgiveness was not yet in effect. The lesson concludes at this point due to time.