

25-1228sc - Detailed Summary

25-1228sc - *The Scheme of Redemption*, Steve Cain

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25-1228 - The Scheme of Redemption, Chapter 9.2

Summary of Transcript (0:04 - 48:59), Teacher: Steve Cain

(0:04 - 6:36) Opening Prayer and Introduction

The class begins with a prayer led by teacher Steve, expressing gratitude for the opportunity to gather and study God's Word on the first day of the week. The prayer seeks understanding and insight into the theme of redemption, specifically appreciating the contributions of brother Ed Wharton. It asks for blessings on the congregation's study and the ability to share this understanding with others, concluding in Jesus' name with "Amen."

Steve then reviews the starting point of Chapter 9 from the book on redemption, emphasizing continuity from previous lessons. He reiterates that self-effort redemption through human means is impossible because sinful flesh lacks the power for righteousness. Without God's provision, humanity remains hopeless and without God in the world. The upcoming lessons focus on Christ's person and work as the basis for justification provided by God.

The lesson stresses that Christ's work at Calvary must be seen as sufficient for justification, with Jesus himself as the object of faith. God warned Adam and Eve in Genesis 2:17 that sin brings death, introducing the law of sin and death still active today: sin requires death. Death from sin is defined through Isaiah 59:2 as separation from God and through Ephesians 2:1 as being dead in transgressions. This spiritual death separates one from God's life, contrasting with physical life.

The quality of life regained through justification is eternal life, lost through sin but restored at salvation, as referenced in 1 John 1:1-4 and 5:13. Thus, sin's death means separation from eternal life inherently possessed at birth.

(6:37 - 8:24) Satan's Dominion and Substitutionary Death

The writer of Hebrews 2:14 describes the devil as having the power—or dominion—over death. Sin grants Satan this dominion, as stated in 1 Corinthians 15:56 and Romans 6:23. Humanity cannot break free from this dominance alone, requiring a stronger power to intervene.

At the cross, Christ paid sin's price, breaking Satan's hold. This act forms the heart of Christianity, providing a new covenant and salvation through Christ's self-sacrifice. Christ's death was substitutionary: He died the death sinners deserve, paying the penalty for law-breaking.

God's love motivated substituting Jesus for sinners at Calvary. Isaiah 53:8 states He was cut off for the transgressions of others. The Greek word "huper" in New Testament passages (Romans 5:8, 1 Corinthians 15:3, 2 Corinthians 5:14, Galatians 1:3-4, 2:20, Ephesians 5:2) means "in place of" or "on behalf of," clearly indicating substitution. Christ died in our stead, so those in Him need not pay sin's price.

(8:24 - 18:43) Christ as Sin Offering and Soul Agony

Christ became sin for us, as Paul states in 2 Corinthians 5:21: God made Him who knew no sin to be sin on our behalf. At the cross, Jesus experienced the sinner's death—separation from God. This fulfills Isaiah 53:5-6, where Jehovah laid the iniquity of all on Him, wounding and bruising Him for humanity's transgressions and iniquities.

Isaiah 53:10-12 further describes Christ as a sin offering, bearing iniquities, sins of many, and interceding for transgressors. Jesus' cry on the cross, "My God, why hast thou forsaken me?" (Matthew 27:46), reflects actual forsakenness by God as He bore sin.

The agony of Calvary transcended physical suffering, common in Roman crucifixions. Isaiah 53:11 highlights the travail of His soul, the spiritual agony of separation from God, endured so sinners need not face it. Christ paid the debt fully, erasing the record of sins.

Paul in Colossians 2:14 describes Christ blotting out the "bond" or IOU of ordinances against us, nailing it to the cross. Ancient ink could be wiped off, illustrating complete erasure of debt through Jesus' blood, like a friend paying an unpayable hospital bill.

(18:45 - 19:13) Continual Sin Bearing and Assurance

Jesus continues as sin bearer for those in Christ, per Isaiah 53:12, Hebrews 9:26-28, and 1 Peter 3:18. His once-for-all sacrifice allows the faithful continual access to God's presence, justified ongoingly.

Steve addresses concerns about "once saved, always saved," clarifying this teaching does not support it. Unlike Mosaic priests who died and required replacement, Jesus lives forever as the eternal priest, continually offering His sacrifice before God for faithful followers.

This ongoing intercession covers sins as long as one remains faithful and walks in the light (1 John 1:7), where His blood continually cleanses. It is not irrevocable security; one can fall from grace by choosing sin and separating from God.

Steve shares personal excitement about this concept, noting he had never heard it clearly before, and emphasizes assurance: Christians can know they are saved (per 1 John 5) while faithful, without presuming unconditional eternal security.

A brief exchange touches on 1 John's context of walking in light versus darkness within the same group, defining light as enlightenment from God's Word.

(19:14 - 20:16) Walking in the Light Defined

Walking in the light means actively striving to learn more about Jesus, transforming one's thinking away from the world and conforming to Him. It involves genuine effort in studying, reading, and advancing as a Christian. Merely attending church to ease guilt without personal growth is walking

in darkness, even if one claims to love God, making such a claim a lie according to Scripture.

This effort does not earn salvation, which remains God's merciful gift. However, passive belief without action is dead faith, as James teaches.

(20:17 - 21:34) Christian Sins and Forgiveness

Christians continue to sin unintentionally, making mistakes and erring, but God remains faithful to forgive when forgiveness is sought. Jesus' sacrifice continually covers these sins because He functions eternally as High Priest, interceding for whosoever will.

Steve invites further comments or questions before proceeding, noting that Ed Wharton will further emphasize this continual aspect of Christ's sacrifice.

(21:36 - 22:55) Continual Sin Bearing Reviewed

Jesus remains the continual sin offering for those in Christ, bearing their sins as prophesied in Isaiah 53, where He bore the sin of many and interceded for transgressors. Hebrews 9:26-28 states Christ was offered once to bear the sins of many, putting away sin by His sacrifice, yet this benefits the faithful ongoingly.

Peter in 1 Peter 3:18 affirms Christ suffered once, the righteous for the unrighteous, to bring us to God. Thus, believers can continually stand justified in God's presence because Jesus' sacrifice continuously satisfies God for all their sins.

(22:56 - 29:31) Misunderstanding Post-Baptism Forgiveness

Some believe baptism forgives only past sins, leaving future sins dependent on personal effort, leading many to lack assurance of salvation. They fear dying without final repentance means loss.

Steve clarifies that walking in the light refers to one's overall demeanor: desiring to be God-fearing, obedient, and live as God intends. Using a truck driver illustration, he describes a faithful Christian in a sudden fatal accident, possibly dying with unintended curses rather than prayer. Such a person remains covered because their life demeanor was toward righteousness, not sin.

God understands context; Jesus continues interceding, presenting His sacrifice. Over time, those walking in the light progress toward righteousness, becoming better Christians, though never perfectly righteous in themselves—they are declared righteous through Christ's blood. When Satan accuses, God sees only Christ's blood.

Ed Wharton critiques the view that post-baptism sins are solely "up to us," emphasizing Christ's present position as accepted sin offering covering past, present, and future sins.

(29:32 - 31:35) Avoiding License to Sin

Perverting this truth into a license for willful sin is condemned in Romans 3:8, 6:1,15; Jude; and Hebrews 10:26. Deliberately practicing sin disqualifies one from Christ's sacrifice, returning them under the law of sin and death from Eden.

Christ tolerates no intentional sin, equivalent to walking in darkness.

(31:36 - 36:54) No Darkness in God

God contains no darkness, meaning He never lies, deceives, tricks, or harms. He is wholly trustworthy; His Word and promises are reliable, never placing believers in treacherous positions.

A class member references Psalm 32:2—blessed is the one whose sin the Lord does not impute—connecting continual cleansing for those walking in the light.

Steve recalls prior discussion on the old covenant's priesthood and sacrifices, noting God was displeased with human performance under the law, which did not allow full forgiveness or non-imputation of sin. Jeremiah 31 prophesies a new covenant requiring a priesthood change.

Jesus, as eternal High Priest after Melchizedek's order, offers Himself—the perfect, sinless human sacrifice—unlike animal offerings. His death pays humanity's debt and establishes the new covenant.

(36:55 - 39:45) New Covenant Established

Like a will effective only upon the testator's death, the new covenant activates through Jesus' death. He presents His blood, which God accepts fully for sin forgiveness.

Jesus lives forever, ensuring no need for priestly succession. The new covenant allows God to forgive sins, declare sinners righteous, remove them from the old bond, and disarm Satan.

Satan's power stems from sin under the old covenant, separating man from God. Steve begins an illustration about a young driver pulled over for speeding, implying Satan's accusatory role, but time constrains completion.

(39:45 - 41:45) Satan's Power from Law

Steve continues the illustration: the police officer's authority to stop the speeding young driver comes solely from existing laws. Without laws on the books, no power exists to enforce penalties.

Similarly, Satan's accusatory power derives entirely from God's laws defining sin. Satan accuses believers before God, citing specific sins like taking God's name in vain, cursing, or drunkenness, because sin separates from God. As a just judge, God must acknowledge guilt when presented with evidence.

In the heavenly courtroom analogy, the young man pleads guilty. Loved ones offer to pay his debt, but Satan objects because each potential payer is guilty of their own sins and must pay personally—all have sinned and fall short (Romans 3:23).

(41:45 - 42:55) Jesus Pays the Debt

When Jesus enters and offers to pay the debt, His offer is accepted because He is sinless. He alone can satisfy justice on behalf of sinners.

Jesus blots out all accusations and "tickets" Satan holds against believers by removing them from the law of sin and death. His sacrifice covers sins completely.

Consequently, Satan holds no power over Christians, for where there is no law, there is no transgression, and sin loses its strength (1 Corinthians 15:56). Believers are freed from condemnation.

(42:58 - 44:42) No Condemnation in Christ

Steve references Romans 8:1—there is therefore now no condemnation to those in Christ Jesus—because condemnation stems from sin empowered by law, and Christians have been delivered from that law.

Time is running short, but Steve transitions quickly to the lesson's conclusion from Ed Wharton's material.

(44:43 - 48:59) Conclusion of Lesson

In conclusion, Christ's sacrificial death as payment to God justifies several key truths. First, God could justly pass over sins of Old Testament figures like Abraham, Moses, and David because He foreknew Christ's coming payment. Their obedient faith aligned with God's plan, though justification came through the future cross.

Second, Christ broke Satan's dominion at Calvary (Hebrews 2:14-15). Satan no longer accuses successfully against those in Christ (Revelation 12:10). There is no sin—none whatsoever—that God will not justify for believers in Christ (Romans 8:33-34). Christ died, rose, sits at God's right hand, and continually intercedes.

Christians must not dwell on past failures or declare themselves unworthy or nothing; they are fully forgiven and righteous through Christ. Do not allow past sins to condemn or cause self-recrimination.

Third, Satan cannot demand condemnation for Christian lawlessness because Jesus condemned sin in the flesh (Romans 8:3), fulfilling Romans 8:1's declaration of no condemnation.

Therefore, Christ Himself is the proper object of faith—the One trusted to save despite imperfections. This faith in His person and sacrifice assures believers they can live obediently. Though not sinless (James 3:2; 1 John 1:8), Christians know Christ's ongoing sacrifice satisfies God for mistakes made while striving against sin (1 John 2:1-2 implied).

Faith in the cross empowers victory over the world by saying yes to God and no to Satan (1 John 5:4). Steve thanks the class for their attention to Lesson 9 and announces Lesson 10 upcoming.