

# 26-0118sc Transcript

## 26-0118sc - *The Scheme of Redemption, Steve Cain*

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## 26-0118 - The Scheme of Redemption, Chapter 12

### Transcript (0:04 - 37:06), Teacher: Steve Cain

(0:04) Well, we're ready for lesson number 12. Everybody have one, do they? (0:09) Let's go to our Heavenly Father in prayer then. (0:11) Most gracious Heavenly Father, we thank you so much for this day.

(0:15) We really appreciate the fact that our government and our nation recognizes the first day of the (0:22) week. You're giving us the opportunity to come together and to worship you without any problems. (0:29) We're privileged to be able to live in a nation like the United States.

(0:34) We're very grateful for that. We know that there's a lot of turmoil going on, (0:38) not only around the nation, but even among our nation. (0:43) Around the world, they're having real severe problems and we pray that your interaction will (0:51) bring about peace.

At this time, we're very grateful to have the opportunity to study your (0:56) word. We know that you provided it for us through the Holy Spirit. The Holy Spirit (1:01) in turn inspired writers to pen your thoughts and your mind, and the Holy Spirit searched your mind (1:10) and made it available to us.

At this time, we're studying the subject of being able to be redeemed. (1:20) Redemption is, and we ask that you reward our study through your word and that we will be able (1:27) to comprehend, have understanding, and insight. We ask your blessings upon this study.

This is a (1:34) prayer off in Jesus' name. Amen. This study is going to be bringing about what I consider to be (1:44) common sense, and it'll be something that we would think.

I don't know if you've ever (1:52) comprehended, or not comprehended, considered or had the question, who is a candidate to be baptized? (2:04) And just what do we do when an individual perhaps comes off the street, walks in here, (2:12) we've never seen them before, and they want to be baptized? What do you do with that? (2:19) And that's a question, and that's something that has been a consternation from the various (2:28) congregations that I have been involved in, and the author today of our lesson is going to help (2:35) us to appreciate who is a candidate for being baptized. He's starting now, and he's going to (2:46) start out by saying that a lot of the religious world does not make a distinction between the (2:53) Old Testament and the New Testament, or the Old Covenant and the New Covenant, (2:57) and that they do not really comprehend those things. And some of the problems that we have (3:05) in trying to communicate with them and to come to a

common understanding is because of that.

(3:15) I don't know how much you are familiar with the denominational world, (3:22) but as we reflect upon the denominational world, they do bring in parts of the (3:30) mosaical worship and temple worship, and they believe that this is that, this is that, (3:38) and they'll use their communion as being a part of an extension of the Old Testament. And (3:47) the way that they educate and bring their children into their faith is an extension of (3:55) the Old Testament also. Infant baptism perhaps is one of those extensions, because when a child is (4:08) born in the Jewish faith, under the Jewish religion, after the eight days they are circumcised, (4:16) and then they're born into the family.

And he's going to be bringing this out a little bit too, (4:23) and they bring it into the family, and he, that child then grows up in the faith, and he's (4:27) considered to be a Jew, and so then they are supposed to educate him along the way and make (4:35) him aware of the God of Abraham, Isaac, and Jacob, who they worship, and then they, (4:42) at the bar mitzvah, they become adult, and then they embrace the Jewish faith. Well, what happens (4:50) in our denominational world when a child is born into the family, into the faith, they baptize them (4:59) as an infant, and then they have catechism, and then catechism is when the child then (5:08) comes close to being 12 years old, he is taught what he was born into or baptized into, (5:17) and that child then has to make a decision of whether or not he wants to confirm (5:22) what was done for him. He was baptized into this faith, does he want to continue in this faith, (5:29) does he want to adopt it? And that's what catechism and then confirmation is all about.

(5:34) And so, coming around Easter time, these denominational awards that practice infant (5:41) baptism or dedication, because a lot of them call it dedication and not being baptized into the (5:50) faith, but being dedicated, and then the family then has to raise that child in that faith, (5:56) does he want to continue in it, and that's where confirmation comes in. (6:01) And the confirmation oftentimes takes place around the age of 12 years old, (6:05) and then that child then, around Easter time, confirms the fact that he wants to continue (6:13) in that particular faith. And those are things that are just an extenuation, or this is that type (6:20) of thing, saying, this is what they practiced in the Old Testament, and we're extending it into (6:27) the New Testament.

And then the Lord's Supper and so on is a continuation of this and that. (6:35) And so, that's one of the reasons why it's difficult to deal with a lot of denominational (6:42) awards is because they're not able to make the distinction, or do not make the distinction, (6:47) between the Old Testament and the New Testament. Any questions or observations? Have I (6:58) confirmed what you believe, what you've been introduced to over the years? Because I'm sure (7:04) that you haven't lived an isolated life yourself, so you perhaps recognize what I'm talking about.

(7:13) So, when we get into this lesson, he's going to help us to appreciate what the (7:21) New Covenant is, and how it eliminates the Old Testament and the Old Covenant, and we are under (7:30) the New Covenant, and he's talking about that. The New Covenant was introduced in Jeremiah, (7:38) in the 31st chapter, where Jeremiah prophesied that God is going to have a new covenant, (7:45) and that the Moselica Law is going to become an old and extinct. And then, (7:51) if you're reading in the Hebrew letter, the Hebrew letter specifically brings out the New Covenant, (7:58) and what the New Covenant is covering.

And it is introduced in Hebrews, the 8th chapter, (8:05) and also in the 10th chapter, and we're going to be talking about the one that shows up in the 8th (8:11) chapter. So, as we get into the New

Testament, or into chapter 12, and it's called, (8:19) The Relation of the New Covenant to Redemption. Part 1. Among God's provision for man's redemption (8:28) is a new covenant.

It is the aim of this lesson to show the relation of the New Covenant (8:35) to redemption from sin, and the universality of its requirement upon sinful man. (8:44) One of the things, before I get really into this, is to recognize the fact that the whole world, (8:52) under the Moselica Law, was not dedicated to the whole world. God singled out Abraham's (9:00) descendants, and they are the ones that he made the covenant with.

The rest of the world (9:08) were not under God's protection and promise that he gave to Abraham's descendants, (9:17) the Jews who came out of Egypt and were at Sinai when God gave the Ten Commandments. Because it's (9:23) at that point that God came to the Israelites, it's at that point that God came to Abraham's (9:30) descendants and singled them out and said, I would like to be your God if you will be my people. (9:38) And if you're looking at Psalms, I believe it's 147.

You might want to take a look at that. (9:46) Psalms 147, where the psalmist, let me see if I can bring that up, (9:53) where the psalmist is talking about their relationship with God, and he points out (10:02) that they were singled out by God and that they were the only ones who were receiving (10:08) the blessings, that if anybody who was not a Jew or a descendant of Abraham, (10:17) they could become proselytes. That's a word I've been searching for.

They can become proselytes (10:25) you hear in Psalms 147. And the psalmist ends up the Psalm in verse 28, or 20 rather. Let's look at (10:36) verse 19.

He declares his word to Jacob, his statutes and judgments to Israel. He has done this (10:43) for no other nation. They do not know his judgments.

So in other words, the relationship (10:52) that God had with Israel was only with Israel and did not include the rest of the world. (11:01) So the rest of the world were Gentiles. And so basically, when Jesus comes, what is he supposed (11:09) to do? Supposed to make peace with the world and include in the promises that God had to the rest (11:20) of the world.

So the rest of the world then becomes subject to his will. And so he is opening (11:32) up, he knocked down the barrier that was with Israel and between Israel and Gentiles, and he's (11:43) giving the Gentiles the opportunity to become included in his relationship, to become a Christian. (11:50) So am I clear? So that's what we're doing.

So let's take a look at the rest of this. (12:01) The failure of Bible teachers to make a distinction between the Old and New Covenants has contributed (12:09) much to present religious confusion. Much of present-day denominational error is traceable (12:17) to this failure.

In Exodus, the 24th chapter, Moses records the dedication of the Old Covenant, (12:26) which contained all, and he's quoting now, all the words which Jehovah hath spoken. And he's (12:33) bringing that out from Exodus, the 20th chapter. This included the Ten Commandments.

The writer of (12:41) Hebrews speaks of this event, Hebrews, the ninth chapter, verses 18 through 20, and refers to the (12:49) Old Covenant as the law. Therefore, the Old Covenant and the law were the same. What happened (12:58) to one happened to the other.

What he wants us to appreciate is the fact that when we talk about the (13:05) Ten Commandments,

the Ten Commandments were part of the Old Covenant. And it was included in the (13:12) Old Covenant. It was included in the law.

So there's no distinction between the Ten Commandments (13:20) and the Old Covenant, or the Old Testament. They're together. They're part of one and the same.

(13:28) Any questions there? Am I clear? Okay. So he wants us to appreciate the fact that (13:37) in today's world, what do they want to cover? They want to hold to the Ten Commandments as if that is, (13:45) you know, the thing that we need to be paying attention to. And even in our brotherhood, (13:53) they want to rely on the Ten Commandments and refer to the Ten Commandments.

And so you have (14:00) to make sure that they're making a distinction and that what they're trying to appreciate the (14:07) Ten Commandments about. So therefore, the Old Covenant and the law were the same. What happened (14:15) to the One happened to the Old.

The Mosaic Covenant became old and ready to give way to a (14:27) New. The book of Hebrews records that when Jeremiah predicted the coming of the New Covenant, (14:35) and they're referring to Jeremiah 31, verse 34, that at the moment he foretold it, (14:44) the Mosaic Covenant became old, in that he saith, and he's going to quote Hebrews 8 chapter, (14:53) in that he saith, a new covenant he hath made the first old, but that which is becoming old (15:01) and waxes aged is nigh unto vanishing away. Hebrews 8 chapter, verse 13.

The First Covenant, (15:12) the Law of Moses, became the Old Covenant at the very time when Jeremiah predicted that God would (15:19) make a New Covenant. And we are told, whatever is old and aged is nigh or near vanishing away. (15:29) Thus, the Old Covenant of the Law of Moses would not last indefinitely following the prediction (15:37) of the coming of the New Covenant.

The passing of the Old Covenant at Calvary, when Jesus died, (15:45) the Old Covenant gave way to the New. And I think it's 2 Corinthians that talks about (15:53) how Moses recognized and realized that the covenant that God gave to him was going to be (15:59) vanishing away, because when he came down from the mount, having received the Ten Commandments from (16:07) God, being in the very presence of God, his face glowed, and it glowed so greatly that he covered (16:17) it to keep the people from being astonished by it or amazed by it, and he covered it up. So then (16:24) when he went to wash himself, and he's looking in the water, he realizes that that glow is fading.

(16:33) And so the Hebrew writer, or the Corinthian writer says that Moses realized that the Law of God gave (16:44) him was going to be fading away, and that it was going to be vanishing. So every time that he had (16:50) the opportunity to be in the presence of God, he would take the veil off, and then he would come (16:55) out of the presence of God in front of the people, and then put the veil back over his face to keep (17:03) them from realizing that it's fading. And so he wouldn't take it off until he got into the temple, (17:09) or into the presence of God, then he would take it off, the glow would be re-established, (17:17) then he'd come out and he'd let them see it, then he'd put the veil on again.

So that's what he would (17:23) do in order to help them appreciate the fact that it wasn't going to be everlasting. So the passing (17:31) of the Old Covenant at Calvary, when Jesus died, the Old Covenant gave way to the New. (17:38) One, in Matthew 26, verse 28, Jesus died at Calvary to bring to us the New Covenant, (17:48) but according to Hebrews, the 8th chapter, the Old Covenant would have to vanish away.

(17:57) Second, in Romans, the 7th chapter, Paul teaches that we were made dead to the Law through the (18:06) Body of Christ. Now, we have been discharged from the Law. That's Romans, the 7th chapter.

(18:17) Then carefully he points out that the Law from which we are discharged is the Law which had (18:25) said, thou shalt not covet. This is the 10th commandment of the Decalogue. It is that Law (18:33) to which we were made dead.

In 2 Corinthians, the 3rd chapter, verse 4, Paul tells us that (18:43) the skin of Moses' face, which brightly radiated after speaking with God atop Sinai, which (18:50) radiance eventually passed away, was symbolic of the passing of the glory of the Old Covenant (18:57) for a more glorious covenant. He speaks of the Old Covenant and then plainly states (19:03) that it is done away in Christ. And then fourth, in Ephesians, the 2nd chapter, (19:13) the Law of Commandments contained ordinances was abolished in order that Jesus might recreate (19:21) Jews and Gentiles into one new man, the Christian.

So he's just repeating what I said earlier, right? (19:34) I should have let him say it. Number five, in Hebrews, the 10th chapter, (19:42) the Hebrew writer contrasts the sacrificial blood of both covenants and stresses that animal (19:52) sacrifices can never remove sins. Christ's sacrifice was necessary to sanctify us.

Then he says (20:01) in verse 9, Hebrews, the 10th chapter, verse 9 and 10, he take away the first that he may (20:09) establish the second by which will we have been sanctified through the offering of the body of (20:17) Jesus Christ once and for all. Here I might add, as an aside, every Sunday, (20:27) Toledo Road Church of Christ sponsors a radio program that's probably only heard in that area. (20:33) I doubt very seriously if it reaches out here.

But we support the International Gospel Hour, (20:42) and you can get on the internet, the International Gospel Hour, but this morning the very subject (20:51) that they were addressing was the subject of the covenant or a will. And so if you're very (21:02) interested in, get on the International Gospel Hour and look up today's lesson and you will be (21:11) able to get a real nice lesson out of it. I really appreciate it.

Picking up, in conclusion, (21:22) the law of Moses, the old covenant, with its Sabbaths and circumcision has been abolished, (21:30) done away at Calvary. It became old in the days of Jeremiah and vanished away when Jesus went to the (21:40) cross. Redemption from sin is not to be sought by an appeal to the old law of Moses.

Redemption (21:51) promised under a new covenant. And here he's going to be quoting Jeremiah 31-31. I don't know (21:59) what version of the Bible he's using here, but I assume it's going to be the New King James.

(22:07) Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel (22:15) and with the house of Judah, not according to the covenant that I made with their fathers (22:21) in the day that I took them by the hand to bring them out of the land of Egypt, (22:29) which my covenant they broke, although I was a husband unto them, saith Jehovah. (22:37) But this is the covenant that I will make with the house of Israel after those days, (22:45) saith Jehovah. I will put my law in their inward hearts, and in their heart will I write it, (22:54) and I will be their God, and they shall be my people." Underline that.

Because he's making (23:03) the same promises to us as Christians that he made to Abraham and that he made (23:11) to the Israelites at Mount Sinai. He's making the same promises to you and me. Underline that.

(23:20) They shall be my people, and they shall teach no more every man his neighbor and every man (23:28) his brother, saying, Know Jehovah, for they shall all know me from the least of them (23:35) unto the greatest of them, saith Jehovah. For I will forgive their iniquity and their sin (23:42) will I remember no more. So here he's laying out a different way of becoming a disciple of Jesus (23:53) and a Christian and accepting Jesus as our Lord and Savior.

He's going down, and this is going (24:02) to be his rationalizing, but I buy into it 100%. Okay? Jeremiah foretold the coming of a new covenant (24:12) which was to be different from the one made with Israel at Sinai, not according to the covenant (24:20) that I made with their fathers. So in other words, forget that covenant that God made with them (24:29) on Mount Sinai after bringing them out of Egypt, and that he was going to honor until (24:37) the day Jesus comes and makes good the promise that he made to Abraham.

And Jesus is the promise, (24:47) and it's God's way of making good the promise that he made to Abraham that through his seed (24:54) the world will be blessed. And so that's the promise that God made to Abraham, (25:01) and that's the promise that he is making good with Jesus. While Moses was not the promise (25:09) or fulfillment of the promise or had anything to do with the promise that he made to Abraham.

(25:15) So the promise that he made with Israel under the law of Moses was an addendum, if you will. I don't (25:24) know exactly what word to use about it, but it was not and had no bearing on the fulfillment of God (25:34) fulfilling the promise to Abraham. Jesus is the fulfillment of the promise, and the virgin birth (25:41) of Jesus is the promise that God made to Abraham in the fulfillment of it.

So now he's going to (25:48) show us and help us to appreciate the differences between the new covenant and the old covenant, (25:55) and the differences is as follows. A Jew was born into covenant relationship with God, (26:07) and I would like for us to appreciate this. Those who practice infant baptism and so on (26:17) they're thinking that this is an extension of the Old Testament and so on, but it's not.

But (26:26) what he wants us to appreciate is the problem of raising a child in a faith that that child had no (26:39) say over, let's put it that way. So what do we have? Like the United States, (26:45) and I like to use this illustration, like the United States, a child is born into the United (26:52) States, he is automatically considered to be a citizen of the United States, right? (26:59) So whether he's born in the United States or not, he is born in the United States, (27:04) he is considered to be a citizen of the United States, he is attributed to him all the rights (27:10) of the American citizen. He doesn't know it.

He has no comprehension of the history of the (27:20) United States, and when it comes time for Memorial Day, he doesn't appreciate Memorial Day, (27:27) the fact that our soldiers went and helped free the world. He doesn't appreciate that, (27:36) he doesn't know anything about it. Why? Because he hasn't been told about it yet. (27:41) He has to be told, he has to be taught. When it comes to Fourth of July, he absolutely has (27:47) no idea about Independence Day until he is told about it. And so when the Fourth of July comes (27:58) around, everybody's out, you know,

celebrating and so on, remembering it, but the child doesn't (28:05) understand why the fireworks are flying around, what's going on, why so many, so many people are (28:11) doing what they're doing.

He doesn't know. He can't appreciate it. What happens to him? (28:19) He's growing up in the United States as a citizen of the United States of America, (28:24) and he doesn't appreciate what he's got.

Doesn't appreciate and understand what's going on, (28:32) and he can grow up and die at 70 or 80 years old, and if nobody really told him anything about it, (28:40) he wouldn't appreciate what he has. And so that's what we have under the Old Testament. (28:48) A Jew is born into covenant relation with God because of the special covenant God made with (28:56) Abraham and his seed, Genesis 17.

Anyone born a Jew was also born into a covenant relationship (29:05) with God, but as a child, he could not know Jehovah. He could not know God. He could not (29:13) know about the God of Abraham, Isaac, and Jacob.

He could not know Jehovah or the law of Jehovah. (29:20) His Jewish brother must teach him as he grows about the covenant and his special relationship (29:27) to God. Thus, under the Mosaic economy, the Jew was ignorant of his special relationship to God (29:38) until he's taught.

Number two, under the New Covenant, all shall know Jehovah. (29:47) There would be no exceptions. All, from the least to the greatest, who would have their sins (29:55) forgiven, would know and understand the terms of the New Covenant. Jeremiah reasons as follows. (30:05) All would be educated to the New Covenant. I will put my law in their inward hearts, (30:11) says the prophet.

The New Testament rendering of this verse reveals that those inward parts (30:19) are the minds of men, Hebrews 8. The only way to put laws on men's minds is to educate them (30:28) to those laws. Therefore, all who would have their sins forgiven must know Jehovah. They must be (30:37) educated to God's New Covenant.

But what is he saying here? You go out here to the world (30:46) and ask them about God, they'll have a concept of God, but they don't know the God of Abraham, (30:53) Isaac, and Jacob, and they don't know the God that is giving us redemption. We have to teach (31:00) them about this God. We can go to the Islamic, and their God supposedly is the God of Abraham, (31:10) but they don't understand what he is, and they don't understand who God truly is.

(31:19) So we need to teach them, and they can't appreciate the fact that Jesus died for their sins (31:26) and redeeming them. They can't appreciate that. And the only way that they can appreciate that (31:32) is if they are taught and brought to an understanding about God.

(31:41) They can't be an infant. Absolutely. That's exactly right. And so when do they understand? (31:49) What is the age of accountability? There again, that is up in the air. What is the age of (31:57) accountability? Is it 12? If you're under the Mosaic Law, you become an adult at 12. That's (32:05) when you have your Bar Mitzvah, and that's when Bar Mitzvah comes in, and you're becoming an adult, (32:12) and you're entitled to the things.

So is it 12? Are you at the age of accountability at 12? (32:18) So we wrestle with what is the age of

accountability? And sometimes one might come (32:26) to the understanding until they're considered to be an adult. In the United States, what age are (32:35) you considered to be an adult? 21. That's when you can get involved in contracts and so on and (32:49) commit yourself, and they consider you to be liable.

If you're engaged in a business prior (32:59) to 21, you're still a kid, and you don't have the understanding. Point three. All would be educated (33:07) to the new covenant.

I will put my law into their inward parts, says the prophet. The New Testament (33:12) rendering of this verse reveals that those inward parts are the minds of men, Hebrews 8. The only way (33:19) to put laws on men's minds is to educate them to those laws. Therefore, all who would have their (33:29) sins forgiven must know Jehovah.

They must be educated to God's new covenant. Number four. (33:37) This is what Jesus taught.

During his ministry, Jesus gave the great invitation. (33:42) Come unto me, all ye that labor, Matthew 11. Notice the all.

Yet that all is qualified. (33:53) Jesus also stated that no man can come to me except the Father that sent me draw him, John 6. (34:04) Jesus then explains how the Father draws men to Christ, and he quotes John the 6th chapter. (34:13) It is written in the prophets, and they shall all be taught of God.

Everyone that hath heard from the (34:21) Father and hath learned cometh unto me. Men are unable to accept Christ only after having been (34:31) taught about him. Then they can come to him according to the teaching.

Consequently, (34:41) Jesus gave the great commission to go into all the world teaching the gospel of Christ, (34:47) Matthew 28 and Mark 16. Baptism is only for those who have been taught. (34:57) Redemption is limited to those under the new covenant.

Only responsible men who are able to (35:05) learn of the new covenant and render obedience to its terms can receive pardon. Jeremiah (35:13) emphasized that fact by stressing the personal pronoun, their. I will forgive their iniquity (35:23) and their sin will I remember no more.

Jeremiah 31. Who's there? The ones who understand (35:33) and are coming to God through Jesus. Whose iniquity will God forgive? (35:41) Theirs in whose minds and on whose hearts are the laws of the new covenant.

Those who know thus, (35:50) those who thus know Jehovah are the ones of whom Jeremiah said, their sins will I remember (36:00) no more. No one can receive forgiveness and not know it. No one can be forgiven without knowing (36:10) the laws of the new covenant and obey them.

In conclusion, God's provisions for man's (36:19) redemption includes a new covenant. According to Jeremiah, a knowledge of this new covenant (36:26) and its laws are essential in order to receive pardon from sin. There could be no exceptions (36:35) in order for sinful men to be redeemed.

They must all know Jehovah from the least to the greatest. (36:44) All must have the laws of that new covenant in their minds and in their hearts. Therefore, (36:53) education is essential to salvation.

On this basis, world evangelism (37:00) is the only hope for the billions who are yet untold.