

# 20-0105a Transcript

## 20-0105a - *The Fulfillment of God's Promise, Steve Cain*

**Bible Reader:** Tom Freed

This transcript transcribed by TurboScribe.ai

See a detailed summary: [Detailed Summary HTML](#) - [Detailed Summary PDF](#)  
(Detailed Summary by ChatGPT)

## The Fulfillment of God's Promise: Faith, Law, and Salvation Through Christ

Transcript (0:04 - 33:34)

### Scripture Readings

**1<sup>st</sup> Reader: Tom Freed**

**Romans 7:15-19:**

Morning, I'll read Romans 7, 15 through 19. That's Romans 7, 15 through 19. For what I am doing I do not understand, for I am not practicing what I would like to do, but I am doing the very thing I hate.

But if I do the very thing I do not want to do, I agree with the law, confessing that the law is good. So no longer am I the one doing it, but sin which dwells in me. For I know that nothing good dwells in me that is in my flesh.

For the willing is present in me, but the doing, the good is not. For the good that I want, I do not do, but I practice a very evil that I do not want.

### Transcript

**Preacher:** Steve Cain

I'm wearing two hats this morning, if you hadn't noticed.

The lesson this morning is going to be a little heady. It's theological, more than usual, and I hope that I'm not too deep for you. And I don't think I will be, otherwise I would retain it a little bit longer.

But we have come to recognize God, and we have come to honor God, and we have a great desire to know God's will and what He has in mind for us and what He has in store for us. And so as we reflect upon this, some of the songs that we sang this morning will reflect the thoughts that I have concerning God's will and His plans for us. Let's go to our Heavenly Father in prayer.

Most gracious Heavenly Father, we thank You so much for this day. And especially the opportunity we have to come together as brothers and sisters and children of Yours, because we have come to You through Your will in our minds and in our thoughts and our desires been compliant with Your will. And we pray that the things that we do and say are in complete harmony with Your will.

We pray that You will help us to understand and how to deal with it and to align ourselves up. We ask Your blessings in these ways. In Jesus Christ's name we pray.

Amen. As we know, God has made known to us the fact that when He created the heavens and the earth, He had a desire to have us with Him in heaven. But the plans that we look at and as we see it and read about it in Romans and also in Galatians, and those are the two passages or books that I would like to refer to along with the Ephesian letter, because the Ephesian letter lines out and lays out what God intended for us to do.

Let's refresh our minds with what God intended for us to accomplish when He created the heavens and the earth. And remember that these were plans that He had in the back of His mind before He created the world. And this is what He has set forth and His will will be done here on this earth as it is in heaven.

And His word will not return to Him void. So the things that He wanted to accomplish is being accomplished, has been accomplished, and will be later on in the resurrection and in the judgment day. Let's take a look as Paul points out to us what God's plan was before He created the heavens and the earth and as He brought it to fruition.

In chapter 1 of Ephesians, starting with verse 3, we see, I'm reading from the New International Version at this time, Praise be to the God and Father of our Lord Jesus Christ who has blessed us in heavenly realms with every spiritual blessing in Christ. Notice there that every spiritual blessing is going to be in Christ. For He chose us in Him, in Christ, before the creation of the world, to be holy and blameless in His sight.

And that's the goal. That is the goal that God has for you and me, to be blameless in His sight by our relationship and our accomplishment through Jesus. So we see in verse 4, For He chose us in Him before the creation of the world to be holy and blameless in His sight.

In love He predestined us to be adopted as His sons through Jesus Christ, in accordance with His pleasure and will, to the praise of His glorious grace which He has freely given us in the one He loves. In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace that He lavished on us with all wisdom and understanding. And He made known to us the mystery of His will according to His good pleasure through which He purposed in Christ to be put into effect when the times will have reached their fulfillment to bring all things in heaven and on earth together under one head, even Christ.

We'll stop there. The thoughts continue on in that particular paragraph. God wants us to be, and planned for us, to be righteous and to be blameless and holy in His sight through Jesus.

So how has He accomplished this? And how is He going to accomplish these things? What has He done prior to Jesus' coming and dying on the cross? And what did Jesus' coming and dying on the cross accomplish for you and me? And how did it accomplish what God intended to accomplish through Jesus? And so as we reflect upon these things, I'm praying that my thoughts are in order and that the way in which I want to present this information is orderly and also comprehensible by

not only myself, but you. It reflects how much I comprehend in these things, too. So as we reflect upon the plans that God had, we see that there are several things that lead up to this conclusion that I have.

And the conclusion that I would like for you to think in terms of is that God intended for every one of us, every single soul on the face of the earth, no one's exempt, that we will realize that we are sinners and in need of being saved. Now, how does this come about? And how is this accomplished? It is accomplished by law. Law condemns us.

Law is the one that brings about to you and me the knowledge of sin and what sin is. Paul says, I would not have known what jealousy, envy would be if it had not been for the law. Thou shalt not covet.

That's the word, covetousness. I would not have known what covetousness was and that it was a sin if it had not been for the law. And law then, when it reveals the fact that we are covetous, we are jealous, or we exempt hatred or whatever the other things, we are exempting the condemnation that law places on those things and we are guilty of sin.

And the law, and the reason why we're guilty of sin is because the law has pointed out to us that those particular issues are sinful, along with various other acts that we could read about, which I will not mention at this point. But when did this law come into effect and how does this law condemn us? And so as we reflect upon it, we see that it came into existence from day one, when God placed Adam and Eve in the Garden of Eden. And when he told them, you can eat of everything that is here in this garden, but I don't want you to eat of the tree of knowledge, good and evil, which is in the middle of the garden.

In the day that you eat of it, you shall die. So God then, at that moment, placed into effect the law of sin and death. And it's the law that has been prevailing throughout life, regardless of who we are and what we're doing.

But we reflect that when God put Adam and Eve out into the world and kept them out of the garden, that he had those laws for them. Now, we know that there is some things in history that has transpired. We know that it grieved God that he had made man.

And so he selected Noah and his family and told them to build an ark. And he was going to destroy the world because all the thoughts that the people had at that time was evil. And they just contrived of ways in which to sin.

And so it grieved God that he made man, but he found Noah. And Noah was the man that he wanted to bring about. So there is something that I think that is oftentimes overlooked.

And that is that after Noah came out of the ark, and before he even started procreating, and before man even started growing, that he put into effect a law. And if you have never thought about that, turn to Genesis, the ninth chapter, where you will be introduced to the fact that God put into effect a law that was to prove perpetual, and that was to govern mankind after the flood. We see in chapter 9, starting with verse 1, Then God blessed Noah and his sons, saying to them, Be fruitful, and increase in number, and fill the earth.

The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea. They are given into your hands. Everything that lives and moves will be food for you.

Just as I gave you the green plants, I now give you everything. But notice now, here's the law. Here's the prohibitions.

Here's the things that God put into effect that he wants all mankind to observe. You must not eat meat that has its lifeblood still in it, for your lifeblood will surely demand an accounting. I will demand an accounting from every animal, and from each man too.

I will demand an accounting for the life of his fellow. So what is he saying? No murdering. Whoever sheds blood of man by man shall his blood be shed.

There's a law. For in the image of God has God made man. As for you, be fruitful and increase in number, multiply in the earth, and increase upon him.

Notice what the law pertains to. Noah was told that he was not to have any other gods before him, no idols, no cursing God, no murder, adultery, and fornication, and stealing. Those were all prohibited, and those were all given to Noah.

In Genesis 9, verses 5-6. And so we see that mankind had a law from Noah's day on. And so man was to be judged by that law.

And if man violated that law, he was guilty of it, and whatever the punishment was. So the law condemned man if they participated in those particular activities, even from Noah's day. So the law condemned.

But we also know that later on down the road, the law of Moses was added. And Paul points out to us that the law of Moses was added because of the fact that there was going to be transgressions. And he wanted us to know what those transgressions were, and he wanted the law to be a guide to us, to help us to realize what God did not want us to do, and to prohibition, to prohibit those particular activities.

So man was under a law, and the law, when man violates those laws, or steps over those laws, is condemned, and law then says we are sinful. And because of that, sin cannot enter into heaven, can it? So man is dealing with sin. Now, when we look at Romans, the 8th chapter, I'd like for you to take a look at Romans 8th chapter, there is a condition that comes into play with Jesus.

And in this condition, we see that somehow, some way, when we become a Christian, that we will be exempt from the condemnation of the law. And we want to know, how do we come about that? And how does that be? Chapter 8, verses 1, starting, in Romans, it says, Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus, the law of the Spirit of life, set me free from the law of sin and death. For what the law was powerless to do, in that it was weakened by the sinful nature, God did by sending His own Son, in the likeness of sinful man, to be a sin offering.

And so He condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature, but according to the Spirit. So how did we get into this position, and how did this come about, and how did this happen? What was the

groundwork that God laid forth for us? And so, if we can look at the history of Israel, the history of the law, history of how man came to this particular point, we might be able to comprehend what it is that God accomplished. Because the conclusion is that there is nobody who's going to be able to get into heaven without coming to God through Jesus.

There is nobody who's going to be able to be accounted as sinless, and that God will provide them with the credit of righteousness without being baptized into Christ and being a Christian. Only Christians will be permitted into heaven. And Steve, how did you come about that, and how did this come to pass? I'd like for you to stop, and if I have the time and the presence of mind, I will try to share this with you.

We know that when Abraham— and when you read the book of Romans and Galatians, you will see that Abraham is the figurehead that we need to be looking at. We know that God came to Abraham when he was living in Ur of Chaldea. And we know that God said to Abraham, If you will come and follow me and follow my directions, I will provide you with the land that you walk over.

I will make of you a great nation, and through your seed the world will be bled. Three major promises that God gave to Abraham. Well, Abraham takes him up on it.

And we see that Abraham then takes his family, but they don't go any further than Haran, because he did bring some other people with him at that time. His mother and father and his brother is living in Haran. And so he stays there until his parents pass away.

And then God comes to him and says, Okay, now, I want you to come with me. And we see then that Abraham follows him and takes him, but his nephew Lot comes with him. His nephew Lot is with him, and that's a violation of what God had asked him to do.

Leave your family behind. I want you to come with only your immediate family, your wife, and whatever possessions you have. But I don't want you to be bringing your nephews or your aunts or uncles or whatever.

But he has Lot. And, of course, Lot then is the one who violates the law or the proposition that God has for Abraham. So we know that the story goes on about how Lot's herdsmen and Abraham's herdsmen start arguing and bickering among themselves, and so Abraham comes to the conclusion that they must part.

And so we see the story about that. So then after they part, God comes to Abraham and says, Okay, come with me. And he picks up Lot.

And so as he's going along, we see that Abraham becomes a little concerned. And the reason why he's concerned is that he doesn't have any children yet. His wife is barren.

She doesn't have any children at all. And so his wife, Sarah, says, Why don't you take my handmaiden, Hagar, and go in unto her, and the child that she has will allow it to pass through my legs, and then I'll claim that child as being mine. And, of course, Abraham thought, Well, that's a way of dealing with it.

But God says, No, that's not the case. We know that some angels come to Abraham while he's there in the wilderness, and the angels then said, You're going to have a child. And Sarah, of course, laughs because she's barren and she's of age.

She's up in her 90s, isn't she? So is Abraham. And so as we reflect upon that particular account, Abraham says to God, So far, everything's okay, except for the fact I don't have a child of my own. And God says to him, You're going to have a child, and that child is going to be with Sarah, and this is a child of promise.

So at this point, what is neat about this? Abraham believes him. And God takes him out, and he shows him the sky, and he says to him, Here's all the stars, and here's all the things that are wonderful, but your seed and your descendants are going to be greater than this. Abraham believes him.

So what is the conclusion? God credits his faith as righteousness. Wow. And that's where faith starts coming in, isn't it? That's when we start thinking in terms of faith.

What is faith all about? So we see the story as it unfolds, that yes, Sarah has a child. Hagar has a child. And, of course, the two argue and fight among themselves, and so Abraham sends Hagar off, but Sarah has the child, and Isaac is that child, and Isaac is the child of promise, isn't he? Now, God reiterates to him that this is going to be the promise, and Abraham still, with a swerving faith, he believes him.

And so then God goes out and has him cut up some animals, and they pass through in the night, and they seal this covenant that God has with Abraham. You will be blessed, and the world will be blessed through you and your seed. And Paul makes an argument about that, doesn't he? It is seed.

Then after that particular promise and everything, we see that God confuses you and me and everybody else by saying to Abraham, I want all your descendants to be circumcised. And what a thing we make out of circumcision, right? We make a lot of things out of circumcision. And when Jesus is walking the face of this earth, circumcision is the thing, and it's the only thing they're looking at.

And they're looking at it as a covenant with God for a promise. But you see, Israel, the nation of Israel, is only a part of making a great nation out of you, but it is not the promise of, I will bless the world through you. So they've got to make a blessing.

And in the meantime, we see that the law of Moses is added. 450 years later, after they come out of Egypt, the law of Moses is added, and that even further confuses everybody. But what was the law added for? It had nothing to do with Abram's promise and God's promise to Abraham.

It had nothing to do. And all the development of Israel, all the development had nothing to do with the promise that God had made to Abraham about through his seed, the world will be blessed. Our focus is on the law, isn't it? The law is something that we have to think about.

The law is important. And so how does the law figure into this? The law is condemning everybody. How do you get out from under the law? How do you get away from the law? How do you deal with the law? Well, Jesus deals with the law and God deals with the law through Jesus because Jesus is the fulfillment of that promise that God made with Abraham.

And we must believe and we must accept and we must have faith that Jesus is that fulfillment. He is that Messiah. He is that Christ.

And we must have faith that Jesus satisfies the law through the law. Jesus is without sin. Jesus cannot be found with sin.

And we see that with this particular account, Jesus is crucified and he becomes a curse for us. And with that particular curse, he's hung on a tree, isn't he? Cursed is the one who is hung on a tree. The law got him there.

So he's killed. But he dies to the law, doesn't he? And he is in the grave. And it is with God's power that he is raised from the grave to no longer have to be under the law.

Theologically. He is no longer under the law. So how does Jesus become the blessing of the whole world? He is able to offer to you and me the opportunity to come out from under the law by being united with him.

Take a look at Romans, the sixth chapter. And I know that our time is up. But I have many other opportunities to further this discussion with you.

Chapter six. What shall we say then? Shall we go on sinning so that grace may increase? By no means. Why? We died to sin.

How can we live in it any longer? Or don't you know that all of us who were baptized into Christ were baptized into his death? We were therefore buried with him through baptism into death in order that just as Christ was raised from the dead through the glory of the Father, we too may live in new life. Every person who is baptized into Christ and is put into the watery grave of baptism and comes up out of there, they have died to the law to rise to be free from the law. And that's what Paul talks about in the 17th chapter or 17th verse of this same chapter.

Take a look. What then? Shall we sin because... I'm looking at verse 15, chapter six. Shall we sin because we are not under the law but under grace? By no means.

Don't you know that when you offer yourself to someone to obey him as slaves, you are slaves to the one whom you obey, whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness. But thanks be to God that though you used to be slaves to sin, in other words, you were being condemned by the law, you were under the law, you could not escape the law, the law was powerful, and if you were to die, you would have died in your sins. But, what does it say? But thanks be to God, verse 17, that though you used to be slaves to sin, you wholeheartedly obeyed that form of teaching to which you were entrusted.

You have been set free from sin and have become slaves to righteousness. Every person, and I repeat again, God intends for every person on the face of this earth to be subject to sin. There is now therefore, for the wages of sin is death.

Every one of us is to be subdued to sin and recognize what sin does and how can we have freedom from that. I'm going to cut my lesson short real quickly because I know you know where I am. I feel you do anyway.

Every person who has sin needs to have it explained. Every person, and that includes me and you and anybody that's in this auditorium, anybody in the world, they're all under sin and they need to have their sins expunged. Jesus is offering to offer you forgiveness of sins, which means expungement.

When you rise to walk from that watery grave of baptism, He has left your sins in the water. You have risen to walk in a newness of life. He has expunged your sins and God can credit you with righteousness and you're free from the law and you're given freedom to walk in righteousness.

You're given freedom to be a slave to God and to do His will. As the people said in Athens when Paul presented the resurrection, we will hear of this again and I hope to be able to present it to you again. Is there anyone here who has not had their sins forgiven, expunged? God is offering to have that done to whoever will come to Him through His Son Jesus.

He offered His Son as a sacrifice to pay for your debt and to satisfy the law and to be able to give you freedom from condemnation. Where do you stand? Everything is ready. We stand ready to assist you in that decision.

Why don't you come? For together we stand and sing this song of encouragement.