

20-0126a Transcript

20-0126a - *Faith, Salvation, and the Call to Discipleship, Steve Cain*

Bible Readers: 1st not recorded, 2nd Roger Raines

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Faith, Salvation, and the Call to Discipleship: A Reflection on the Christian Journey

Transcript (0:00 - 38:15)

Scripture Readings

1st Reader:

The first scripture reading was not recorded.

2nd Reader: Roger Raines

(0:00) Reading from the book of Matthew chapter 26 verses 26 through 35. Matthew 26, 26 (0:14) through 35. While they were eating Jesus took some bread and after a blessing he (0:25) broke it and gave it to his disciples and said, take eat this is my body and when (0:31) he had taken the cup and given thanks he gave it to them saying drink from it all (0:36) of you for this is my blood of the covenant which is poured out for many (0:41) forgiveness of sins but I say to you I would not drink of this fruit of the (0:45) vine from now until that day when I drink it new with you in my father's (0:51) kingdom.

After singing a hymn they went out to Mount of Olives then Jesus said (0:57) to them you will all fall away because of me this night for it is written I (1:03) will strike down the shepherd and the sheep of the flock shall be scattered (1:07) but after I've been raised I will go ahead of you to Galilee. But Peter said (1:13) to him even though all may fall away because of you I will never fall away. (1:18) Jesus said to him truly I say to you this very night before rooster crows you (1:23) will deny me three times. Peter said to him even if I have died with you I will (1:28) not deny you. All the disciples said the same thing too. (1:33)

Transcript

Preacher: Steve Cain

(1:46) Good morning glad to see (1:55) everyone present this morning. We come together to worship God and to praise (2:03) his name we're worshipping him through our Lord and Savior Jesus. Jesus is the one (2:09) our high priest Jesus is the one through whom we approach God and Jesus is the (2:16) one through whom we have access to God and readily access to God and so it is (2:22) with

our appreciation of what God has done for us he provided us with a (2:30) sacrifice a sacrifice that accomplished the forgiveness of our sins and to make (2:37) it possible for us to have a hope of eternal life in heaven. I'd like to read a (2:44) psalm and then go to our Lord in prayer.

Psalm 34 I'm not going to read I don't (2:50) believe I'm going to read it all but let's take a look at Psalm 34 no I'm not. (2:58) Psalm 34 starting with verse 1 I will extol the Lord at all times his praise (3:06) will always be on my lips my soul will boast in the Lord let the afflicted hear (3:13) and rejoice glorify the Lord with me let us exalt his name together I sought (3:21) the Lord and he answered me he delivered me from all my fears those who look to (3:27) him are radiant their faces are never covered with shame this poor man called (3:33) and the Lord heard him he saved him out of all his troubles the angel of the (3:39) Lord encamps around those who fear him and he delivers them. Let's go to our (3:48) Heavenly Father in prayer.

Most gracious Heavenly Father we thank you so much for (3:55) your love and for your care and we know that John writes about your love and how (4:00) that you made it possible for us to have the forgiveness of our sins we're very (4:06) grateful for the sacrifice that was offered on our behalf we thank you for (4:11) Jesus who is willing to come and to make it possible for us to have that (4:16) sacrifice and for him to live that life and to dedicate his whole existence here (4:23) on earth in service to you making it possible for him to be anointed and (4:30) become our high priest and to be able to present us before you without spot (4:35) without blemish. We thank you for your love and for everything and it is in (4:40) Jesus' name we pray amen. Once again I'm going to be deriving a lot of my lesson (4:50) today out of Hebrews and if you have not detected that Hebrews points out that (4:59) Jesus is our high priest and there's a reason why Jesus is our high priest and (5:05) the reason is corruption.

Corruption existed throughout the world all the (5:13) time right up until Jesus came into the world. The Hebrew writer points out to us (5:19) the fact that Jesus was given a body so that he could come and be among us and (5:27) to live a life that was pleasing to God and to do the will of God and so he did (5:35) and we know that because Jesus had that ability to live that way we know that (5:42) he was endowed with the Holy Spirit. We're talking about the Holy Spirit on (5:46) Sunday mornings and we'll be talking about that at a later time but we know (5:51) that when Jesus was baptized by John in the Jordan River that the Holy Spirit (5:57) came down like a form of a dove and lit upon him and God said this is my beloved (6:04) son in whom I'm well pleased hear ye him and of course then the spirit took over (6:11) and he went into the wilderness into the desert and there he was tempted for 40 (6:16) he was there for 40 days and 40 nights and then he was tempted by Satan.

In all (6:22) the ways that I talk about the corruption God needed a high priest that (6:31) was free from corruption, free of corruption. God needed a high priest that (6:37) could present himself as a sacrifice. God needed that and we see that he had (6:45) everything but that.

When we look at the worship of people on the earth at that (6:51) time even after Adam and Eve were brought into the world we know that they (6:58) lived during a period of time where corruption existed 100% and it grieved (7:05) God that he even made man and so he picked out eight individuals, Noah and his family (7:11) and he caused the flood to come and to destroy the world at that time and it (7:18) was because of corruption. You might want to say it was sin. Sin and corruption are (7:23) one and the same.

There is no difference because corruption is what it is and so (7:31) when we look at the priesthood, when we look at the various things that God (7:36) authorized and ordained, corruption was

prevalent no matter what. When we see the (7:43) prophets, when we look at Eli, when you study the life of Eli, Eli himself per se (7:50) was not involved with the corruption except for the fact that he turned his (7:58) eye. He refused to recognize the fact that his two sons were corrupted and (8:05) that his two sons did things that were nothing but corruption.

They were sinful (8:12) in every way and so God had told Eli, straighten them out, but we see (8:20) that he would not do that. He would not straighten them out and so then we see (8:26) that Samuel comes along and God told Samuel after he called for Samuel and he (8:33) goes in and says, here am I and then he tells Samuel, tell Eli that his family (8:41) has created a sin that no sacrifice is going to cover. I will not (8:48) recognize any sacrifice because of their corruption and so we see that (8:53) corruption was prevalent throughout all of the religious world at that time, even (8:59) right up to the time when God came to Moses and God asked Moses to approach (9:07) the people to say, I would be willing to be your God if you will be my people and (9:13) Moses goes to the people there on Mount Sinai and he says, this is what God has (9:17) offering.

I will curse those who curse you and I will bless those who bless you. (9:23) You will be my people if I will be your God. They said, oh yes, why not? But Moses (9:34) wasn't even on the mountain very long when Aaron gave in to melting (9:41) down gold and the various other things to make a golden idol.

Corruption came (9:46) right in, right on the heels of what God wanted them to do. Corruption was there. (9:53) We see that corruption was prevalent everywhere and in Jesus' day we see that (10:00) corruption was prevalent.

Matthew the 23rd chapter records Jesus talking to (10:06) the scribes and the Pharisees and he talks to them and he's calling them out, (10:10) he's calling them and really calling them out in our vernacular today. He says to (10:18) them, the teachers of the law and the Pharisees sit in Moses' seat so you must (10:24) obey them and do everything they tell you but do not do what they do. We're (10:30) talking about corruption.

For they do not practice what they preach. They tie up (10:36) heavy loads and put them on men's shoulders but they themselves are not (10:41) willing to lift a finger. Everything they do is done for men to see.

They make (10:49) their phylacteries wide and the tassels on their garments long. We're talking (10:54) about corruption, sin. And Jesus goes on and he talks to them about the seven woes (11:00) we talk about.

Woe to you teachers of the law and Pharisees. You hypocrites, you (11:05) clean the outside of the cup and dish but inside you are full of greed and (11:11) self-indulgence. Woe to you teachers of the law and Pharisees.

You hypocrites, you (11:16) are like whitewashed tombs which look beautiful on the outside. And he goes on (11:22) and he talks about there are seven woes that Jesus calls them out on. Jesus is (11:27) telling them, corruption.

God hates corruption. God did not give you the (11:36) position of being the priest so that you could be corrupt. They're abusing their (11:42) positions.

And of course that was one of the biggest complaints that God had is (11:47) because the corruption

reached out to the widows and the orphans. Individuals (11:52) that could not protect themselves. Individuals that needed the protection (11:58) and needed help.

And so he found out and he appointed out to them that they were (12:05) taking advantage of the widows and the orphans. Corruption was prevalent (12:11) throughout that day. So when Jesus came into the world, he came in to be God's (12:20) high priest.

He came into the world to do the will of God. A body was provided for (12:28) him. He came into the world and we know that he did the functions of the high (12:34) priest.

He prayed for them. The Hebrew writer points out to us that Jesus (12:39) prayed constantly on their behalf. Asking for God and asking for the help for (12:46) them.

And so then we see if you can visualize the need for pure worship. (12:57) Jesus came to offer that pure worship. So when we look at the worship that God (13:04) has or that Paul, the writer of the Hebrew writers anyway, is pointing out to us (13:10) about why there had to be a change in the worship and in the covenant.

(13:19) The change was because of corruption. So as we reflect upon the things that the (13:27) Israelites or the priesthood did during the worship. Can you visualize? Visualize (13:34) it if you will.

A family wants to come and worship God. They bring with them the (13:41) necessary sacrifice. It's a lie.

And as it is there, the priest comes out and he (13:48) inspects that particular animal or creature that he's brought to offer as a (13:54) sacrifice. And he has to look it over and he has to declare it pure and clean. No (13:58) blemishes.

And so as he declares it clean and no blemishes, he pronounces it (14:04) to be worthy of a sacrifice. So then the worshiper then would have to put their (14:11) hand on the animal. And they would have to confess the particular sins that they (14:17) have come to offer to God and to declare to God.

I need the forgiveness of my sins. (14:24) That they knew that the blood of bulls and goats could not forgive them of (14:27) their sins but this was to make them pure and right in God's sight. Because God (14:32) said this is the way I want you to worship me.

That the pure conscience is (14:36) coming with Jesus wasn't it? And so as they put their hand on the person, the (14:43) burden of the animal, the creature. Let's say it's a cow or bull. They put their, they (14:51) confess their sins and then the priest would assist them and he would slit the neck of (14:56) the cow or the animal or the creature.

And then they would start dissecting the (15:02) animal and they would put it on the altar. Corruption was very prevalent at (15:10) that time because you see not all the animal got to it, to the altar. They were (15:20) able to somehow somehow save the best cuts.

The loins or the t-bones and the (15:27) various other things that we come to appreciate. They were able to save those (15:32) things and keep them from going into that. They were supposed to throw these (15:36) things into the cauldron.

They were supposed to throw these things into the (15:43) cauldron for community. And then the

priest was supposed to come and he was (15:48) supposed to throw his, what do they call it, the gabling? Anyway, it had a bunch of (15:56) hooks on it. And he would throw it into the cauldron and then whatever he (15:59) pulled out that was supposed to be for his family.

That the priest figured out (16:04) how they could get around that. And so they had the favorite pieces of meat (16:09) stashed away somewhere else. And so they would go and get it.

Corruption. Corruption (16:18) in every level was there. So how were they going to worship God? And as the (16:27) Hebrew writer points out, when the priest was offering sacrifices for the (16:33) worshiper, he had need to offer sacrifice for his own sins.

His corruption. So when (16:43) we reflect upon this, this is the reason why the priest was not able to go beyond, (16:48) past the first tent. The first tent was all he could go through.

He could not go (16:54) into the Holy of Holies. Only the high priest could go into the Holy of Holies (16:58) once a year under special conditions. But we see that Jesus is our high priest.

(17:08) Jesus is the one who has entered into the Holy of Holies in heaven. We see that (17:16) Jesus has taken the sacrifice, not of blood of bulls and goats, but he has taken (17:22) the sacrifice of himself. His blood.

And he has gone into the Holy of Holies. What (17:30) was the function of the high priest? The function of the high priest was to (17:35) intercede for the worshiper. The function of the high priest was to plead with God (17:41) and say, please hear his prayers, please listen to him and appeal to him and (17:47) forgive him of his sins.

That was the function of the high priest. But yet he could not do those (17:54) things because of his own sins. We are pictured now with Jesus.

Jesus is now in (18:05) heaven interceding for us. And what do we know about Jesus? He's pure. He's undefiled.

(18:18) There's no corruption. Those are the things that are so important for us to (18:25) know that he has and can bypass the outer tabernacle. He has entered into (18:33) the Holy of Holies in heaven.

And there he is on the right-hand side of God and (18:40) he's offered his blood, his own personal blood, the perfect sacrifice that he only (18:47) has to do once. And he's offering that sacrifice for you and me. What is he asking? What does he want us to do in order to be right on his side? (19:01) He's asking us to become his disciples.

And he's saying unto us that if you become my (19:09) disciple, and if you're willing to confess my name before men here on earth, I will be willing to (19:14) confess your name before my Father in heaven. But what is it necessary in order to have that (19:21) accomplished? What must one do in order to have that accomplished? You see Jesus (19:29) is coming to his disciples just before he ascends into heaven and he tells them (19:34) the Great Commission. We see in Matthew the 28th chapter and Mark 15 and 16.

Or 16 and 15, (19:42) whichever. It is backwards. Go into all the world making disciples of them.

And he that (19:52) believeth in him is baptized, shall we say. And bringing both of those passages

(19:59) together and it says must be baptized in the name of the Father, the Son, and the Holy Spirit. He that (20:06) believeth in his baptized shall be saved.

We know that in Romans the eighth chapter, the sixth (20:13) chapter we're talking about. We know that it is in that baptism that we put Christ on. And that we (20:22) share in his death, his burial, and his resurrection.

We know that to be true and because Paul writes (20:30) that in the Roman letter. Take a look at Romans, if you will, because it is in the sixth chapter (20:39) they point these things out. What shall we say then? Shall we go on sinning so that grace may (20:44) increase? By no means.

We died to sin. How can we live in it any longer? Or don't you know that all of us who (20:52) were baptized into Christ Jesus were baptized into his death? We were therefore buried with him (20:59) through baptism into death in order that just as Christ was raised from the dead through the glory (21:05) of the Father, we too may live a new life. We look in the Hebrew letter some more.

We see that Jesus is able to (21:20) provide us with the forgiveness of our sins. He's able to make it possible so that we are there no (21:27) longer condemned by the law, Romans the eighth chapter, knowing that we have been freed from the (21:35) condemnation. There is now therefore no condemnation to them who are in Christ Jesus. He points these things out to us. He's (21:42) giving us a hope. What is the hope that we look for? What is the hope that you and I desire to have? To be with God (21:53) eternally in heaven.

Do you have any hope outside of Christ? Do you have any hope anywhere other than in Christ? It's only in (22:04) Christ that we have the hope of being with God eternally in heaven. It is there that we have this often provided for us. Take a (22:13) look at Hebrews the third chapter.

If Christ is faithful as a son over God's house, we are his house if we hold on to our (22:37) courage and the hope of which we boast. What is the hope that we boast? The hope that we boast is that we have our sins (22:49) forgiven. The hope that we boast is the fact that we can anticipate being with God eternally in heaven because of Jesus' blood and (23:00) sacrifice.

Take a look at chapter 5, looking at verse 8 and following. Let's pick up with verse 7. Chapter 5. During the days of (23:14) Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death. He was heard (23:25) because of his reverent submission.

Although he was a son, he learned obedience from what he suffered and once made perfect. Now, you (23:38) got to read that sentence just correct. Once he's made perfect, he became the source of eternal salvation for all who obey him.

What is it (23:51) saying? He, when he finally became perfect, when he made and once made perfect, he became, Jesus became the source of eternal salvation for (24:05) all who obey him and was designated by God to be high priest in the order of Melchizedek. Notice what he's saying here. He's designated by God to (24:22) provide us with the hope of being with him forever.

He became the eternal salvation, the source of eternal salvation for all who (24:35) obeyed him. Let's take a look at chapter 6, starting with verse 11. Let's pick up with verse 10.

God is not unjust. He will not forget your work and (24:59) the love you have shown him as you

have helped his people and continue to help them. We want each of you, this is verse 11, we want each of you to (25:10) show the same diligence to the very end in order to make your hope sure.

We do not want you to become lazy, but to imitate those who through faith and (25:23) patience inherit what has been promised. God is not a liar. God has promised us eternal life through Jesus and Jesus is able to provide that for us.

We want each of (25:39) you, verse 11, to show the same diligence to the very end in order to make your hope sure. What hope do we have? The hope of being with God eternally in (25:50) heaven. And who's the source of that hope? Jesus is.

Our faith and our belief that Jesus is the son of God. And what is he telling us about that hope, that faith that we (26:04) have in Jesus? We want each of you to show the same diligence to the very end in order to make your hope sure. In other words, remain faithful to God.

Remain faithful to (26:18) Jesus. Let's pick up with verse 18. God did this so that by two unchangeable things in which it is impossible for God to lie.

We who have fled to take hold of the (26:30) hope offered to us may be greatly encouraged. We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, for Jesus, who went (26:46) before us, has entered on our behalf.

He has become a high priest after forever in the order of Melchizedek. What is he telling us about Jesus? Jesus is that hope. And we have that hope as long as we are in Christ.

If we remain faithful in trusting him and not allow anything to discourage us and to detract us from our walk in Christian (27:16) war. That is one of the reasons why I had the scripture read in 1 John. How do we know that we have eternal life? How do we know that we have salvation offered to us and it cannot elude us? To remain faithful in Christ.

To remain faithful to him in our faith that Jesus is the Christ, the son of the living God. To remain steadfast and firm in our faith that Jesus is the Christ, the son of the living God. To remain steadfast and firm in our faith that Jesus is the Christ, the son of the living God.

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So he talks to us about this. He says, This is the message we have. Now, this is 1 John, rereading what we heard this morning, earlier.

This is the message we have heard from him, and declare to you. God is light, and in him there is no darkness at all. If we claim to have fellowship with him, yet walk in the darkness, we lie and do not live by the truth.

In other words we need to be paying attention to our walk in life. We need to be paying attention to the eternal truth. In other words we need to be (28:16) the activities that we participate in.

We need to make sure that our activities and (28:21) the various things that we do in our life is according to God's will. If we claim to (28:30) have fellowship with him and yet walk in darkness, we lie and do not live by the truth. But (28:35) if we walk in the light as he is in the light, we have fellowship with one another and the (28:41) blood of Jesus, his son, purifies us from all sin.

And it is with that that we have (28:53) the assurance. And Paul in the Hebrew letter is saying, be sure to continue to hold fast (29:01) to that hope and it will come to pass. It will come true.

There is one other thing that (29:09) is so important for us and that is that when that scripture that points out that there (29:18) is Hebrews the 9th chapter. Let's take a look at Hebrews the 9th chapter and then I'll bring (29:25) our lesson to a close. Hebrews starting, I want to get down to verse 27 and following.

(29:45) Let's pick up at verse 23. It was necessary then for the copies of the heavenly things (29:52) to be purified with these sacrifices, but the heavenly things themselves with better (29:57) sacrifices than these. For Christ did not enter a man-made sanctuary that was only a (30:03) copy of the true one.

He entered heaven itself now to appear for us in God's presence. Nor (30:12) did he enter heaven to offer himself again and again the way the high priest enters the (30:18) most holy place every year with blood that is not his own. Then Christ would have had (30:26) to suffer many times since the creation of the world.

But now he has appeared once for (30:33) all at the end of the ages to do away with sin by the sacrifice of himself. Just as man (30:41) is destined to die once and after that to face judgment, so Christ was sacrificed once (30:49) to take away the sins of many people. And he will appear a second time not to bear sin (30:57) but to bring salvation to those who are waiting for him.

I like that last phrase and I don't (31:04) know if you were able to grasp that last phrase. Christ died once and he will appear (31:15) a second time. Now we know that we are awaiting the second coming of Christ and the resurrection (31:23) only.

What is going to be accomplished in that period of time? He's going to appear (31:30) a second time. Notice what the Hebrew writer says, he's not coming to bear sin but to (31:40) bring salvation. When he came the first time he came to bear sin.

When he came the first (31:47) time he came to deal with sin that corrupted man. He came to be a solution to yours and (31:56) my sins. And he's offered that solution to you and me, the solution to how we can live (32:03) a sinless life.

He's offering to us that ability. So he's not coming a second time (32:10) to teach us those things and to give us the opportunity to do that. He's not coming the (32:15) second time to give us the opportunity to declare him as Lord and Savior and to be saved (32:20) again.

He's not giving us a second chance. He's coming to deal with sin as it really (32:30) is, Satan and the horrendous things that it does to us. He did not to bear sin but to (32:40) bring salvation to those who are waiting for him.

Who's waiting for him? You and I are (32:52) if we're Christians. This is what Paul has to say in 2 Thessalonians, the very first (33:00) chapter, starting with verse 3. We are always to thank God for

you, brothers and rightly (33:14) so, because your faith is growing more and more and the love every one of you has for (33:22) each other is increasing. Therefore, among God's churches we boast about the love of (33:31) your perseverance and faith in all the persecutions and trials you are enduring.

Notice what he (33:42) says. All this is evidence that God's judgment is right and as a result you will be counted (33:50) worthy of the kingdom of God. Who's he writing to? He's writing to Christians.

He's writing (33:58) to those who have put Christ on. Those who have appealed to Jesus for the forgiveness (34:05) of their sins. That's who he's talking to.

He's talking to those who are a part of Jesus's (34:12) house, part of Jesus's church. He's talking to them and saying that they are worthy of (34:21) the kingdom of God for which you are suffering. Then he points out in verse 6, God is just.

(34:30) Notice what he's going to do because he is just. He's going to pay back trouble to those (34:37) who troubled us and give relief to you who are troubled and to us as well. When will (34:49) this happen? This will happen when the Lord Jesus is revealed from heaven in blazing fire (34:56) with his powerful angels.

He will punish those who do not know God and do not obey the gospel (35:03) of our Lord Jesus. He's going to punish those who have not made the decision to be Christians (35:09) and that opportunity to make that decision to become Christians has gone. It's no longer (35:16) available to them.

The minute that Jesus comes back, the minute that the archangel shouts, (35:23) the door is shut just like on Noah's day when the flood came. They will be punished with (35:32) everlasting destruction and shut out from the presence of the Lord and from the majesty (35:38) of his power. On the day he comes to be glorified in his holy people and to be martyred and (35:47) marveled at among all those who have believed.

In other words, those of us who have responded (35:58) in like kind to the invitation that God wants us to respond to. So when Jesus comes back, (36:06) he's not giving anybody a second chance to become Christian. They're done.

He's coming (36:12) back to receive you and me and make good his promise to present us before God without (36:17) spotting, without blemish and to give us the opportunity to be with God and him and the (36:24) fellow Christians eternally. And that day will be coming. So on the day he comes to (36:38) be glorified in his holy people and to be marveled at among all those who have believed.

(36:44) This includes you. He's talking about Christians now. He's not talking about somebody who just (36:50) picked this book up and started reading it.

He's talking about people that this message (36:56) means something to because you believe our testimony to you. With this in mind, we constantly (37:04) pray for you that our God may count you worthy of his calling and that by his power he may (37:11) fulfill every good purpose of yours and every act prompted by your faith. And so it is (37:21) that Jesus is our high priest and he's interceding for you and me.

And he's probably, his sacrifice (37:32) covers our sins. There is now therefore no condemnation to

them who are in Christ Jesus. (37:38) Where are you? Are you in Christ? No.

I hope you're in Christ, but if you're not, everything's (37:47) ready for you to make that decision and to act upon it. We have the water, we have garments, (37:53) we have individuals who are willing to go down into the water with you and baptize you (37:58) in the name of the father, the son and the holy spirit. All that's necessary for you (38:02) to do is to declare that you believe that Jesus is the Christ, the son of God and are (38:08) willing to change your life and walk a life that is pleasing to God. Won't you come? (38:15)