

# 26-0104sc - Detailed Summary

## 26-0104sc - *The Scheme of Redemption, Steve Cain*

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## 26-0104 - The Scheme of Redemption, Chapter 10

### Summary of Transcript (0:04 - 40:45), Teacher: Steve Cain

#### (0:04 - 12:11) Opening Prayer and Introduction

The class begins with a prayer led by Teacher Steve on January 4, 2026, for the lesson titled "The Scheme of Redemption, Chapter 10." In the prayer, he thanks God for the opportunity to study His word as sisters in Christ, emphasizing the importance of being familiar with and applying the scriptures. He prays for the accuracy of the study's understanding and expresses gratitude for restoration through Jesus, baptism for remission of sins, and adoption as God's children. He also asks for blessings on those absent due to weather, illness, or other hindrances, affirming their hope of eternal life.

Following the prayer, Steve introduces Chapter 10, focusing on Christ as our high priest. He explains that for the new covenant to take effect, a change in priesthood is required, as noted in the book of Hebrews. Jesus became human to qualify as high priest, interceding and offering sacrifices for sins. Drawing from Ed Wharton's insights, he highlights that God ordained Jesus as high priest after the order of Melchizedek, not inherited like the Levitical priesthood. Melchizedek was directly appointed by God, similar to Jesus, whose priesthood necessitates a new covenant sealed by His death and blood sacrifice, enabling forgiveness of sins unavailable under the old Mosaic covenant.

Steve stresses the importance of representation, comparing the Mosaic priesthood's inferiority to ambassadors and salesmen. Ambassadors represent their country with limited authority, respected based on caliber. As a former car salesman, he illustrates how he had limited authorization, and customers often sought the boss for better deals, representing higher authority. The Mosaic priests, being sinful, first sacrificed for their own sins before others', using inferior blood of bulls and goats that couldn't truly forgive. Jesus, sinless as God's Son, offers a superior sacrifice accepted by God, making Him a better priest and advocate.

#### (12:12 - 14:43) Abraham and Isaac Illustration

Steve draws a parallel to Abraham and Isaac's story to illustrate God's provision. Abraham, faithful, takes Isaac to sacrifice as commanded, leaving others behind and ascending the mountain alone with his son. Isaac questions the absence of a lamb, and Abraham responds that God will provide. As Abraham prepares to sacrifice Isaac, an angel stops him, and a ram appears in the thicket. Steve notes Abraham's intent to follow through, as the angel had to intervene, and Hebrews indicates

Abraham believed God could resurrect Isaac. This story exemplifies God's provision, tying into the lesson's theme of redemption through Christ's sacrifice.

Steve expresses his love for this narrative because it shows God providing the sacrifice, mirroring the provision in the scheme of redemption.

## **(14:48 - 18:09) Transition and Assurance Discussion**

After a brief pause, Steve invites questions or comments before diving into Lesson 10, receiving affirmative responses. He reads a passage emphasizing that without belief in payment, people won't work, applying it to religion: without assurance of salvation, there's no motivation for self-denial and faithfulness. Lack of expectation for eternal life diminishes effort to live righteously, leading to "dropouts" like students avoiding difficult subjects they doubt they can pass.

Steve shares personal experiences, avoiding advanced math beyond algebra and geometry due to self-doubt. He skipped Spanish II after barely passing Spanish I and chose not to attend Ohio State to avoid foreign language requirements. In preaching school, Greek was challenging, confirming his limitations. He knows "a little Greek," joking about a restaurant owner.

## **(18:10 - 22:49) Encouragement from Christ's Priesthood**

Steve continues that many drop out of courses or high school due to lack of confidence in success. In Christianity, Jesus covers believers' backs as high priest, interceding and advocating when they sin, providing encouragement for those doubting their ability to "pass the test." He likens this to dieting failures, urging to pick up and continue, a scriptural attitude.

The lesson establishes Christ as the assurance of salvation, satisfying God for sin at Calvary and motivating obedience. Steve admonishes not to dismiss the priesthood topic as unnecessary Old Testament complexity; it has practical meaning for Christians. The priest's function was to offer sin sacrifices, as in Hebrews 5:1. Under Mosaic law, the high priest entered the Most Holy Place to sprinkle blood on the mercy seat for atonement (Leviticus 16, Hebrews 9), prophetic of Christ's work. This relates to Peter's statement on election through foreknowledge, sanctification, obedience, and sprinkling of Jesus' blood (1 Peter 1:1-2).

The old law was inadequate; priests, being mortal men, died and couldn't continue (Hebrews 7:23). Inferior sacrifices like bulls and goats couldn't atone for sins, as the inferior can't atone for the superior—God determines sacrifice adequacy.

## **(22:51 - 24:46) Continual Sin Offering Need**

Steve explains that Levitical priests, being sinners themselves, had to offer daily sacrifices first for their own sins before offering for the people's, as stated in Hebrews 7:27. This highlights the need for a continual sin offering before God because people continually sin and require forgiveness. For the offering to remain perpetually in God's presence, a high priest must continually present it.

Under the Mosaic system, a worshiper brought an animal sacrifice without blemish to the priest, who offered it for forgiveness. The worshiper then left assured of forgiveness, but soon sinned again, requiring another sacrifice and return to the priest. This cycle repeated endlessly.

## **(24:46 - 28:13) Superiority of Christ's Priesthood**

In contrast, under the new covenant, believers come to Jesus as high priest, asking Him to apply His sacrifice for their sins, which He does. Unlike earthly priests or worshipers who leave God's presence, Jesus remains continually before God, representing believers. His sacrifice continues to cleanse as long as they walk in the light, per 1 John 1:7. No repeated baptism or new sacrifice is needed for subsequent sins.

Steve asks if the class understands this difference: the old covenant required continual animal sacrifices, but Jesus, the eternal sacrifice and priest who does not die, perpetually offers Himself. Christ serves as both high priest and sin offering, offering Himself without blemish (Hebrews 9), abiding forever to save completely those drawing near to God through Him, ever living to intercede (Hebrews 7).

## **(28:14 - 31:13) Christ as Propitiation**

Christ is our propitiation, as Romans 3:24-25 states: God set forth Jesus as propitiation through faith in His blood for redemption. The Greek word for propitiation translates as "mercy seat" in the Old Testament, the place of atonement where blood was sprinkled. Marginal readings and translations like the New English Bible use "propitiatory" or "means of expiation," equating propitiation with atonement that covers sin and appeases God's wrath.

At Calvary, Christ offered Himself to satisfy God for sin. Redemption is in Christ because He became this propitiation, which humans cannot become. He achieved this role through death, as 1 John 4:10 and 2:2 affirm: God sent His Son as propitiation for sins. Practically, Jesus' sacrifice satisfies God for all past sins and ongoing sins of faithful yet imperfect people.

In conclusion, as high priest, Christ offered Himself, then ascended to appear before God for us (Hebrews 9:24), continually satisfying God for sins of those trusting and obeying Him. His roles as high priest, sin offering, and perpetual intercessor are inseparable.

## **(31:14 - 35:48) Christ as Advocate**

Hebrews 2:17 states Jesus became like His brethren to be a merciful, faithful high priest making propitiation for sins. John calls Him our advocate in 1 John 2:1: if anyone sins, we have an advocate with the Father, Jesus Christ the righteous. Advocate means legal assistant, counsel for defense, or comforter—one pleading another's cause with power.

Unlike Levitical priests, Christ presently pleads for faithful Christians as a just lawyer before God. In Revelation, the Lamb symbolizes Christ's triumph over Satan through life, death, and resurrection. When Satan accuses a Christian, Christ intercedes, presenting His sinless life and sacrificial death as substitute, pleading on that basis. God accepts this, freeing the struggling faithful Christian.

This realization motivates faithfulness unto death (Revelation 2:10). Conclusions drawn: Jesus' success replaces our failure—He lived sinlessly and died substitutionally, becoming and doing for us what we cannot.

## **(35:49 - 40:45) Assurance and Conclusions**

We can have salvation with continual assurance. To partake, believe, repent, be baptized for remission of sins (Acts 2:38) for initial salvation, then walk faithfully in the light (1 John 1:7). Jesus continues as propitiation for sins in the flesh if conditions are met, providing ongoing assurance.

God requires trusting obedience, not perfection—trust that casts out fear (1 John 4:17-18) and empowers commandment-keeping. The cross removes excuses for not becoming Christian or living faithfully; it overcomes "I can't." Through faith in Christ, we overcome the world (1 John 5:4).

Steve reads Romans 1:16-17 (NIV): not ashamed of the gospel, God's power for salvation to believers, revealing righteousness by faith from first to last. This requires faith that God exists, demands a lifestyle, separates us in sin, supplies Jesus as sacrifice, and that Jesus forgives and intercedes continually. Christian life demands ongoing faith.

Steve asks for questions, notes the time, and looks forward to Chapter 11 next week, thanking the class.