

# 26-0118sc - Detailed Summary

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

This detailed summary by Grok / X, (Transcription by TurboScribe.ai)

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

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

#### (0:04 - 1:36) Opening Prayer

The lesson begins with the teacher, Steve, announcing that they are ready for lesson number 12 in the series titled "The Scheme of Redemption," on January 18, 2026. He checks if everyone has their materials and then leads the group in prayer to their Heavenly Father. In the prayer, he expresses gratitude for the day and appreciates that their government and nation recognize the first day of the week, allowing them to gather and worship without issues. He notes the privilege of living in the United States.

Continuing the prayer, Steve thanks God for the opportunity to study His word, acknowledging that it was provided through the Holy Spirit, who inspired writers to record God's thoughts. The focus of the study is on redemption, and he asks for blessings to comprehend, understand, and gain insight from the word. Steve continues the prayer by expressing gratitude amid national and global turmoil, praying for God's intervention to bring peace. He reiterates thanks for studying redemption and asks God to reward our study through the word. The prayer concludes in Jesus' name, amen.

#### (1:38 - 3:13) Introduction

After the amen, he introduces the lesson as involving common sense considerations, particularly the question of who is a candidate for baptism. He poses scenarios like someone unfamiliar walking in and requesting baptism, noting this has caused consternation in various congregations he has been involved with.

The author of the lesson, Steve explains, will help appreciate who qualifies for baptism. He starts by pointing out that much of the religious world fails to distinguish between the Old Testament and New Testament, or Old Covenant and New Covenant, leading to communication difficulties and lack of common understanding.

#### (3:15 - 5:33) Denominational Practices Comparison

Steve discusses familiarity with the denominational world, noting how they incorporate elements of Mosaic and temple worship into their practices, viewing them as extensions of the Old Testament. For example, their communion is seen as continuing Old Testament practices, and the

education of children into faith mirrors Old Testament methods. He highlights infant baptism as an extension, comparing it to Jewish circumcision on the eighth day, which brings a child into the family and faith.

In the Jewish tradition, the child grows up in the faith, learns about the God of Abraham, Isaac, and Jacob, and at bar mitzvah becomes an adult embracing the faith. Similarly, in denominations, a child born into the family is baptized as an infant, then undergoes catechism around age 12, where they learn about the faith they were baptized into and decide whether to confirm and continue in it.

### **(5:34 - 7:13) Infant Baptism and Confirmation**

Steve elaborates that around Easter time, denominations practicing infant baptism or dedication—often called dedication rather than baptism—require the family to raise the child in that faith. Confirmation occurs around age 12, where the child affirms their desire to continue in the faith. These practices are extensions of Old Testament customs into the New Testament, including the Lord's Supper.

He explains that this lack of distinction between Old and New Testaments makes it difficult to engage with many denominations. Steve asks the class for questions or observations, confirming if his description matches their experiences, assuming they have not lived isolated lives and recognize these practices.

### **(7:13 - 13:27) New Covenant Introduction**

The lesson aims to appreciate the New Covenant, which eliminates the Old Testament and Old Covenant, placing believers under the New Covenant. Steve references Jeremiah 31, where a new covenant is prophesied, making the Mosaic Law old and extinct. The book of Hebrews, particularly chapters 8 and 10, introduces the New Covenant, with focus on chapter 8.

Chapter 12 is titled "The Relation of the New Covenant to Redemption, Part 1." It states that among God's provisions for man's redemption is a new covenant, aiming to show its relation to redemption from sin and its universal requirement on sinful man. Steve notes that the Mosaic Law was not for the whole world but for Abraham's descendants, the Jews, at Sinai with the Ten Commandments.

He refers to Psalms 147:19-20, where God declares His word to Jacob and Israel, not to other nations, who do not know His judgments. Thus, God's relationship was exclusive to Israel; others could become proselytes. Gentiles were outside this. Jesus comes to make peace, include the world in promises, break down barriers between Jews and Gentiles, and offer Gentiles the chance to become Christians subject to His will.

The failure to distinguish Old and New Covenants contributes to religious confusion and denominational error. In Exodus 24, Moses records the dedication of the Old Covenant, including all Jehovah's words from Exodus 20, such as the Ten Commandments. Hebrews 9:18-20 refers to this as the law, so the Old Covenant and the law are the same; what happens to one affects the other.

Steve emphasizes that the Ten Commandments are part of the Old Covenant and law, with no

distinction; they are one and the same.

## **(13:28 - 16:31) Old Covenant Transition**

Steve asks for questions, confirming clarity. He notes that in today's world, including some in their brotherhood, people hold to the Ten Commandments without distinction. The Mosaic Covenant became old with Jeremiah's prediction of a new one in Jeremiah 31:31-34, quoted in Hebrews 8:13, stating that declaring a new covenant makes the first old and nearing vanishing.

The Old Covenant, the Law of Moses, became old at Jeremiah's prediction and would not last indefinitely. At Calvary, when Jesus died, the Old Covenant passed, giving way to the New. In 2 Corinthians, Moses recognized the covenant's temporary nature; his face glowed after being with God, but the glow faded, symbolizing the law's fading.

## **(16:33 - 17:55) Moses' Veil Symbolism**

Steve explains that Moses veiled his face to hide the fading glow from the people, removing it only in God's presence to restore it, then veiling again upon exiting. This helped illustrate that the law was not everlasting.

## **(17:57 - 18:16) New Covenant Establishment**

In Matthew 26:28, Jesus died at Calvary to bring the New Covenant, but per Hebrews 8, the Old must vanish. In Romans 7, Paul teaches we are made dead to the law through Christ's body, discharged from the law.

## **(18:17 - 22:06) Abolition of Old Covenant Confirmed**

Steve continues explaining that Paul in Romans 7 carefully points out the law from which we are discharged is the one that said "thou shalt not covet," the tenth commandment of the Decalogue, making clear that we were made dead to this law. In 2 Corinthians 3:4 and following, Paul describes how the radiance on Moses' face after speaking with God at Sinai eventually passed away, symbolizing the passing glory of the Old Covenant being replaced by a more glorious one. Paul plainly states that the Old Covenant is done away in Christ.

In Ephesians 2, the law of commandments contained in ordinances was abolished so that Jesus could recreate Jews and Gentiles into one new man, the Christian. Steve notes this repeats his earlier points. In Hebrews 10, the writer contrasts the sacrificial blood of both covenants, emphasizing that animal sacrifices could never remove sins, making Christ's sacrifice necessary to sanctify believers. In Hebrews 10:9-10, it states that God takes away the first covenant to establish the second, by which we are sanctified through the offering of Jesus Christ's body once for all.

Steve adds an aside about the Toledo Road Church of Christ sponsoring a radio program on the International Gospel Hour, which that morning discussed the subject of covenants or wills. He recommends listeners access it online for a good lesson on the topic. In conclusion, the law of Moses, the Old Covenant, including its Sabbaths and circumcision, has been abolished and done away at Calvary. It became old in Jeremiah's days and vanished when Jesus died on the cross. Redemption from sin is not found by appealing to the Old Law of Moses but is promised under the New Covenant.

## **(22:07 - 23:19) Jeremiah's Prophecy of New Covenant**

The lesson quotes Jeremiah 31:31-33 (likely from the New King James Version), where Jehovah declares the days are coming when He will make a new covenant with the house of Israel and the house of Judah, not like the covenant He made with their fathers when He brought them out of Egypt, which they broke despite His being a husband to them. This new covenant will involve putting His law in their inward parts and writing it on their hearts, so He will be their God and they shall be His people. Steve emphasizes underlining this promise, noting it extends the same promises made to Abraham and the Israelites at Sinai now to Christians today.

## **(23:20 - 25:14) Key Promises and Differences**

The prophecy continues that under the new covenant, people will no longer need to teach their neighbor or brother to know Jehovah, because all shall know Him from the least to the greatest, and He will forgive their iniquity and remember their sin no more. This establishes a different way of becoming a disciple of Jesus and accepting Him as Lord and Savior. Jeremiah foretold a new covenant different from the one made at Sinai, explicitly not according to the covenant with their fathers when brought out of Egypt. God will honor this new covenant until Jesus fulfills the promise made to Abraham that through his seed the world would be blessed.

Steve explains that Jesus is the fulfillment of that Abrahamic promise, while Moses and the law had no bearing on fulfilling it. The Mosaic covenant was an addendum without impact on the Abrahamic promise's fulfillment. The virgin birth of Jesus represents the fulfillment of God's promise to Abraham.

## **(25:15 - 27:40) Born into Covenant vs. Personal Knowledge**

The lesson highlights differences between the Old and New Covenants. Under the Old Covenant, a Jew was born into a covenant relationship with God, as anyone born a Jew automatically entered this relationship due to the special covenant with Abraham and his seed in Genesis 17. However, as a child, the Jew could not know Jehovah or understand the law and covenant; his Jewish brothers had to teach him as he grew about his special relationship to God. Thus, under the Mosaic system, a Jew remained ignorant of his relationship until taught.

Steve illustrates this with the United States citizenship analogy: a child born in the U.S. is automatically a citizen with all rights, but without teaching, the child lacks comprehension of history, Memorial Day, Independence Day, or national significance. The child can grow up without appreciating citizenship if not educated about it. Similarly, under the Old Testament, birth into the covenant did not bring automatic knowledge or appreciation of God.

## **(27:41 - 31:19) New Covenant Knowledge Requirement**

Under the New Covenant, all shall know Jehovah with no exceptions; from the least to the greatest, those with forgiven sins will know and understand the covenant's terms. Jeremiah explains that all will be educated to the New Covenant, with God's law placed in their inward parts (identified as the mind in Hebrews 8). The only way to put laws in minds is through education. Therefore, all whose sins are forgiven must know Jehovah and be educated about the New Covenant.

Steve stresses that people in the world may have a concept of God but do not know the God of

Abraham, Isaac, and Jacob or the God offering redemption. They must be taught about this God. Even those claiming Abrahamic lineage, like in Islam, do not truly understand who God is. Without teaching, they cannot appreciate Jesus' death for their sins and redemption.

## **(31:19 - 37:06) Education Essential for Redemption**

Steve affirms that infants cannot understand or be accountable in this way, reinforcing that baptism and redemption require teaching and knowledge. He discusses the age of accountability, noting it is debated—possibly linked to age 12 under Mosaic law (bar mitzvah) or age 21 in modern contexts for legal responsibility. The lesson reiterates that all must be educated to the New Covenant, with laws in their minds, so only those who know Jehovah can receive forgiveness.

Jesus taught this in His ministry with the invitation "Come unto me, all ye that labor" (Matthew 11), qualified by the requirement that no one can come except the Father draws him (John 6). The Father draws through teaching: "It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Men accept Christ only after being taught about Him.

Jesus' Great Commission commands going into all the world to teach the gospel (Matthew 28, Mark 16), with baptism for those taught. Redemption is limited to those under the New Covenant—responsible people able to learn its terms and obey them. Jeremiah emphasizes forgiveness for "their" iniquity—those with the New Covenant's laws in mind and heart who know Jehovah.

No one receives forgiveness without knowing it or without knowing and obeying the New Covenant's laws. In conclusion, God's provision for redemption includes the New Covenant, where knowledge of it and its laws is essential for pardon. There are no exceptions; all must know Jehovah from least to greatest, with laws in minds and hearts. Education is essential to salvation, making world evangelism the only hope for billions yet untold.