

26-0201sc - Detailed Summary

26-0201sc - *The Scheme of Redemption*, Steve Cain

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26-0201 - The Scheme of Redemption, Chapter 13

Summary of Transcript (0:04 - 39:06), Teacher: Steve Cain

(0:04 - 0:49) Chapter Introduction

The chapter is titled "The Relation of the New Covenant to Redemption." It explores how the New Covenant surpasses the covenant given to Israel at Mount Sinai, including the Ten Commandments and the Law of Moses. The discussion emphasizes the benefits of the New Covenant and the gratitude owed for God's grace manifested through it.

(0:50 - 3:57) Opening Prayer and Chapter Start

Steve leads a prayer thanking God for His love, care, and ongoing interaction with creation, especially mankind. Gratitude is expressed for God's grace and desire to make people His children, reconciling them through Jesus' life, light in the world, sacrificial death, and substitutionary atonement. This enables the plan of redemption and the hope of eternal life in heaven.

The prayer requests strength to share the gospel as the apostles did, so others may recognize God's existence, His reward for diligent seekers, and His universal outreach. It stresses voluntary response—becoming disciples of Jesus and adopted children of God—and asks for efforts to expand God's kingdom. The prayer ends in Jesus' name. Amen.

Steve begins Chapter 13, declaring the cross of Jesus central to redemption in Christianity. Previous lessons noted that at Calvary Christ became high priest, sin offering, and propitiation. Yet God's provision also includes actions sinners must take to partake of redemption in Christ. The prior lesson addressed the passing of the old covenant and the promise of the new.

(3:57 - 5:31) Hebrews Quotation on New Covenant

The new covenant, provided at Calvary, brings redemption through obedience to its terms. The text quotes Hebrews 9:15-20: Christ is mediator of the new covenant; His death redeems transgressions under the first covenant so the called may receive the eternal inheritance. A testament requires the testator's death to take effect and is not in force while the maker lives.

The first covenant was dedicated without blood: Moses spoke every commandment, then took blood of calves and goats, mixed with water, scarlet wool, and hyssop, and sprinkled the book and all the people, saying, "This is the blood of the covenant which God commanded unto you."

(5:31 - 7:06) Death Requirement and Thief on the Cross

Hebrews 9:16-17 stresses the testator's death is necessary; the covenant avails not while the maker lives. Thus, new covenant salvation terms were not required before Christ's death.

Steve addresses the thief on the cross, often cited by faith-only advocates to argue baptism is unnecessary for remission of sins (contra Acts 2:38: "Repent and be baptized...for the remission of your sins"). If the thief was saved without baptism, why require it today? This overlooks two facts.

(7:07 - 9:48) Thief and Palsied Man Analysis

The thief lived and died under the old covenant, before Jesus' post-resurrection command in Matthew 28:19 to baptize disciples in the name of the Father, Son, and Holy Spirit. We do not know the thief was unbaptized; John's baptism was commanded (Mark 1:4; Matthew 3:1-6), and assuming otherwise adds to the text.

The palsied man (Matthew 9:2-8) was brought for physical healing, not forgiveness. Friends tore open the roof and lowered him; Jesus forgave his sins without conditions to prove His authority to forgive, then healed the palsy. During His ministry, Jesus forgave sins as He chose. Now, under the covenant of His blood, forgiveness requires compliance with stated terms.

(9:49 - 13:47) Role of Faith in Forgiveness

Jesus frequently highlighted faith: lepers healed by faith, the palsied man's friends showed faith. Abraham was counted righteous by faith (Hebrews 11 demonstrates faith shown in action). God is pleased by belief that He exists and rewards diligent seekers (Hebrews 11:6). David's faith acknowledged God's existence.

Romans 1 speaks of salvation "from faith to faith"—believing God exists, offers redemption through Jesus, and that Jesus is the instrument. Coming to Jesus requires faith He can forgive sins and grant eternal life. Without belief in God, pursuit is pointless; many reject faith to avoid lifestyle demands.

The new covenant was dedicated by Christ's blood, paralleling the old law's dedication. At the Lord's Supper, Jesus declared His shed blood would dedicate the new covenant (Matthew 26:28). Paul in 1 Corinthians 11 quotes Jesus: "This cup is the new covenant in my blood" (New English Bible: "sealed by my blood"). Steve notes newly appreciating this implication.

(13:48 - 17:48) Prophecy Fulfillment and God's People

Remember the new covenant was dedicated by Christ's blood. Jeremiah 31:31's prophecy was fulfilled at the cross. God makes the new covenant with those who become "my people." This connects to Matthew 1:21: name Him Jesus, for He shall save His people from their sins. Christians—baptized for remission of sins, responding to the invitation—are His people and God's people.

Only those forgiven (Jew or Gentile) have a special relationship to God (see Zechariah 9:11). Jews today have no special standing apart from forgiveness. Steve asks for questions or comments; none are offered.

(17:50 - 19:22) Better Covenant and Better Blood

Hebrews 8:6 states Christ obtained a more excellent ministry as mediator of a better covenant enacted on better promises. Covenants are enacted upon promises (e.g., to Abraham, Isaac, Jacob, and us).

The new covenant is better than the Mosaic because it provides remission of sins the old could not. It rests on the better blood of a better sacrifice. Blood is essential for remission (Hebrews 9:22), but animal blood cannot take away sins, so the old covenant could not offer true remission.

(19:23 - 21:36) Superiority of Christ's Blood

The new covenant is dedicated by the better blood of Jesus Christ, a perfect, sinless sacrifice. Jesus was without sin; His blood is sinless and perfect. Someone had to die for sins—if not Jesus, sinners would die eternally.

Jesus, being sinless and superior, died in our place. His blood is so perfect God can apply it to anyone's sins without limit; it never runs out and covers whosoever will. Steve urges contemplation of this amazing truth.

(21:38 - 23:36) Eternal, Unsupplementable Covenant

Christ's blood was applied retroactively to past sins (covered elsewhere). The eternal covenant Jesus initiated will never be canceled or replaced; nothing can be added to perfect its purpose.

Many wrongly try to supplement Jesus' blood—Masons with rituals, people with good deeds (e.g., some Boy Scout leaders believing works help earn heaven). Nothing supplements it. The object of faith is Jesus; trust in Him brings salvation, but only through obedience to New Covenant terms. Disobedience treats the covenant blood as unholy (Hebrews 10:29).

The dedicated thing is the New Covenant. Hebrews 10 teaches entry into the holy place by Jesus' blood, the new and living way He dedicated. Heaven comes through His shed blood, faith in it, and obedience to covenant terms for remission of sins.

(23:38 - 25:08) Ministers of the New Covenant

Apostles received a reconciling ministry (2 Corinthians 5:18-19) and were ministers of the New Covenant (2 Corinthians 3). Their words included New Covenant terms; only through it can sinners be reconciled to God.

(25:09 - 29:41) Terms of Reconciliation

Reconciliation requires: (1) faith in Christ and His propitiatory blood (Romans 3); (2) repentance from sins toward God, changing attitude to full belief; (3) confession of Christ's deity and worship; (4) baptism. Many reject baptism—perhaps aversion to getting wet, public exposure, or lack of trust in God. Some request private baptism. Evangelicals (e.g., Baptists) often baptize but disconnect it from salvation/remission. Acts 2:38 joins repentance and baptism conjunctively for remission—not separately. All four steps are required for remission of sins.

(29:54 - 33:54) Historical Insight on First-Century Baptism

Steve recalls Michael White, former Westside Amherst member and Oberlin College Bible professor, who shared Oberlin's Israel research on first-century baptism. The baptized disrobed completely before the congregation, entered the water naked (symbolizing putting off the old man), were baptized, emerged, and donned new clothes (symbolizing putting on the new man). Though not in Scripture, it aligns with biblical language. White later moved to the University of Texas and authored books.

(34:16 - 37:55) Baptism's Essential Relation to Redemption

New Covenant baptism relates to redemption as follows: 1. New Covenant laws must be received for forgiveness (Jeremiah 31); Christ's blood was shed for remission, and baptism commands remission, so baptism is essential to receive saving blood. 2. New Covenant blood washes from sins (Revelation 1:5), but washing occurs in baptism (Acts 22:16). 3. Christ's blood cleanses the conscience; the heart is cleansed when the body is washed with pure water in baptism (Hebrews 10:22).

Old Testament rituals gave ritual cleanness for worship but not true forgiveness, constantly reminding of sin. Many Christians today doubt full forgiveness despite baptism. Paul remembered sins without condemnation, praising God's grace; a clear conscience enabled his confidence ("I can do all things"). A faithful Christian life unto death is expected.

(37:55 - 39:06) Conclusion

The Christian dispensation aims to save from sins. Christ's new covenant sufficiently provides salvation, conditioned on obeying pardon terms. Man cannot save himself apart from Calvary, but Peter commanded repentance and baptism as response (Acts 2). Faith saves only when expressed in obedience. Peter urged, "Save yourselves from this crooked generation" (Acts 2:40).

Steve concludes, expressing deep appreciation for the study's value and importance.