Overview of God’s Plan of Redemption

1. **The Ruin of Man**

Rom. 3:9-19

…they are all under sin… none righteous no not one:… none who understand… none who seeks after God…Also: Gen. 6:5, Gen. 8:21, Jer. 13:23, Jer. 13:23, Jer. 17:9, Rom. 8:5-8, Eph. 2:1…

LBCF 6.2 Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them whereby death came upon all: all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body.

LBCF 6.4 From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

WLC Q. 25 Wherein consisteth the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first

sin, the want of that righteousness wherein he was created, and the corruption of his nature,

whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good,

and wholly inclined to all evil, and that continually; which is commonly called original sin,

and from which do proceed all actual transgressions.

1. **The Redemption of Man**

Rom. 3:21-30

…righteousness of God apart from the Law…righteousness of God, through faith in Jesus Christ…through faith in his blood … a man is justified by faith without the deeds of the law…

Also: Rom. 4:5, Rom 4:6, Rom. 5:1, Eph. 2:8-9, Gal. 2:16, Gal. 3:11 Heb. 11:1

LBCF 11.1 Those whom God effectually calls, he also freely justifies, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing Christ's active obedience unto the whole law, and passive obedience in his death for their whole and sole righteousness by faith, which faith they have not of themselves; it is the gift of God.

11.2 Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but works by love.

14.2 By this faith a Christian believes to be true whatsoever is revealed in the Word for the authority of God himself, and also apprehends an excellency therein above all other writings and all things in the world, as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations: and so is enabled to cast his soul upon the truth consequently believed; and also acts differently upon that which each particular passage thereof contains; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come; but the principle acts of saving faith have immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace. Also: Keache’s Q. 37

1. **The Response of the Redeemed Man**

Rom. 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Also, Ex. 20:1-2, Rom. 12:1-2, Eph 2:10

LBCF 16.1 Good works are only such as God has commanded in his Holy Word, and not such as without the warrant thereof are devised by men out of blind zeal, or upon any pretense of good intentions.

16.2 These good works, done in obedience to God’s commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that having their fruit unto holiness they may have the end eternal life.

16.5 We cannot by our best works merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his Spirit, and as they are wrought by us they are defiled and mixed with so much weekness and imperfection, that they cannot endure the severity of God’s punishment.

19.5 The moral law does for ever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; neither does Christ in the Gospel any way dissolve, but much strengthen this obligation.

19.6 Although true believers are not under the law as a covenant of works, to be thereby justified or condemned, yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;

1. **Rejections of God’s Plan of Redemption**

B. Baxterianism

Richard Baxter Aphorisms On Justification:

**THESIS. XVII.** Therefore as there are two Covenants, with their distinct Conditions: so is there a twofold Righteousness, and both of them absolutely necessary to Salvation **THESIS XVIII.** Our Legal Righteousness, or righteousness of the first Covenant is not personall, or consisteth not in any qualifications of our own persons, or actions per∣formed by us, (For we never fulfilled, nor personally satisfied the Law:) but it is wholly without us in Christ. And in this sence it is that the *Apostle* (and every Christian,) disclaimeth his own Righ∣teousness, or his own Works, as being no true legall Righteousness. Phil. 3. 7, 8.  **THESIS. XIX.** The Righteousness of the new Covenant, is the only Condition of our interest in, and enjoyment f the Righteousness of the old. Or thus: These onely shall have part in Christs satisfaction, and so in him be legally righteous, who do beleeve, and obey the Gospel, and so are in themselves Evangelically Righteous. **THESIS. XX.** Our Evangelicall Righteousness is not without us in Christ, as our legall Righteousness is: but consisteth in our own actions of Faith and Gospel Obedience. Or thus: Though Christ performed the conditions of the Law, and satisfied for our non-per∣formance; yet it is our selves that must perform the conditions of the Gospel, **THESIS XXI.** Not that we can perform these Conditions without Grace: (for without Christ we can do nothing:) But that he enableth us to perform them ourselves; and doth not himself repent, beleeve, love Christ, obey the Gospel for us, as he did satisfie the Law for us

**THESIS. XXII.** In this fore-explained sence it is, that men in Scripture are said to be personally righteous: And in this sence it is, that the Faith and duties of Belee∣vers are said to please God, *viz.* as they are related to the Covenant of Grace, and not as they are mea∣sured by the Covenant of Works. **THESIS. XXIII.** In this sence also it is so far from being an error to affirm, that Faith it self is our Righteousness,] that it is a truth necessary for every Christian to know; that is, Faith is our Evangelicall Righteousness, (in the sence before explained,) as Christ is our Legall Righteousness. **THESIS XLIV.** Men that are but thus conditionally pardo∣ned and justified, may be unpardoned and unjustified again for their non-performance of the conditions, and all the debt so forgiven be required at their hands; and all this without any change in God, or in his Laws. **THESIS. XLV.**Yea, in case the justified by Faith should cease be∣leeving, the Scripture would pronounce them unjust again, and yet without any change in God, or Scripture, but only in themselves. Because their Iustification doth continue conditionall as long as they live here; the Scripture doth justifie no man by name, but all beleevers as such; therefore if they should cease to be beleevers, they would cease to be justified.  **THESIS LIX.** Justification is not a momentaneous Act, begun and ended immediately upon our Believing: bnt a continued Act; which though it be in its kind compleat from the first, yet is it still in doing, till the finall Iusti∣fication at the Iudgement day.  **THESIS. LXXII.**As the accepting of Christ for Lord, (which is the hearts subjection) is as Essentiall a part of Iusti∣fying Faith, as the Accepting of him for our Saviour: So consequently, sincere obedience, (which is the ef∣fect of the former,) hath as much to doe in justifying us before God, as Affiance, (which is the fruit of the later.) **THESIS LXXIII.**From what hath been said, it appeareth in what sence Faith only justifieth; and in what sence Works also justifie: *viz.* 1. Faith only justifieth, as it implieth and includeth all other parts of the con∣dition of the new Covenant: and is so put in opposi∣tion to the Works of the Law, or the personall Righ∣teousnes of the old Covenant. 2. Faith only justifieth as the great principall master duty of the Gospell or chief part of its Condition, to which all the rest are some way reducible. 3. Faith onely doth not justifie in opposition to the Works of the Gospell; but those Works do also justifie, as the secondary, less principall parts of the condition of the Covenant

**Models of Redemption**

**A. Model One (Biblical/Confessional)**

New Birth 🡪 Faith 🡪 Union w/Christ 🡪 Sanctification 🡪 Final Judgment  
 Justification Acknowledged  
 Knowledge of God Acquitted   
 Rewarded

B. Model Two

New Birth 🡪 Faith(fulness) 🡪 Initial Justification 🡪 Sanctification 🡪 Final Judgment  
 (Conditional) Justification

C. Model Three

New Birth 🡪 Faith (Belief) 🡪 JSUASNTCITFIICCAATTIIOONN 🡪 Final Judgment  
 Final Justification

D. Model Four

New Birth 🡪 Faith (Belief) 🡪 Union w/Christ 🡪 ?sanctification? => Judgment  
 Justification (Possible not Necessary)   
 Knowledge of God

E. Model Five

Faith 🡪 New Birth….