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**
2. Roman Catholicism

Council of Trent

Cannon IX If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.

XI If any one saith, that men are justified, either by the sole imputation of the justice of Christ, or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and is inherent in them; or even that the grace, whereby we are justified, is only the favour of God; let him be anathema.

XXIII If any one saith, that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema.

XXVII lf any one saith, that a man once justified can sin no more, nor lose and grace, that therefore he that falls and sins was never truly justified; or, on the other hand, that he is able, during his whole life, to avoid all sins, even those that are venial,-except by a special privilege from God, as the Church holds in regard of the Blessed Virgin; let him be anathema.

XXX If any one saith, that, after the grace of Justification has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise, that there remains not any debt of temporal punishment to be discharged either in this world, or in the next in Purgatory, before the entrance to the kingdom of heaven can be opened (to him); let him be anathema.

Cat. of Catholic Church

1992 Justification has been merited for us by the Passion of Christ who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy. Its purpose is the glory of God and of Christ, and the gift of eternal life:

2010 Since the initiative belongs to God in the order of grace, no one can merit the initial grace of forgiveness and justification, at the beginning of conversion. Moved by the Holy Spirit and by charity, we can then merit for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life. Even temporal goods like health and friendship can be merited in accordance with God's wisdom. These graces and goods are the object of Christian prayer. Prayer attends to the grace we need for meritorious actions.