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**

C. Neonomianism (The Marrow Controversy)

1. The Marrow controversy was a theological controversy with in the Church of Scotland in the early 18th century.
2. The name of the controversy originates from the title of a book written in 1645 by Edward Fisher called “The Marrow of Modern Divinity”. The book seeks to explain the relationship between Law and Gospel.
3. Marrow – Def. the inmostor essential part.
4. The Controversy was sparked by a doctrinal formulation used by the presbytery of Auchterarder in its ordination trials.
5. At issue was the formulation denoted as the “Auchterarder Creed”:

“It is not sound and orthodox to teach that we must forsake sin in order to our coming to Christ.”

1. The Sides in the Controversy
2. The “Marrow Men” (Thomas Boston Ralph and Ebenezer Erskine)

Advocating a gospel of free grace and being accuse of antinomianism.

1. Neonomianism

Advocating for the Gospel as a new law.

(Repent/forsake your sin and God will be gracious to you)

1. Issues in Question
2. Is the Gospel to be preached with preconditions?
3. Do works of repentance proceed or flow from our union with Christ?
4. Is the Gospel to be offered to all indiscriminately?