

- **“Covenant of Redemption”** (*pactum salutis*): Triune God- from eternity past.

This covenant is made between the Father, Son and Holy Spirit who will unconditionally see this covenant through to the end to the praise of His glorious grace.

We hear of this covenant in Ephesians 1:3-6: *“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,⁴ even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love⁵ he predestined us for adoption through Jesus Christ, according to the purpose of his will,⁶ to the praise of his glorious grace, with which he has blessed us in the Beloved”* (ESV).

Also, Richard A. Muller provides a series of texts and biblical teachings that theologian David Dickson cited in 1638 concerning the Covenant of Redemption, or *Pactum Salutis*: Acts 20:28; 1 Cor. 6:20; 1 Pet. 1:18-21; Matt. 26:28; 1 Tim. 2:5-6; Job 19:24; Heb. 7:22; Rom. 5:11; 1 Jo. 2:2; Rom. 3:24; Acts 15:18; Luke 22:22; Psa. 2:7ff; Isa. 52:13-14; 53:4-12; 59:20-21; Psa. 40:6. “Toward the *Pactum Salutis*: Locating the Origins of a Concept.” *Mid-America Journal of Theology* (2007): 19.

David Dickson (1583-1663) defined the Covenant of Redemption or *Pactum Salutis* as a “Pactum between God the Father and God the Son, the designated Mediator...before the world was, in the Council of the Trinity...This covenant of redemption is in effect one with the decree of redemption, wherein the salvation of the elect, and the way how it shall be brought about is fixed, in the purpose of God, who worketh all things according to the counsel of His own will.”¹

Puritan Thomas Brooks (1608-1680) captures this clear revelation of Christ as Mediator in an imagined dialogue in the communion of the Godhead prior to creation, agreeing to take upon Himself the burden of keeping the covenant on behalf of His people:

“Christ, to speak after the manner of men, lays his hand upon God, the Father, and saith, O blessed Father, wilt thou be at peace with these poor sinners? Wilt thou pardon them? And wilt thou lift up the lift of thy countenance upon them? If thou wilt, then I will undertake to satisfy thy justice, and to pacify thy wrath, and to fulfill thy royal law, and to make good all the wrong they have done against thee. And then he layeth his hand upon the sinner, and saith, Sinner, art thou willing to be changed and renewed? Art thou willing to come under the bond of the covenant? Art thou willing to give up thy heart and life to the guidance and

¹ Quoted in Muller, “Toward the *Pactum Salutis*”, pg. 62.

government of the Spirit? Then be not discouraged, for thou shalt certainly be justified and saved.”²

John Owen summarized the Covenant of Redemption as the foundation of the Covenant of Grace:

“The Father appointed the Son to become incarnate and—as prophet, priest and king—to mediate salvation to a great multitude of sinners. He did this through his atoning death in humiliation on the cross, his exaltation from the grave to the glory of his celestial throne, and his joining the Father in sending the Spirit to bring salvation home to blinded and twisted human hearts. Depending upon the covenant of redemption was the covenant of grace, whereby God established a new relationship of pardon, acceptance, adoption and protection, through Christ the Mediator, with sinners whom the Spirit had led to faith and repentance.”³

- **“Covenant of Grace”**: In history, after the fall; promise for all sinners.

The Covenant of Grace was beautifully described by Dutch theologian Herman Witsius (1636-1708) who wrote:

“The covenant of grace is a compact, or agreement, between God and the elect sinner; God on his part declaring his free good-will concerning eternal salvation, and everything relative thereto, freely to be given to those in covenant, by and for the mediator Christ; and man on his part consenting to that good-will by a sincere faith.”⁴

- Rooted in Covenant with Adam (“Covenant of Commencement”) → Covenant with Noah (“Covenant of Creation”) → Covenant with Abraham (“Covenant of Promise”) →

- Covenant established with Adam was subsequently renewed with Noah (Gen. 6:18, 8:22-9:11), and next with Abraham (Gen. 12, 15, 17). These are built upon and expanded upon one another.
“Supplemental and expansion and progression, never supplanting.

- As the great biblical-theologian, Klaus Schilder wrote:

“All of nature [in Covenant with Noah] becomes God’s work floor for the laying of His church floor [in Covenant with Abraham and His Seed]”.

² Thomas Brooks, *The Works of Thomas Brooks, Vol. V*, Edited with Memoir by Alexander B. Grosart (Banner of Truth Trust, reprint 1980), pgs. 176-77.

³ Quoted in J. I. Packer, ‘A Puritan Perspective: Trinitarian Godliness according to John Owen’. In T. George (ed), *God the Trinity: Reflections on Christian Faith and Practice* (Grand Rapids: Baker Academic, 2006), pg. 101.

⁴ Herman Witsius. *Economy of the Covenants Between God and Man*, 2 Vols. Kindle Edition (Kindle Locations 2634-2637).

- Note this Important Continuity or supplementation, not supplanting or replacing in the Covenant Promise to the Seed of Adam, Noah, and Abraham, who is ultimately Christ Jesus:

ESV **Genesis 3:15** *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."*

ESV **Genesis 9:9-10**: *"Behold, I establish my covenant with you and your offspring after you, ¹⁰ and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth.*

ESV **Genesis 17:7-9**: *And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. ⁸ And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."⁹ And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations.*

ESV **Galatians 3:16** Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, **"And to your offspring," who is Christ.**

- WSC, Q&A 31: **With whom was the covenant of grace made?** *The covenant of grace was made with Christ as the second Adam, and in Him with all the elect as His seed."*

- **Covenant of Grace**: (1) One Promise; (2) One Savior; (3) One faith

ESV **Luke 1:68, 71-75**: *"Blessed be the Lord God of Israel, for he has visited and redeemed his people (One Savior) ... that we should be saved from our enemies and from the hand of all who hate us; ⁷² to show the mercy promised to our fathers and to remember his holy covenant, (One Covenant Promise) ⁷³ the oath that he swore to our father*

Abraham, to grant us ⁷⁴ that we, being delivered from the hand of our enemies, might serve him without fear, ⁷⁵ in holiness and righteousness before him all our days (One faith)."

- Old and New Covenant Epochs: ***“Same in substance, different in administration.”***
- Unity within Plurality: There is historical development (“eschatological”) in Covenant of Grace- Adam → Christ
- Emphasize Covenant Continuity throughout Bible
 - **Covenant of Grace has two parts/aspects**: (1) Promise; (2) Obligations (there will tend to be a tension between these, but it is always relieved through the Person and Work of Christ and His Spirit).

In the Covenant of Grace, God promises what He demands, and He demands what He promises. As Calvin taught, the faith and obedience that God demands from us are also gifts that He promises to us (cf. “Command what thou wilt, and give what thou command” -Augustine).

- God’s Part is with Initiation/Originating Covenant of Grace, along with:
 - Give
 - Establish
 - Ratify
 - Command
 - Keep
- Man’s Part is with Acceptance/Receiving Covenant of Grace with blessings, and obligations, along with:
 - Hear
 - Observe
 - Maintain
 - Hold Fast
- **Covenant LORD/YHWH is revealed:**
ESV **Exodus 34:6-7**: *The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, ⁷ keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the*

iniquity of the fathers on the children and the children's children, to the third and the fourth generation."

- **Covenant Obligations/Responsibilities of His people revealed:**
^{ESV} **Micah 6:8** *He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?*
- Unconditional/Conditional Aspects of the Covenant of Grace:
What makes the covenant unconditional for us is that all of the conditions are met perfectly by another on our behalf-- for us--our Beloved Lord Jesus Christ!

God gives in Christ what God requires!

- Cautious distinctions made in the Mosaic Administration of Covenant of Grace: (1) Visible, professing members of covenant ("general children of Abraham")- all of Israel ethnically related to Abraham and outwardly in covenant body of God's people; (2) Invisible, truly regenerate members of covenant ("particular children of Abraham")- all of elect Israel, who have the same faith as Abraham, who truly fear and worship God from the heart (see Romans 2:25-29; Galatians 3:26-29, 6:16).
- Relationship with Obligations: God (offended party) promises salvation to sinners (offending party) through faith in Jesus Christ, God's Beloved Son. Focus of Covenant is with God's promising/fulfilling all demands, man's covenant obligations of reverence, obedience, worship, etc.
 - Sovereign administration of grace and promise
 - "Bond in blood sovereignly administered" - O. Palmer Robertson
- **Monopleuric/Dipleuric Covenants:** God's covenant with His people is unilateral (monopleuric) in **origin** and bilateral (dipleuric) in **practice**.

Examples:

^{ESV} **Genesis 17:7** And **I will establish my covenant** between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.

^{ESV} **Genesis 17:9** And God said to Abraham, "As for you, **you shall keep my covenant**, you and your offspring after you throughout their generations.

Covenant of Grace (Gen. 3:15 → Gen. 12:1-3 → Gen. 49:10 → Exodus 15 → Numbers 24:17-19 → Deuteronomy 17 → 2 Samuel 7:12-17 → Jeremiah 31:31-33 → Luke 22:15-20)

Abrahamic Covenant

- “Headwaters” of God’s Covenant with man (Galatians 3:8-29)
- Abraham’s origin (Joshua 24:2-3); His faith in summary (Romans 4:13-22; Hebrews 11:8-16).
- Abraham’s Three Promises (very important for tracing rest of Redemptive History/Covenant of Grace):

1. Seed

2. The Land

3. The Blessing to All

Revealed in Four Parts in Genesis:

- Genesis 12- Covenant Inaugurated
- Genesis 15- Covenant Formally Ratified
- Genesis 17- Covenant Fullness Revealed
- Genesis 22- Covenant Faith/Fruits Revealed

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