

Covenant Theology II: Covenant of Redemption

1. Definitions and implications

- a) J. V. Fesko, “The Pre-Temporal Intra-Trinitarian agreement to plan and execute the redemption of the elect.”
- b) *The Sum of All Saving Knowledge* (David Dickson and James Durham, 1650)
II. The sum of the Covenant of Redemption is this: God having freely chosen unto life a certain number of lost mankind; for the glory of his rich grace, did give them, before the world began, unto God the Son, appointed Redeemer; that, upon condition he would humble himself so far as to assume the human nature, of a soul and a body, unto personal union with his divine nature, and submit himself to the law, as surety for them, and satisfy justice for them, by giving obedience in their name, even unto the suffering of the cursed death of the cross, he should ransom and redeem them all from sin and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto, to be effectually, by means of his own appointment, applied in due time to every one of them.
- c) Trinitarian implications
 - i) Trinitarian or binitarian?
 - ii) Does this lead to Tritheism?
 - iii) Does this imply eternal subordination of the Son?

2. Biblical evidence

a) Psalms

- i) 2:7-8
- ii) 40:6-10
- iii) 110:1, 4

b) Isaiah

- i) 42:1, 6-7
- ii) 49:6, 8
- iii) 50:4-6
- iv) 53:10-12

c) Gospels

- i) Luke 22:29
- ii) John 5:30, 36
- iii) John 6:37-39, cf. 10:27-29
- iv) John 17:1-4

d) Epistles

- i) Ephesians 1:3-10
- ii) Hebrews 7:22
- iii) Titus 1:2

3. Implications for Christian living