

XI. THE COVENANT OF REDEMPTION: Selected Scriptures

INTRODUCTION.

- *The Adamic Covenant* was instituted by God with Adam (and all mankind in him). It stipulated perfect works of obedience, threatened death, and promised eternal life.
- *Adam failed. Thereafter the Lord promised the New Covenant of grace in Christ in Genesis 3:15. Yet sin had ruined the world that God had made. Therefore God brought judgement on all flesh with the exception of Noah and his family, whom God saved by His grace.*

After the flood waters subside,

- *The Noahic Covenant* was established by God with Noah (and all mankind in him). It obligates fruitful multiplication, threatens death, promises preservation, and is sealed by a sign.

Years later, the Lord began to establish the Kingdom of Israel, which would prepare the way for the Christ that was promised in Genesis 3:15.

- The Lord established *the Abrahamic Covenant* to give the land of Canaan and further reveal aspects of the New Covenant in Christ.
- The Lord established *the Mosaic Covenant* to build upon and expand the Abrahamic Covenant, as well as foreshadow the New Covenant in Christ.
- The Lord established *the Davidic Covenant* to guard His worship, exemplify obedience, represent His people, and further reveal Christ in the New Covenant.

All these are pointing toward and preparing the way for *The New Covenant* of grace in Christ by which all true believers in all times and places stand. It is only by virtue of the New Covenant of grace in Christ Jesus that sins are forgiven, righteousness gifted, reconciliation with God established, and eternal life secured.

Yet there is another covenant, and older covenant, that we have not yet explored, and it is in fact the very foundation of the New Covenant of grace in Christ by which we are saved: it is called ***the Covenant of Redemption***.

1689, Chapter 7, Paragraph 3:

"This covenant [*The New Covenant of Grace*] is revealed in the gospel; first of all to Adam in the promise of salvation by the seed of the woman,⁵ and afterwards by farther steps, until the full discovery thereof was completed in the New Testament;⁶ and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect;⁷

and it is alone by the grace of this covenant that all the posterity of fallen Adam that ever were saved did obtain life and blessed immortality, man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocency.⁸

If the New Covenant of Grace in Christ is the Burj Khalifa, the tallest of all buildings, then the Covenant of Redemption is the great foundation that holds it all up.

BOYS AND GIRLS, have you seen pictures of the Burj Khalifa, in Dubai? It is the tallest building in the world. It is over a half mile high! Imagine how big and strong and deep of a foundation it must have in order to stand and not fall over. Well the New Covenant is like that tall building, with amazing promises for we who belong to Christ, and the Covenant of Redemption is like the foundation of that tall building. Only with a solid foundation can something so magnificent stand firm.

QUESTION. What is the Covenant of Redemption?

ANSWER 1. The Covenant of Redemption is that eternal covenant transaction between the Father and the Son whereby they agree to redeem a particular people.

CON(TEXT). **John 10:18** "No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

DOCTRINE. The Covenant of Redemption is that eternal covenant transaction between the Father and the Son whereby they agree to redeem a particular people.

OUTLINE.

Premise:

INTRO. The Covenant of Redemption is that eternal covenant transaction between the Father and the Son whereby they agree to redeem a particular people.

Establish the Premise Scripturally:

I. THERE IS A COVENANT OF REDEMPTION BETWEEN THE Father AND THE Son, THAT THE Son WOULD REDEEM ALL THOSE THE Father GIVES TO HIM.

Explain the Premise:

II. WHAT THE Son WILLINGLY SET OUT TO DO TO OBEY THE COVENANT OF REDEMPTION.

Further explain the Premise:

III. WHAT THE Father REWARDED THE Son WITH FOR HIS OBEDIENCE TO THE COVENANT OF REDEMPTION.

IV. USES FOR APPLICATION.

Establish the premise.

I. THERE IS A COVENANT OF REDEMPTION BETWEEN THE Father AND THE Son, THAT THE Son WOULD REDEEM ALL THOSE THE Father GIVES TO HIM.

I) There was definite plan of redemption from the beginning.

- **Acts 2:23** "Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men."
 - **BOYS AND GIRLS...**

II) Jesus was foreknown before the foundation of the world.

- **1 Peter 1:20** "[Jesus] was foreknown before the foundation of the world but was made manifest in the last times for the sake of you."

III) God gave us His grace in Christ before the ages began.

- **2 Timothy 1:9-10** "9 [God] saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, 10 and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel..."

IV) There were names written in the Lamb's book of life from the foundation of the world.

- **Revelation 21:27** "Nothing unclean will ever enter [the eternal city], nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life."
 - **Revelation 17:8 (ESV)** "[The names have] been written in the book of life from the foundation of the world. . ."
 - **Revelation 17:8 (KJV)** "[the] names are...written in the book of life of the Lamb slain from the foundation of the world."

V) The Father gave the Son a particular work to do in His role as Redeemer.

- **John 5:36** "The works that the Father has given me to accomplish, the very works that I am doing, bear witness about me that the Father has sent me."
- **John 17:4** "I glorified you on earth, having accomplished the work that you gave me to do."

VI) The Father has given a particular people to the Son.

- **John 6:37-39** "37 All that the Father gives me will come to me, and whoever comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will but the will of him who sent me. 39 And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day."
- **John 17:6** "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word."
- **John 17:6-9** "6 "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. 7 Now they know that everything that you have given me is from you. 8 For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. 9 I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours."

This is nothing else than the doctrine of Unconditional Election, elsewhere taught in Scripture, and explicitly in Ephesians 1:3.

- **Ephesians 1:3** "[God the Father] chose us in [Christ] before the foundation of the world, that we should be holy and blameless before him."

Yet the doctrine of unconditional election is more than the Father simply choosing a people to save.

It is the Father choosing a people to give to the Son, and the Son receiving them, living for them, dying for them, arising for them, and, through the Spirit, applying to them the redemption He purchased in order that they would be holy and blameless before Him.

The doctrine of Unconditional Election is tied to the Covenant of Redemption.

VII) There is a counsel of peace between the LORD and the Branch—the Father and the Son.

- **Zechariah 6:12-13** "12 And say to him, 'Thus says the LORD of hosts, "Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the Lord. 13 It is he who shall build the temple of the LORD and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both.'"
- **WILHELMUS Á BRAKEL**: "[The Covenant of Redemption] is...evident in Zechariah 6:12-13. . . We cannot understand "both" to refer to Jews and Gentiles. They are indeed united in one church in the New Testament, but not the least mention is made here of them. Therefore this idea cannot suddenly be inserted here. The pronoun "them" indicates that mention is made of two who have previously been mentioned, who are none other than Jehovah and the Branch." — **Wilhelmus Á Brakel, The Covenant of Redemption**

Recap: THERE IS A COVENANT OF REDEMPTION BETWEEN THE Father AND THE Son, THAT THE Son WOULD REDEEM ALL THOSE THE Father GIVES TO HIM.

III. WHAT THE Son WILLINGLY SET OUT TO DO TO OBEY THE COVENANT OF REDEMPTION.

I) Christ willingly took on a body, becoming man in the likeness of sinful flesh.

- **Hebrews 10:5**
"When Christ came into the world, he said,
"Sacrifices and offerings you have not desired,
but a body have you prepared for me;"
- **Romans 8:3** "[God the Father sent] his own Son in the likeness of sinful flesh. . ."

II) Christ was willingly born under the Law, so that He could live, die, and arise to redeem lawbreakers and bring them into God's family as Sons.

- **Galatians 4:4** "4 When the fullness of time had come, God sent forth his Son, born of woman, born under the law, 5 to redeem those who were under the law, so that we might receive adoption as Sons."

III) Christ willingly gave up His life in His death on the cross to undergo the penalty due to His people for their sins.

- **John 10:18** "No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."
 - **1 Peter 2:24** "He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness."

IV) Christ willingly fulfilled all righteousness in order to make His people righteous.

- **Romans 5:19** "By the one man's (*Christ's*) obedience the many will be made righteous."
 - **2 Corinthians 5:21** "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God."

V) Christ willingly takes all His merits and applies them to His people, as well as intercedes for them all the way to glory.

- **John 6:39** "I will raise it up on the last day. . ."
 - **Hebrews 7:25** "[Christ] always lives to make intercession for them."

BOYS AND GIRLS, everything Christ did to redeem us, He did willingly.

Recap: WHAT THE Son WILLINGLY SET OUT TO DO TO OBEY THE COVENANT OF REDEMPTION.

III. WHAT THE Father REWARDED THE Son WITH FOR HIS OBEDIENCE TO THE COVENANT OF REDEMPTION.

Turn with me to **Isaiah 53:10-12**.

I) The Father rewarded the Son with Resurrection from the dead.

- **Isaiah 53:10-11a**
 - "10 Yet it was the will of the Lord to crush him;
he has put him to grief;
when his soul makes an offering for guilt,
he shall see his offspring; he shall prolong his days;
the will of the Lord shall prosper in his hand.
11a Out of the anguish of his soul he shall see and be satisfied;"
 - **Acts 2:24** "God raised him up, loosing the pangs of death, because it was not possible for him to be held by it."

II) The Father rewarded the Son with His people being justified—both forgiven and righteous.

- **Isaiah 53:11b**

"by his knowledge shall the righteous one, my servant,
make many to be accounted righteous,
and he shall bear their iniquities."

III) The Father rewarded the Son with a portion and spoil—great success in all His undertakings to redeem lost sinners and establish an everlasting kingdom.

- **Isaiah 53:12** Therefore I will divide him a portion with the many,
and he shall divide the spoil with the strong,

because he poured out his soul to death

and was numbered with the transgressors;

yet he bore the sin of many,

and makes intercession for the transgressors."

- **MATTHEW POOLE:** "The sense...is, that God will give him, and he shall receive, great and happy success in his glorious undertaking; he shall conquer all his enemies, and lead captivity captive, as is said, Ephesians 4:8, and Set up his universal and everlasting kingdom in the world." — **Matthew Poole. English Annotations on the Holy Bible. E4 Group. Kindle Edition.**

IV) The Father rewarded the Son with the highest honors and titles imaginable—He is both Lord and Savior.

- **Philippians 2:8-11** "8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

- **Acts 2:36** "Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."

V) The Father rewarded the Son with a willing people that would come to Him in faith and worship Him.

- **John 6:37** "37 All that the Father gives me will come to me, and whoever comes to me I will never cast out."

– **Psalm 110:3**

"Your people will offer themselves freely
on the day of your power,
in holy garments. . ."

VI) The Father rewarded Christ with a Kingdom.

- **Luke 22:28-30** "28 "You are those who have stayed with me in my trials,
29 and I assign to you, as my Father assigned to me, a kingdom, 30 that
you may eat and drink at my table in my kingdom and sit on thrones
judging the twelve tribes of Israel."

VII) The Father rewarded Christ with the Nations as His heritage and the ends of the earth as His possession.

– **Psalm 2:7-8**

"7 I will tell of the decree:

The Lord said to me, "You are my Son;
today I have begotten you.

8 Ask of me, and I will make the nations your heritage,
and the ends of the earth your possession."

VIII) The Father rewarded Christ with Heaven for His people.

- **John 17:24** " Father, I desire that they also, whom you have given me,
may be with me where I am, to see my glory that you have given me
because you loved me before the foundation of the world."

Now we can ask this question again, and I can give you a longer answer:

QUESTION. What is the Covenant of Redemption?

ANSWER 2. The Covenant of Redemption as defined by David Dickson and James Durham in *The Sum of Saving Knowledge* (1648):

"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."

USES FOR PERSONAL APPLICATION

USE FOR ENCOURAGEMENT:

See how deep the Father's and the Son's and the Spirit's love for you truly is!

The Father planned that Christ would purchase and the Spirit apply redemption to the elect, resulting in their obedience, grace, and peace.

USE FOR EXAMINATION:

Q. Do you receive and rest in these doctrines—The Covenant of Redemption and the Doctrine of Unconditional Election—or do you simply argue or debate or maybe even grind your teeth concerning them?

These doctrines—*the Covenant of Redemption and Unconditional Election*—are not revealed to us in Scripture for argument or debate, and definitely not for teeth grinding. These doctrines are revealed to us in order that we who have simple faith in Christ would rest in God's sovereign love and at the same time ascribe all glory and honor and praise to Him for His sovereign grace!

USE FOR WARNING:

Q. Do presume upon these doctrines, and still live making peace with sin, using God's grace as a cover for your sin? Then you need to wake up and repent!

Romans 2:4-5 "4 Do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? 5 But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed."

USE FOR EXHORTATION:

However hard obedience to Christ should be in your life, embrace it!

BOYS AND GIRLS...

- **JOHN FLAVEL:** "How reasonable it is that believers should embrace the hardest terms of obedience unto Christ, who complied with such hard terms for their salvation: they were hard and difficult terms indeed, on which Christ received you from the Father's hand: it was, as you have heard, to pour out his soul unto death, or not to enjoy a

soul of you.

Here you may suppose the Father to say, when driving his bargain with Christ for you:

Father. "My Son, here is a company of poor miserable souls, that have utterly undone themselves, and now lie open to my justice! Justice demands satisfaction for them, or will satisfy itself in the eternal ruin of them: What shall be done for these souls." And thus Christ returns.

Son. "O my Father, such is my love to, and pity for them, that rather than they shall perish eternally, I will be responsible for them as their Surety; bring in all thy bills, that I may see what they owe thee; Lord, bring them all in, that there may be no after-reckonings with them; at my hand shalt thou require it. I will rather choose to suffer thy wrath than they should suffer it: upon me, my Father, upon me be all their debt."

Father. "But, my Son, if thou undertake for them, thou must reckon to pay the last mite, expect no abatements; if I spare them, I will not spare thee."

Son. "Content, Father, let it be so; charge it all upon me, I am able to discharge it: and though it prove a kind of undoing to me, though it impoverish all my riches, empty all my treasures, yet I am content to undertake it."

Blush, ungrateful believers, O let shame cover your faces; judge in yourselves now, has Christ deserved that you should stand with him for trifles, that you should shrink at a few petty difficulties, and complain, this is hard, and that is harsh? O if you knew the grace of our Lord Jesus Christ in this his wonderful condescension for you, you could not do it."

— **Flavel, John. The Works of John Flavel (4 Books With Active Table of Contents) . Kindle Edition.**

HELPS

- Wilhelmus Á Brakel, *The Covenant of Redemption Between God the Father and God the Son Concerning the Elect; or, the Counsel of Peace* - <https://www.monergism.com/covenant-redemption-between-god-Father-and-god-Son-concerning-elect-or-counsel-peace>
- *The Covenant of Redemption* by Guy M. Richard. Associate Professor of Systematic Theology

Reformed Theological Seminary, Atlanta - <https://journal.rts.edu/article/the-covenant-of-redemption/>

- Puritan works on the Covenant of Redemption - <https://x.com/i/grok/share/7qqmwDWI0y0KVfPuJTFTDmfU>
 - Monergism links on the Covenant of Redemption - <https://www.monergism.com/topics/covenant-theology/covenant-redemption>
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QUOTES

"Here you may suppose the Father to say, when driving his bargain with Christ for you: My Son, here is a company of poor miserable souls, that have utterly undone themselves, and now lie open to my justice! Justice demands satisfaction for them, or will satisfy itself in the eternal ruin of them: What shall be done for these souls? And thus Christ returns. O my Father, such is my love to, and pity for them, that rather than they shall perish eternally, I will be responsible for them as their Surety; bring in all thy bills, that I may see what they owe thee; Lord, bring them all in, that there may be no after-reckonings with them; at my hand shalt thou require it. I will rather choose to suffer thy wrath than they should suffer it: upon me, my Father, upon me be all their debt. But, my Son, if thou undertake for them, thou must reckon to pay the last mite, expect no abatements; if I spare them, I will not spare thee. Content, Father, let it be so; charge it all upon me, I am able to discharge it: and though it prove a kind of undoing to me, though it impoverish all my riches, empty all my treasures, yet I am content to undertake it." — John Flavel. *The Works of John Flavel*. Vol. 1. Edinburgh: Banner of Truth Trust, 1968. Pg. 61.

"The business of man's salvation was transacted upon covenant terms, betwixt the Father and the Son, from all eternity." — John Flavel. *The Fountain of Life Opened Up: Or, A Display of Christ in His Essential and Mediatorial Glory*. In *The Works of John Flavel*. Vol. 1. Edinburgh: Banner of Truth Trust, 1968. Pg. 36.

"Betwixt Jehovah and Christ there are Commands with Promises, holding forth what was the Will of God to Christ, in the matter of man's Redemption; and what he should expect from his Father for doing that work, and obeying his Will." — Patrick Gillespie. *The Ark of the Covenant Opened; or, A Treatise of the Covenant of Redemption Between God and Christ, as the Foundation of the Covenant of Grace*. London: Printed for Thomas Parkhurst, 1677. Pg. 17.

"The covenant of redemption requires Christ to shed His blood, whereas the covenant of grace requires us to believe." — Samuel Willard. *The Doctrine of the Covenant of Redemption: Wherein is Laid the Foundation of All Our Hopes and Happiness*. Boston: Benjamin Eliot, 1693. Pg. 45.

"The unparalleled and incomprehensible love of God to sinful man, displayed in the wonderful affair of his redemption and salvation, is the great thing celebrated throughout the Scriptures. This work is found in the covenant between the Father and the Son, called in theology, 'The Covenant of Redemption.'" — Samuel Willard. *The Doctrine of the Covenant of Redemption: Wherein is Laid the Foundation of All Our Hopes and Happiness*. Boston: Benjamin Eliot, 1693. Pg. 1.

"Hence is that name of the Son of God, Isaiah 9:6, 'Wonderful Counsellor.' It is in reference to the business there spoken of that he is so called." — John Owen. *The Works of John Owen*. Edited by William H. Goold. Vol. 10. Edinburgh: Banner of Truth Trust, 1965. Pg. 78.

"But such a covenant as wherein God should promise to be a God unto us upon a condition by us and in our own strength to be fulfilled, and on the same account continued in unto the end, we acknowledge not, nor can, whilst our hearts have any sense of the love of the Father, the blood of the Son, or the grace of the Holy Spirit, the fountains thereof." — John Owen. *The Works of John Owen*. Edited by William H. Goold. Vol. 11. Edinburgh: Banner of Truth Trust, 1965. Pg. 360.

"The persons transacting and dealing with each other in this covenant; and indeed they are great persons, God the Father, and God the Son, the former as a Creditor, and the latter as a Surety. The Father stands upon satisfaction, the Son engages to give it." — John Flavel. *The Fountain of Life Opened Up: Or, A Display of Christ in His Essential and Mediatorial Glory*. In *The Works of John Flavel*. Vol. 1. Edinburgh: Banner of Truth Trust, 1968. Pg. 38.

"This covenant of redemption differs from the covenant of grace in several ways. (1) They differ in their persons. In the covenant of redemption it is the Father and the Son who mutually covenant, whereas in the covenant of grace it is God and us." — Samuel Willard. *The Doctrine of the Covenant of Redemption: Wherein is Laid the Foundation of All Our Hopes and Happiness*. Boston: Benjamin Eliot, 1693. Pg. 47.

"The substance of this covenant of redemption is, dialogue-wise, expressed to us in Isa. 49." — John Flavel. *The Fountain of Life Opened Up: Or, A Display of Christ in His Essential and Mediatorial Glory*. In *The Works of John Flavel*. Vol. 1. Edinburgh: Banner of Truth Trust, 1968. Pg. 37.

"It can be no other upon the matter but the Covenant of Redemption: [1.] Because

'tis made with the Redeemer that should come out of Zion, or with Christ as designed Mediator and Redeemer in the counsel of God, long before he came in the Flesh." — Patrick Gillespie. *The Ark of the Covenant Opened; or, A Treatise of the Covenant of Redemption Between God and Christ, as the Foundation of the Covenant of Grace*. London: Printed for Thomas Parkhurst, 1677. Pg. 51.

"These commands, being the conditions, include among others the following:

First, that the Son would assume the nature of the sinner; however, without sin.

"... A body hast Thou prepared Me" ([Heb 10:5](#)).

Secondly, that He, as Immanuel, God and man, having assumed the identical nature of elect sinners, would become their Substitute, remove their sins from them, and take their sins for His account as if he Himself had committed them. For this purpose He, being a divine PerSon and thus above the law, would place Himself under the law, which demanded punishment for the transgressors and perfect obedience to gain a right to eternal life. "God sent forth His Son, made of a woman, made under the law" ([Gal 4:4](#)).

Thirdly, that on their behalf He would bear all the punishment which their sins had merited, and would suffer, die, and arise from the dead. "No man taketh it [life] from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" ([John 10:18](#)); "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" ([Acts 2:23](#)).

Fourthly, that on their behalf He would have to fulfill all righteousness in order to make them righteous. "... So by the obedience of one shall many be made righteous" ([Rom 5:19](#)); "God was in Christ, reconciling the world unto Himself. ... He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" ([2 Cor 5:19,21](#)).

Fifthly, that He would make the elect partakers of this merited salvation, by declaring the gospel to them, regenerating them, granting them faith, preserving them, resurrecting them from the dead, and ushering them into heaven. Thus the execution of this great work would rest upon His shoulders. "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" ([John 6:39](#)). This then is a general presentation of some of the conditions of this covenant." — Wilhelmus Á Brakel, *The Covenant of Redemption Between God the Father and God the Son Concerning the Elect; or, the Counsel of Peace* - <https://www.monergism.com/covenant-redemption-between-god-Father-and-god-Son-concerning-elect-or-counsel-peace>

"'They which are written in the Lamb's book of life'" (Revelation 21:27). The Lord, in a holy manner, would permit that they would sin by their own free will and thus would be concluded in sin, by virtue of which they are by nature children of wrath. In order that the infinite mercy and grace of God should be bestowed upon them in delivering from them this state and bringing them unto salvation, it was necessary

that there be a Surety to satisfy God's justice. The Father thus gave the elect to His Son as Surety, and the Son accepted them, recorded their names in His book, became Surety for all of them — none excepted — and for them alone, and promised to accomplish His Father's good pleasure in bringing them to salvation." — Wilhelmus Á Brakel, *The Covenant of Redemption Between God the Father and God the Son Concerning the Elect; or, the Counsel of Peace* - <https://www.monergism.com/covenant-redemption-between-god-Father-and-god-Son-concerning-elect-or-counsel-peace>

"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." — David Dickson and James Durham, *The Sum of Saving Knowledge* (1648) — <https://journal.rts.edu/article/the-covenant-of-redemption/>

Guy M. Richard: "First, they argued that the language of Scripture pointed to the covenant of redemption; second, that the recorded dialogues between the Father and the Son also pointed to it; and third, that the teaching of several individual passages proved that it was true." <https://journal.rts.edu/article/the-covenant-of-redemption/>

Guy M. Richard: "Jesus regularly speaks about his mission on earth in terms that imply there was prior agreement between himself and the Father. So, we see Jesus talk about the Father "sending" him into the world, "giving" him a specific "work" to do, and investing him with authority to do it; and we also see Jesus "receiving" his Father's "charge," devoting himself to his Father's "business," and accomplishing the specific work he has been given to do (e.g., Luke 2:49; John 5:36-7; 6:38; 10:18; 17:4)." <https://journal.rts.edu/article/the-covenant-of-redemption/>

Guy M. Richard: "We see Jesus talk about the elect as those whom the Father "gives" to him (John 6:37, 39; 17:6-9, 24-25) with the expectation that he will do certain things on their behalf—i.e., he will lose none of them (John 6:37, 39); he will raise them up at the last day (John 6:39-40); and he will be "lifted up" after the pattern of John 3:14, so that the elect will believe in him and receive eternal life (John 6:40). We also see Jesus acknowledge that he has come into the world to fulfill his Father's expectations on behalf of the elect (6:38), which again shows

the prior agreement of the perSons of the Trinity to the conditions and promises of the transaction of our salvation. For men like Samuel Rutherford, this manner of speaking pointed conclusively to the existence of an intra-Trinitarian covenant in which the terms of our redemption were agreed upon." <https://journal.rts.edu/article/the-covenant-of-redemption/>

Guy M. Richard: "Several passages of the Bible also use language that describes Christ as being "chosen," "ordained," or "appointed" as mediator for his people (see, in this regard, Isa. 42:1-3 and Matt. 12:15-21; Ps. 2:7; Luke 22:29; Acts 2:23 and 36; Eph. 1:4; Heb. 7:22 and 28; and 1 Pet. 1:19-20)." <https://journal.rts.edu/article/the-covenant-of-redemption/>

STUDY AND DISCUSSION QUESTIONS

Study Questions

1. According to the sermon, what is the primary difference between the Covenant of Redemption and the Covenant of Grace (New Covenant)? How does the 1689 Confession describe the relationship between these two covenants?
2. The preacher uses the analogy of the Burj Khalifa skyscraper. What does the "building" represent, and what does the "foundation" represent? Why is this illustration especially helpful for understanding the security of salvation?
3. List the historical covenants mentioned in the sermon (Adamic, Noahic, Abrahamic, Mosaic, Davidic). How does the preacher say each of these progressively reveals more about the coming New Covenant in Christ?
4. What does the sermon teach about the timing of the Covenant of Redemption? Cite at least three Scriptures used to show that this covenant is eternal (before the foundation of the world).
5. In John 10:18, Jesus says, "This charge I have received from my Father." How does the preacher interpret this statement in light of the Covenant of Redemption?
6. What are the main obligations that the Son willingly accepted in the Covenant of Redemption? (List at least four specific actions Christ agreed to perform.)
7. What rewards did the Father promise the Son for perfect obedience in the Covenant of Redemption? Use Isaiah 53:10–12 and Philippians 2:8–11 to support your answer.

8. How does the sermon connect the Covenant of Redemption to the doctrine of unconditional election? Why does the preacher say election is more than simply "the Father choosing a people"?
9. The preacher references Zechariah 6:12–13 and the "council of peace" (or "covenant of peace") between "the Lord" and "the Branch." Who do these two persons represent, and what does this passage contribute to our understanding of the Covenant of Redemption?
10. According to the sermon, how can a person today know whether they are one of the particular people the Father gave to the Son in eternity past?

Discussion Questions

1. The preacher emphasizes that salvation was not an "afterthought" or a reaction to Adam's fall but was planned in the eternal Covenant of Redemption. How does this truth deepen your assurance of salvation and your worship of the Triune God?
2. Many Christians struggle with passages that speak of the Father "giving" people to the Son (e.g., John 6:37–39; John 17:6). How does understanding the Covenant of Redemption help resolve difficulties with the doctrine of unconditional election?
3. The sermon describes the bride given to Christ as "muddy, adulterous, and defiled" before Christ cleanses her. How does this picture both humble us and magnify the glory of Christ's redeeming love?
4. John Flavel's imagined dialogue between the Father and the Son is quoted at the end of the sermon. Which part of that quotation most moves you to gratitude, and why? How should Christ's willing acceptance of "hard terms" affect our willingness to obey Him in daily life?
5. The preacher warns against two wrong responses to the Covenant of Redemption and sovereign grace: (a) "grinding our teeth" in resentment, and (b) presuming upon grace to continue in sin. Which of these temptations do you see most often in the church today, and how can the truth of this covenant guard against them?
6. How does the Covenant of Redemption exalt each person of the Trinity distinctly? In what ways does it display the unity of the Godhead and the distinct roles of Father, Son, and Holy Spirit in salvation?
7. If someone objected, "The term 'Covenant of Redemption' is not found in the Bible," how would you respond using the sermon's teaching and the 1689 Confession?
8. The preacher says that understanding the Covenant of Redemption acts as a "key" to unlock difficult verses (e.g., John 10:18; Philippians 2:8–11; Isaiah 53). Share one passage mentioned in the sermon (or another you know) that now makes more sense to you because of this doctrine.

9. How should the truth of the Covenant of Redemption shape our evangelism? Does it make us more or less urgent to call sinners to repent and believe in Christ? Explain.
 10. Spend time in prayer as a group thanking the Father for giving a people to the Son, thanking the Son for willingly receiving and redeeming that people, and thanking the Spirit for applying that redemption to us in time.
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SERMON TRANSCRIPT

Brothers and sisters in Christ, friends, visitors, the Adamic covenant, or what we could call the covenant of works was instituted by God with Adam and all mankind in Adam. It stipulated, this covenant did perfect works of obedience. The covenant threatened death and it promised eternal life. This is the covenant that God entered into with our first parent, our first Father, Adam, as the first human being. And he represented all of us in that covenant of works. It stipulated the rules were perfect obedience. It threatened death for disobedience for sin. And it promised eternal life for obedience. And as we all know, Adam failed. Adam broke the covenant of works. And thereafter, the Lord promised the new covenant of grace in Christ Jesus. Right after Adam breaks the covenant of works, brings sin into the world through his one sin. He brings sin into the world. We're all guilty because he was our representative before God and he we sinned in him because he was our covenant representative. Right after that, the Lord promised the new covenant, the covenant of grace in Christ Jesus in Genesis 3:15 by telling the serpent that the seed of the woman will crush your head and you will bruise his heel. Yet sin, though the Lord promised the new covenant of grace there, right after Adam fell into sin and plunged the earth and all mankind into darkness, God did promise grace. Yet sin had ruined the world that God had made. So therefore, God brought judgment on all flesh in the days of Noah. And he brought judgment on the whole earth, on all mankind with the exception of Noah and his family that God saved by his grace. Then after the floodwaters subside, the Noahic covenant, the covenant with Noah was established by God with Noah and all mankind in Noah. And the Noahic covenant obligates fruitful multiplication. It threatens death. It promises preservation. And it is sealed by a sign, the war bow of God that he hangs in the clouds, promising that he will never destroy all flesh again through a flood like he did in the days of Noah. And years later, the Lord began to establish the kingdom of Israel. The kingdom of Israel in the old covenant. And the whole kingdom of Israel, the purpose of the Old Testament, the Old Covenant was to prepare the way for the Lord Jesus Christ. So the Lord established the Abrahamic covenant with Abraham and his offspring according to the flesh. He established the Abrahamic

covenant to give the land of Canaan, the promised land, and to further reveal aspects of the new covenant in Christ that he had promised all the way back in Genesis 3:15. So he reveals more aspects about what Christ will do when Christ comes to save sinners like us. Then the Lord established the Mosaic covenant to build upon and expand the Abrahamic covenant as well as foreshadow the new covenant in Christ. So the Mosaic covenant is once the people, Abraham's descendants according to the flesh, once they are set free from slavery in Egypt and they are about to go in and possess the land that the Lord had promised Abraham, they now enter into a covenant that we call the Mosaic covenant. And it happens at Mount Si. They get more laws. They get expansive covenant details as they are going to go in and be a particular people in a whole nation and be a nation state. And there are aspects of the Mosaic covenant that also foreshadow and point forward to the new covenant that Christ will establish to redeem us. Then years later, the Lord established the Davidic covenant, the covenant with David and his offspring. And he established the Davidic covenant to guard his worship, to exemplify obedience, to represent his people, and to further reveal Christ in the new covenant. So all of these covenants that God establishes, especially the Abrahamic, the Mosaic, and the Davidic, they all reveal a little bit more about Christ and foreshadow and promise what Christ will do when he comes to establish the new covenant, the covenant of grace that was promised all the way back in Genesis 3:15. All of these covenants are pointing toward and preparing the way for the new covenant of grace by which all believers, us and all believers in all times and places stand. The only way anyone has ever been forgiven of their sins, counted righteous before God, and reconciled to God is through what Christ did in the new covenant. So all the other covenants are just pointing to that. And the blessings of the new covenant that Christ established 2,000 years ago roughly for us. Those blessings that he actually bought and secured were applied to people in the old covenant in the Old Testament as they looked through the shadows and the promises and the prophecies of what Christ was promised to do. God as it were being outside of time and space, God can take the promises or the purchases of Christ in the new covenant and apply them to people in the Old Testament even before Christ came.

Yet, as we have gone through this sermon series, looking at all these covenants, I have just rehashed for you the entire last nine weeks of what we have been learning as we look at the covenants of God in scripture. There is one covenant, an older covenant that we have not yet explored, and this will be our last exploration in covenant theology in this series. There is one other covenant older than all of these and it is in fact the very foundation of all of these covenants especially of the new covenant the covenant of grace in Christ and it is called in theological terms we call it the covenant of redemption the covenant of redemption. This is different than the covenant of grace or the new covenant in Christ. The new covenant is a covenant between God the Father and Christ and all those who are in Christ. The covenant of redemption, however, is a covenant between God the

Father and God the Son. Period. Not between God the Father and God the Son and all those who are in the Son like the new covenant. But this is an eternal covenant that happened before the foundation of the world between the Father and the Son called the covenant of redemption. It is the foundation for the covenant of grace, the new covenant by which we stand in. And that is not something novel or new. And I am not trying to say you have got to understand the covenant of redemption or you do not understand the foundation for the new covenant. I am not just saying that to be like shocking. I am saying that because it is true. And that is even what our confession of faith, the 1689 second London Baptist confession that we hold to that is 300 plus years old. that is exactly what our confession of faith says. Listen to chapter 7, paragraph 3 of our second London Baptist confession of faith. This covenant, the new covenant of grace is what this covenant means. The covenant of grace in Christ. it is revealed in the gospel first of all to Adam in the promise of salvation by the seed of the woman. that is Genesis 3:15. And afterwards, this covenant, the new covenant of grace, it is afterwards revealed by farther steps. that is how it is revealed in the Abrahamic, then the Mosaic, then the Davidic. it is revealed in further steps. We get a bigger picture. And this is what it says until the full discovery of that the new covenant was completed in the New Testament. So, it is the same thing I have been showing you that all of these covenants give us a bigger picture of what the new covenant in Christ will be like. And then you see exactly what the new covenant in Christ is like when Christ becomes a man, lives without sin, dies in our place for our sins, arises from the dead, and is our savior and king. So that is what the our confession has said so far. And then it says this after saying basically this first half of the paragraph is explaining everything that I have been telling you the last nine weeks. And then it says this, "And it," the it being the covenant of grace, the new covenant in Christ, and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect. The new covenant in Christ is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect. If the new covenant of grace is the Burj Khalifa, the tallest building in the world, then the covenant of redemption is the great foundation that the new covenant stands on. The new covenant by which we are saved is like the Burj Khalifa, tallest building in the world. Amazing promises in the new covenant that God forgives every one of our sins. He gives us a complete and perfect righteousness that is reckoned to us by which we stand before God totally forgiven, totally accepted. He adopts us into his family. Christ lives forever to be our perfect representative. that is these great tall promises of the new covenant of grace in Christ. And the foundation by which that new covenant can stand firm and not topple over is the eternal covenant of redemption between the Father and the Son. Does that make sense? Boys and girls, look up here at me. Have you ever seen a picture or maybe some of you have been there in person? I doubt it. Have you seen a picture of the Burj Khalifa in Dubai? Have you seen this? You need to ask your parents to show you a picture of this skyscraper. it is the tallest building in the world. it is over a half a mile tall. A half of a mile tall. And a

building that tall and magnificent, children, has to have an unbelievably firm, stable foundation. If you try to build something without a secure, stable foundation, as you start building, it is just gonna fall over. Have you ever tried to build something on sand? it is like you cannot build a whole lot on sand. Once it gets heavy enough or tall enough, it just shifts and falls over. And the new covenant, boys and girls, the covenant that God makes with us, with Christ as our representative, is like that unbelievably tall building. it is amazing. it is magnificent. It gives us all these great promises. And the only way it can stand firm and not fall over and you and I go to hell for our sins, the only way it can stand and we go to heaven with Christ is if the foundation is really, really strong, really secure. And the new covenant that stands tall, the foundation of it is something that happened before God even created the world where God the Father and God the Son agree to redeem a particular people. Even you who believe, even me who believes.

What is the covenant of redemption? Well, here is our doctrine. The covenant of redemption is that eternal covenant transaction between the Father and the Son whereby they agree to redeem a particular people. Hear it again. The covenant of redemption is that eternal covenant transaction using the exact language of the 1689 there. that eternal covenant transaction between the Father and the Son whereby they agree to redeem a particular people. Now, as we study this, and I help you see the covenant of redemption in scripture, we cannot just go to one verse, but I have chosen one verse to at least start at, but I want you to see, and as you start thinking through this more, if you have read the Gospel accounts, and especially if you have read the book of Isaiah, you are going to be thinking and remembering things, it is like, I have read stuff like that like crazy and maybe never really understood what to do with it. But as you understand the covenant of redemption, you are going to go, "Oh my gosh, I know exactly what that is talking about. What Christ is talking about." Why does Christ say certain things like that? If you do not understand that he is talking about the covenant of redemption between him and the Father, the Father commissioned him to come and all that. You do not understand certain things he says. Like for instance, in John 10:18, look at it in your own Bible, the passage that Brandon just read for you. No one takes it from me. It meaning his life. He says in verse 17, you can look right before that. It means his life. No one takes my life from me. Clear enough? Easy enough to understand. he is helping us understand. No one takes my life from me. Though he is arrested, though he is drugged away, though he is falsely tried, though they beat him, though they scourge him and rip off his flesh, though they nail him to a cross, all of that, he is saying, I am letting it happen. No one takes it from me. that is what he means. No one takes my life from me, but he says, look, but I lay it down of my own accord. I lay it down. And then he adds of my own accord. I am not only laying it down, Christ is saying, I am not laying my life down because someone is forcing me to. Like my Father for instance, my Father, God the Father is not forcing me to lay down my life and threatening me in some sense. And so I must then give up my life. it is like, no, I lay it down and it is of my own accord. meaning I am

willingly giving up my life not under compulsion. that is what he means. No one takes my life from me but I lay it down and I am doing it willingly of my own accord then I think we understand everything he is saying so far and there is no problems. Right? I have authority to lay it down and I have authority to take it up again. like, okay, good enough. Still, he is the eternal God, God the Son. He has authority. He can do what he wants. He became a human being. If he wants to lay down his life of his own accord, he has the authority to do that. And then he says, "And I have authority to take it up again." Meaning, I will raise myself from the dead. I have authority to be raised from the dead. I have authority to lay down my life. Okay, we understand everything he said so far and it is pretty simple. And then he says this last phrase in this verse. This charge or this command I have received from my Father. What does that mean?

Is not Jesus God? Yes. Are there two wills in God? No. So what does Jesus mean? this command, this charge I have received from my Father. Well, it is just one of those verses that helps if you understand the covenant of redemption, you know exactly what he is talking about. he is saying in the covenant of redemption that my Father and I have eternally transacted and agreed upon, these are the rules of the covenant there. Our covenant agreement is Christ, you will do this. The Son of God will do this. And if you do this, the Father will reward you with this. This charge, this command I have received from my Father. Christ is talking about the covenant of redemption where the Father gives a particular people to the Son and the Son is to live, die and arise for those people in their place and if he will do that those people will have all their sins forgiven be counted righteous and adopted in to the family of God. So that is the general view of the covenant of redemption and all I have given you. so far as the premise. The premise is it is that eternal covenant transaction between the Father and the Son whereby they agree to redeem a particular people. But now let's establish that biblically. I do not want you to just hear and understand that truth claim that proposition be like okay covenant of redemption. I want to show you in the scripture why we have those kind of theological terms and why we even have this phrase called the covenant of redemption. Even though that exact phrase is not found in the Bible, like you are not going to read anything any of the apostles or prophets wrote and read, oh, the covenant of redemption. If you go to biblegateway.com and search the covenant of redemption in the bar, it nothing's going to come up. it is just the shorthand term for how we indicate this truth that we see in the scriptures. So, first I want to establish that premise that there is a covenant of redemption between the Father and the Son that the Son would redeem all those the Father gives to him. it is eternal. It happened meaning it happened before God created the world. It did not happen as a response to Adam's sin or anything like that. This is an eternal covenant transaction. So what in the scripture helps us see this eternal plan that the Father and the Son agreed upon to redeem a people? Well, first in Acts 2:23, we learn that there was a definite plan of redemption from the beginning. There was a definite plan of redemption from the beginning. Peter preaches Jesus was

delivered up according to the definite plan and foreknowledge of God. Jesus was delivered up on the cross according to the what? To the definite plan and foreknowledge of God. This was the definite plan of God from the beginning. Not a response to anything else. Boys and girls, look up here at me. Everything that happened to the Lord Jesus Christ, he became a man. everything that happened to him, his betrayal by Judas, all of his disciples running away from him, his being arrested, put on trial, lied about, beaten with sticks, having his flesh ripped off with whips, being crucified, suffering under the wrath of God the Father that you and I deserve for our sin. All of that was on purpose. All of that was according to the definite plan of God. The plan that God the Father and God the Son agreed upon before they even created the world. But Jesus further, how do we see this covenant of redemption in scripture? Well, there was a definite plan of redemption from the beginning. But also Jesus was is said to be foreknown before the foundation of the world. 1 Peter 1:20, Jesus was foreknown before the foundation of the world, but was made manifest in the last times for the sake of you. Why would Peter say that? he is saying this has always been the plan. What we now see manifested in the gospel before the foundation of the world, this was the plan that Jesus would enter into the world to redeem a particular people. that is the plan from before the foundation of the world. Next, God gave us grace in Christ before the ages began. God gave us grace in Christ. Us meaning those who would believe on Christ, the elect. God gave us grace in Christ before the ages began. it is all these kind of phrases that you'll come upon and be like, "What is he talking about?" Then you understand the covenant of redemption, you go, "Oh, that is exactly what he is talking about." Listen to this. In 2 Timothy 1:9 and 10, God saved us, meaning God the Father, God the Father saved us and called us to a holy calling, not because of our works, but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began.

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God's own purpose and grace that he gave us in Christ Jesus. Okay. Before the ages began, meaning before he created anything, eternal covenant transaction between the Father and the Son. So, the Son would redeem a particular people for God's glory and for their good. here is more. Consider the lamb's book of life revealed in the book of Revelation. The lamb's book of life. Listen to this verse. This is at the end of the revelation chapter 21 27 speaking of that eternal city. Nothing unclean will ever enter, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life. Okay? Only true believers, those who are written in the Lamb's book of life. And so some people would hypothesize that once you of your own volitional will in and of yourself choose to turn from your sin and trust in Christ, then God writes your name in the lamb's book of life. Okay, seems reaSonable. But then you remember what was said in Revelation 17:8 that said, "The names are written in the book of life of the lamb slain from the foundation of the world." that is the KJV or the ESV says, "The

names have been written in the book of life from the foundation of the world." What the names like? No one enters heaven unless their names are written in the lamb's book of life. He says in Revelation 17:8, "And those names were written before the foundation of the world." An eternal plan, an eternal covenant transaction where the Father gives a people to the Son. The Son agrees that I will do this to redeem them. And then everything we see in the gospel is the playing out of that eternal plan, that eternal covenant of redemption between the Father and the Son. We have more. We have in the gospel accounts, particularly in the gospel of John, Jesus repeatedly says things like, "My Father has given me specific work to do." My Father has given me specific work to do. Listen to this and learn this truth. The Father gave the Son a particular work to do in his role as a redeemer. John 5:36. John 5:36. The works that the Father has given me to accomplish, the very works that I am doing, they bear witness about me that the Father has sent me. What does Jesus mean? Father, the works that the Father has given me to accomplish. This is why reformed theologians have understood and have this what we call the covenant of redemption because like what is he talking about? it is like he is talking about that covenant agreement between the Father and the Son. The Father says you do this and you will be rewarded with this for your people. here is a people. This is what you must do to redeem them. The Son willingly agrees and he performs the works that his Son gave him to accomplish. In his high priestly prayer in John 17:4, the Son prays to the Father, "I glorified you on earth, having accomplished the work that you gave me to do." I glorified you on earth, having accomplished the work that you gave me to do. So the Father gave the Son a particular work to do in his role as redeemer. This is another reaSon that we call this a covenant of redemption. Even further than that helping us clarify even more. What is all of this that is being talked about? You know very well especially if you have read the gospel of John that Jesus frequently talks about the Father giving him a particular people.

The Father for instance in John 6:37-39. Listen carefully all that the Father gives me will come to me and whoever comes to me I will never cast out. All that the Father gives to me will come to me. Jesus is saying and everyone who comes to me whoever believes in me for salvation will never be cast out. He says in verse 38, for I have come down from heaven not to do my own will but the will of him who sent me Father and this is the will of him who sent me that I should lose nothing of all that he has given me but raise it up on the last day. So the Father has given a particular people to the Son and the Son says this is my job to receive these people to live for their righteousness to die for their sin to arise for their salvation to preserve them all the way to glory and raise them up on the last day. he is talking about the resurrection of the dead at the end when Christ returns to judge those who remain in their sin to totally save those who are united to him through faith to give them new resurrected bodies. I will raise them up on the last day who those whom the Father has given me. or about John 17:6 in his high priestly prayer again he says I have manifested your name to the people whom you

gave me out of the world yours they were you gave them to me Christ says and they have kept your word.

I have manifested your name to the people whom you gave me out of the world yours they were and you gave them to me and they have kept your word. This all that the Father gives me will come to me. Um he is given them to me. The people you gave me out of the world. All of that. This is nothing else than the doctrine that we call unconditional election that the Father has selected in his own wise providence according to his own mercy. He has before the foundation of the world elected chosen to save a particular people. Okay. Doctrine of unconditional election. What I want you to understand though is the doctrine of unconditional election is more than simply the Father choosing a particular people to save. it is at least that. But it is much more than that. Like for instance, Ephesians 1:3, God the Father chose us, elected us, selected. *Eklektos* is the Greek word. It means to select a few out of many. A very particular selection. God the Father chose us in Christ before the foundation of the world that we should be holy and blameless before him. that is unconditional election. Unconditional meaning it was not based on God foreseeing something that you would do in the future and that is why he chose you. No, before the foundation of the world according to his own mercy, he chose us in Christ. Not because he foresaw that we would be holy and blameless before him, but in order to make us holy and blameless before him. that is the whole point. God the Father chose us in Christ before the foundation of the world that we should be holy and blameless before him. So the doctrine of unconditional election is more than the Father simply choosing a people to save. What the covenant of redemption helps you and I understand is that it is the Father choosing a people to give to the Son and the Son willingly receiving them and living for their righteousness, dying for their sins, arising for their salvation, and through the spirit then applying to them the redemption he purchased in order that they would be holy and blameless before him in of the doctrine of unconditional election is tied to the covenant of redemption. The Father chooses a people not just generally and randomly but gives a people to the Son. And this is the thing that I frequently bring up when I preach wedding ceremonies. The gospel tells us that the Father gave a particular people to the Son, a bride to the Son. And that marriage, the covenant of marriage between one man and one woman is a picture of that. that is why the Father brings the bride down to the bridegroom. Just like God the Father gives and brings a bride to the bridegroom, the Lord Jesus Christ. marriage. Our marriages in this world are a reflection, a picture of this beautiful gospel. The great thing about our marriages is that if everything goes well, a pure bride is brought to a groom, arrayed in white, beautiful, prepared, and they enter into that covenant. The wonderful thing for us about the gospel is that the bride that was given to the Lord Jesus Christ is muddy, adulterous, and defiled.

When the Father gave a particular people to the Son, it is not look at these amazing people who are so worth it. it is look at these wretched rebels who need

to be purified, who need to have a righteousness that they cannot attain, who need to have forgiveness that they cannot pay for, who need to have a representative. And Christ, wonder of wonders, looks at the filthy bride that you and I are on our own, outside of Christ, and says, "I will take her. Give her to me. I will make her pure. I will take her sin away. I will pay for her. I will live for her righteousness. I will arise from the dead and defend her all of my life. that is the wonderful news of the gospel. And the way that you can know that that is you. I am that dirty bride who is actually—through the work of Christ—been cleaned up, forgiven, and counted righteous. And Christ has made me pure. How do you know if that is you? You believe on the Lord Jesus Christ alone for salvation and you can be confident. that is me. How do I know that I was one of the people the Father gave to the Son if it happened before the foundation of the world and it did not happen based on what God foresaw that I would do? How do I know I am one of those people? You believe on the Lord Jesus Christ for salvation and you can be sure. Do you want to believe on Christ? Do you want to trust in Christ? Do you want to be saved by Christ? You want to trust in him alone to be your savior and king? Then do it. But many people who have problems with this do not want to submit to Christ. They do not want to trust in Christ. They do not want to bend the knee to Christ. And it is like, well, if you do not want to, why do you even care about this then? You do not want to. But if you want to, if you like, I would like to be one of those people the Father gave the Son, then you probably are just trust in Christ and what he is done in your place with a simple faith. And that is how you know I am one of these that God gave to the Son. So establishing this premise, the Father is given a particular people to the Son. The Father gave the Son a particular work to do in his role as a redeemer. Names are written in the lamb's book of life before the foundation of the world. God gave us his grace in Christ before the ages began. Jesus was foreknown before the foundation of the world. And there was a definite plan of God from ancient times. But lastly, there is a council of peace between the Lord and the branch spoken of in Zechariah 6:12 and 13. it is called a council of peace. Another way you could translate is a covenant of peace between Yahweh the Lord and the one who is called the branch who is very obviously and clearly the Lord Jesus Christ. So there is this covenant of peace or council of peace even explicitly said in Zechariah 6:12-13 between the Father and the Son. This is furthermore why as theologians study the scriptures they would be like well we not only see hints of this eternal covenant transaction we even see passages like this is like seems to be just flat out saying it. Listen to Zechariah 6:12 and 13. The Lord says, "Say to him, thus says the Lord of hosts, behold the man whose name is the branch," which is very obviously the Lord Jesus Christ. For he shall branch out from his place. He shall build the temple of the Lord, meaning the church. It is he who shall build the temple of the Lord and shall bear royal honor and shall sit and rule on his throne. And there shall be a priest on his throne. So the prophet, the priest, the king who will build the temple of God, that is the Lord Jesus Christ, the branch. And there shall be a priest on this throne. And the council of peace shall be between them both. Between who? Between the Lord

and the Branch is a covenant of peace. Not meaning they have peace because they could never be at odds or at enmity. The Lord and the Lord's branch. the Lord's servant, the Messiah, the Christ. They could never be at enmity. he is talking about the peace by which they establish through this covenant is for those for whom the branch succeeds.

Wilhemus Á Brakel points out the covenant of redemption is evident in Zechariah 6:12 and 13. We cannot understand the word both to refer to Jews and Gentiles as some people do. They are indeed united in one church in the New Testament. But not the least mention is made here in Zechariah 6 of them. He says, "Therefore, the idea cannot suddenly be inserted here that the covenant of peace shall be between them." he is talking about Jews and Gentiles. he is saying you cannot just all of a sudden assert that. that is not what the that is not what God is saying through Zechariah. He says—Á Brakel does—the pronoun *them*—"The council of peace shall be between *them* both—the pronoun *them* indicates that mention is made of two who have been previously mentioned who are none other than the Lord and the branch. God the Father and God the Son. There is a covenant of redemption between the Father and the Son that the Son would redeem all those the Father gives to him. But now I want to show you and point out to you what the Son willingly set out to obey in the covenant of redemption. What the Son willingly set out to do to obey the covenant of redemption.

First, Christ willingly took on a body, becoming man in the likeness of sinful flesh, not becoming a sinner himself, but becoming a human being, assuming our nature, taking on our nature. This is part of this eternal covenant of redemption. If you are going to redeem these people I am giving you, you are going to have to become a human being and add humanity to your divinity in order to be their perfect representative. So Christ willingly took on a body becoming man in the likeness of sinful flesh. This is why even as Brandon pointed out to you a few weeks ago, Christ had a body prepared for him by the Father. sacrifices and offerings you have not desired, but a body have you prepared for me. that is the Son speaking to the Father. So if you do not understand the covenant of redemption, all this, it is like why does why is the Father preparing a body for the Son? What is this? This is the rules of the covenant. A body you have prepared for me. You must become a human being if you are going to redeem human beings. And this is why in Romans 8:3, Paul says, "God the Father sent his own Son in the likeness of sinful flesh." Not as a sinner. Christ did not take sin into himself in some sense. Christ never sinned, but he became a human being in the likeness of sinful flesh. So Christ willingly took on a body, becoming a man. Second, Christ was willingly born under the law so that he could live, die, and arise to redeem law-breakers like you and me and bring us into God's family. Galatians 4:4. When the fullness of time had come, God sent forth his Son, born of woman, born under the law. Why? To redeem those who were under the law. So that we might receive adoption as Sons. So what did the Son do to obey the covenant of redemption to redeem us? First,

he became a human. I will become man. Secondly, I will be born under the law as they are under the law. I will be born under it and obey the law perfectly. Then I will pay for all of their law breakings on the cross so that they can be the word he uses in Galatians 4:4 is redeemed.

Next, Christ willingly gave up his life in his death on the cross to undergo the penalty due to his people for their sins. He not only took on a body, not only was born under the law to be a perfect substitute through his obedience to the law, he also willingly gives up his life and his death to undergo the payment due to law-breakers like us for our sins. that is what he means in John 10:18. No one takes my life from me. I lay it down of my own accord. I have authority to lay it down. I have authority to take it up. This charge I have received from my Father. What charge? If you are going to redeem sinners, you must become a man. You must be born under the law. And you must lay down your life in their place as their substitute. And I will take out all of my anger, wrath, and judgment that they deserve for their sin on you as you willingly lay down your life. that is a transactional agreement of the covenant of redemption.

Next, Christ willingly fulfilled all righteousness in order to make his people righteous. All these start to overlap. But this is you need to know that Christ not only became a human being, he not only was born under the law, he not only died for our sins, he also lived for our righteousness. that is why Paul says in Romans 5:19, "By the one man's obedience, the many will be made righteous." By Christ's obedience, we who have faith in him will be made righteous. These are the stipulations of the covenant of redemption. Become a man, be born under the law, die in their place for their sins, and also live in their place before your death for their righteousness. And then Christ, what does he set out to obey or to do to obey the covenant of redemption? Well, Christ willingly takes all of his merits that he purchased, all of his righteousness that he wrought in his perfect life, all of the benefits of his death that he laid down in place of sinners like us, all the benefits of his resurrection from the dead. He willingly takes all of his merits that he has earned and applies them to his people as well as intercedes for them all the way to glory.

These are the things that Christ set out to do according to the stipulations of the covenant of redemption to redeem us. If Christ does not do if like one of these things is taken out, we have no hope. If Christ does not intercede for you and for me every second of every day, then we do not have any hope. We cannot intercede for ourselves. You cannot intercede for me before God. You cannot make me acceptable to God. You cannot make my prayers heard by God. I cannot make your prayers heard by God. I cannot make God be happy with you. You cannot make God be happy with me. But Christ always lives to make intercession for them. This is part of the covenant of redemption that he would not only raise us up

on the last day, making sure all of his merits for redemption are applied to us, but he also intercedes for us all the way to glory.

So he says, "Consequently, Christ is able to save to the uttermost those who draw near to God through him since he always lives to make intercession for them." So he is agreed he will be our intercessor. Christ willingly did all this. None of this is under compulsion. This is part of the covenant of redemption. This is what you must do to redeem sinners. And Christ willingly did it. Boys and girls, look up here at me. Every single thing Jesus did in his life, death, and resurrection, he did it on purpose. None of it was accidental. He did it on purpose, and he did it willingly. Jesus willingly laid down his life and allowed himself to be slaughtered, taking the judgment of his Father that you and I deserve for our sin. Jesus willingly did that. He did not do it because someone forced him. He did it out of love for you and me, out of love for his Father. Everything he did, he did willingly. He did it on purpose and he did it to redeem lost sinners like us. So that is what the Son willingly set out to do to obey the covenant of redemption. Now what did the Father reward the Son with for his obedience to the covenant of redemption? I want you to turn with me to the book of Isaiah chapter 53. a maybe one of the most familiar chapters in all of the Old Testament, especially for Christians, because it details the life, death, and resurrection of Christ 700 years before he came to the earth, but in such vivid manner that it almost seems like you are reading something written after Christ lived, died, and arose. But Isaiah 53, I want you to look at verses 10- 12 and just notice the

because you do this, I give you this. Notice the transactional language between the Father and the servant, the Son. The servant of these Songs in Isaiah is obviously Christ. This is obviously speaking of Christ specifically in his crucifixion and resurrection and the results of it. But I want you to see he does this. Christ does this and the Father says therefore this is what is going to happen. This is what I am even giving him. First I want you to notice that the Father rewarded the Son with resurrection from the dead. The Son's obedience to the covenant of redemption to redeem a people by even being obedient to the point of death, even death on a cross. Well, the reward is resurrection from the dead. Look at verse 10. Yet it was the will of the Lord to crush him. This is the will of the Father to crush the Son. That the him is the servant meaning the Christ Jesus. It was the will of the Lord to crush him. He the Father has put him the Son to grief. When his soul makes an offering for guilt, he shall see his offspring. Now notice the he has put him to grief and when his soul makes an offering for guilt. Those are not connected in the line of thought. what is connected is when his soul makes an offering for guilt, he shall see his offspring. He shall prolong his days. The will of the Lord shall prosper in his hand. What he is saying is when the Son willingly gives up his life, his soul as an offering for the guilt of his people, I will raise him from the dead. When his soul makes an offering for guilt, he shall see his offspring. He shall prolong his days. The will of the Lord shall prosper in his hand. Out of the anguish of his soul, he

shall see and be satisfied. This is resurrection language. he is not just going to die and stay dead. When his soul makes an offering for guilt, I will raise him from the dead, prolong his days, all of these benefits. The Father rewarded the Son with resurrection from the dead. Secondly, the Father rewarded the Son with his people being justified, being both forgiven and counted righteous. Look at the next part of verse 11. By his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.

So all this is when his soul makes an offering for guilt. And then it comes from this, by his knowledge shall the righteous one, this is Christ, my servant, make many to be accounted righteous, and he shall bear their iniquities. So the Son willingly laying down his life, willingly living a perfect life in our place. The Father is saying, "Yeah, you do that. I will count your people righteous." It all goes back to this covenant transaction. here is a people. They need to be redeemed. The Son says, "I will redeem them." Father says, "You do this, I will do this." Many are counted righteous, and he bears their iniquities. Next, the Father rewarded the Son with a portion and spoil is what is said in Isaiah 53:12, by which he means great success in all his undertakings to redeem lost sinners and establish an everlasting kingdom. I will divide him a portion with the many. Therefore, he says, therefore, I will divide him a portion with the many, and he shall divide the spoil with the strong. that is all language of a conqueror. You conquer your enemies and you get the spoil. You get the portion. But notice he is saying, "I will divide him a portion with the many." This is the Father speaking about the Son. If the Son lays down his life, makes his life an offering for guilt. I will divide him a portion with the many, and he shall divide the spoil with the strong, meaning great success in all his undertakings to redeem lost sinners. Then notice the next word. Why? Look at verse 12 again. Therefore, I will divide him a portion with the many, and he shall divide the spoil with the strong. Why? Because he poured out his soul to death and was numbered with the transgressors. Yet he bore the sins of many and makes intercession for the transgressors. Great success will be rewarded to Christ from the Father. Why? it is like because he poured out his soul to death. because he willingly undertook and obeyed the stipulations of the covenant of redemption. This is what he gets. I will divide him a portion with the many, divide the spoil with the strong. But the Son also rewarded or was rewarded by the Father with the highest honors and titles imaginable. For Christ's obedience in the covenant of redemption to redeem sinners like us, the Father bestows on him the highest titles and honors of anyone ever. All these kind of passages that I know are familiar to you. The one I just read to you, that is familiar. But have you ever noticed it is the if you do this, I will give you this. I am giving you this because you did this. This covenant transaction language. here is another one that you will not quite understand unless you understand the covenant of redemption. You will not get the depths of what Paul is saying in Philippians 2 8-11. This is the Father rewarding the Son with the highest honors and titles imaginable. Being found in human form, Jesus humbled himself by becoming what? Obedient. What? Obedient to what? To

his Father according to the stipulations of the covenant of redemption. He became obedient to the point of death. Not only obeyed all of his life, but obedient to the point of death. Says even death on a cross. And then you know the verse therefore because Christ was obedient to the point of death, even death on a cross. Therefore, God the Father has highly exalted him. He has highly exalted him and bestowed on him the name that is above every name. The name is Lord. He is the Lord. So that at the name of Jesus, every knee should bow in heaven and on earth and under the earth. And every tongue confessed that Jesus Christ is Lord to the glory of God the Father. Because Christ obeyed, the Father has bestowed on him the name that is above every name. So the Father rewards the Son. As you know, all these all covenants are here are the rules, here are the blessings if you obey the rules. Well, what were the rules? Christ would be obedient to the point of death, even death on a cross. What are the blessings? Well, I have been detailing them for you, but one of the blessings is the highest honors and titles imaginable. He is both Lord and Savior. This is why Peter says in Acts 2:36 on his Pentecost sermon, "Let all the house of Israel therefore know for certain that God, meaning God the Father, has made Jesus both Lord and Christ." Made him, announced him, proclaimed him. he is Lord and Christ. The Father also rewarded the Son with a willing people that would come to him in faith and worship him. The Son is rewarded with a willing people that would come to him in faith and worship him. that is why Christ can confidently say John 6:37, "All that the Father gives me will come to me."

he is rewarded with this willing people. If he does this, this is what happens. If Christ lives, dies, and arises in their place, these people will come to me. They will come to him in faith for salvation. They will willingly offer themselves to him in worship. Psalm 11:3. Your people will offer themselves freely on the day of your power in holy garments. The Father rewarded Christ with a kingdom. In Luke 22:29, Christ says to his disciples, I assigned to you as my Father assigned to me a kingdom. My Father assigned to me a kingdom. Yes. If you will do this, the kingdom will be established, your kingdom on the earth that will never end. The Father rewarded Christ with a kingdom. The Father also rewarded Christ with the nations as his heritage and the ends of the earth as his possession. This is why the Father says to the Son in Psalm 28, "Ask of me and I will make the nations your heritage, the ends of the earth your possession."

This is the promise. These are the rewards Christ earned through his obedience in the covenant of redemption. And the Father also rewarded Christ with heaven for his people. This is why Christ prays in John 17:24, "Father, I desire that they also whom you have given me may be with me where I am to see my glory. that you have given me because you loved me before the foundation of the world."

I want those you have given me to be with me forever to see my glory, the glory

which you loved me before the foundation of the world. The Father rewarded Christ with heaven with eternal life for his people.

there is the covenant of redemption. Now how do we use this for personal application to close chiefly I want you to understand this and I do not have many points of application for you like go do this therefore I want you to understand the wonder of God's mercy in saving sinners like you and me the beauty of the covenant of redemption and to really give you hopefully a key to unlock certain verses that you may read and be like, I do not know really why he is saying that. I do not know why in Philippians 2 he says he had to be obedient to the point of death, even death on a cross, and therefore the Father rewards him with this. I do not really get what is happening there. But now hopefully you have got a key that some of these passages start to make a lot more sense because of this eternal transaction between the Father and the Son to redeem people like us. I just want you to wonder and glory in the God of your salvation. But I do have a few points of application before I pray to close. First, use this truth, the covenant of redemption, for encouragement. Believers, see how deep the Father's love for you truly is. Your salvation was not an afterthought or a response to Adam falling into sin. The Father planned your redemption before the foundation of the world. The Son receives agrees to and plans to purchase you before the foundation of the world. The Spirit agrees that in time he will be sent by the Father and the Son to apply the redemption purchased by Christ planned by the Father to you in particular.

This is why especially reformed people make up such a big deal defending the doctrines of grace, even unconditional election, because both God's glory in salvation and our ultimate comfort in salvation is at stake. If you try to get rid of the sovereignty of God and salvation, you get rid of glorifying God alone for it. And you get rid of the thickest, most comfortable pillow you could ever have to lay on at night, knowing that the Father, Son, and Spirit set out to redeem me before they even created the world. So use this truth not for debate, not for argument, things like that. This truth is revealed to us in scripture for our comfort and joy. So praise the Lord for the things like the covenant of redemption. I want you to also use this for examination. Do I rest?

Do I receive and rest in these doctrines, the covenant of redemption and the doctrine of unconditional election that is tied to it? Or do you treat those doctrines God's high sovereignty in our salvation? Do you receive them and rest in them? Or do you simply argue about them or debate about them? Or maybe you do not agree with them and you grind your teeth at them. Examine yourself. These doctrines are not revealed to us in scripture for argument or debate and definitely not for teeth grinding. These doctrines are revealed to us in order that we who have simple faith in Christ would just rest in God's sovereign love and at the same time ascribe all glory, honor, and praise to him who redeems us by 100% grace. So

examine yourself. Are you still grinding your teeth at this? Stop. This is what God's word clearly says. It does not matter how you would do things if you were God. It is a great thing you are not God. But how does God reveal that he does things in scripture and that he saves by total undeserved ill-deserved grace and that he chose a particular people from before the foundation of the world? That is fact. You cannot change it. Grinding your teeth at it is just kicking against the goats of the universe. It is revealed to you not to get you all riled up. It is revealed to you to go, "Wow, my salvation is so secure in Christ Jesus. Can never be taken away. I did not do anything to earn it. I cannot do anything to un-earn it." Rest. But I think we need to also use this truth for warning. And this is kind of the other side of that examine. Do you argue about it? Do you debate about it? Or is it receive and rest and praise God for it? You also need to be warned that some people do hear these doctrines of God's high sovereignty, the covenant of redemption, the doctrine of unconditional election, and they use it as an excuse to go on sinning and not repent and not obey Christ. You need to be warned away from that. You cannot use God's sovereignty and salvation as an excuse to go on sinning. You are presuming on the riches of God's kindness and forbearance and patience, which you are forbidden to do. So, do you presume on these doctrines and you still live making peace with sin, but you say, "But God saves by grace alone anyways. It is He who settled before the foundation of the world, so it does not matter how I live." Is that what you use these doctrines for? You need to know that sounds like you are going to hell. Sounds like you do not actually have faith in Jesus. Thomas Watson said, "To argue from mercy to sin is the devil's logic." And he is right. And so I warn you, do not presume on the sovereignty of God and salvation and say, "I can live and do whatever I want." If you do, you are revealing like you do not actually have faith in Christ, and you are trying to use God's sovereignty and salvation as an excuse to go on gratifying your own lusts. I just read to you Romans 2:4 and 5. Do you presume on the riches of God's kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? But because of your hard and impenitent heart, you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed. Here is the warning. Do not presume upon the grace of God. Do not make peace with sin. Do not use God's mercy as an excuse to go on sinning. That is the devil's logic. Believe on the Lord Jesus Christ with simple faith and you belong to Him. Period. But lastly, let me just use one thing, one point of exhortation. Consider. I want you to consider how hard the covenant of redemption was for the Lord Jesus Christ to fulfill you. You and I may take it for granted the stipulations of the covenant of redemption to redeem you and me. Think of how difficult the rules were that Christ had to follow in order to redeem sinners. The eternal God became like a worm. Became a human being willingly. He was the very law that He authored. He was born under and had to obey. The author of the law had to submit under the law. He was born of a woman. He had to grow up as a child in a house being the eternal God, submitting to His Father and His mother. He had to say no to sin every time. He had to say yes to His Father in righteousness every second of every day. Then after living a perfect life,

never sinning, he had to willingly offer lay himself down and die the most horrific death anyone has ever died. And he is the only one who never deserved it. At any moment of this process, Christ could have called for 10,000 angels and been freed from his affliction, freed from suffering under the wrath of God. Think of how difficult of a road Christ walked to fulfill the covenant of redemption so that we could be redeemed and then use that to say however hard obedience to Christ is in my life I will embrace it. does not matter how difficult my life is to obey the Lord Jesus Christ. It does not matter what I want that I cannot have because I must obey the Lord Jesus Christ. I do not care what I have got to give up to obey Christ. Look at what Christ did for you and say, "However hard it is, I will embrace obedience to the Lord Jesus Christ." I want to finish by reading this excerpt for you. This is one of the greatest paragraphs ever written in John Flavel's works. Flavel in his chapter on the covenant of redemption just invites you and I to think about a conversation that could have taken place by the Father and the Son when the Father is giving a Son to the people and they are establishing the covenant of redemption in eternity past. So this is him just hypothesizing just imagine the Father and the Son and consider yourself. Flavel says, "How reasonable is it that believers should embrace the hardest terms of obedience unto Christ who complied with such hard terms for their salvation." Christ's terms in the covenant of redemption were hard and difficult terms indeed on which he received you from the Father's hand. It was as you have heard to pour out his soul unto death or to not enjoy a single soul of you. Flavel says here you may suppose the Father to say when driving his bargain with Christ for you. The Father says my Son here is a company of poor miserable souls that have utterly undone themselves and now lie open to my justice. Justice demands satisfaction for them, Son, or will satisfy itself and the eternal ruin of them. What shall be done for these souls? And Christ says, "Oh my Father, such is my love to and pity for them that rather than they shall perish eternally, I will be responsible for them as their surety. Bring all thy bills that I may see what they owe you. Lord, bring them all in that there may be no after-reckonings with them. At my hand shall you require it. I will require or I will rather choose to suffer your wrath than they should suffer it. Upon me, my Father, upon me be all their debt. The Father says, "But my Son, if you undertake for them, you must reckon to pay to the last might. Expect no abatements. If I spare them, I will not spare you." And the Son says to the Father, "Content, Father, let it be so. Charge it all upon me. I am able to discharge it. And though it prove a kind of undoing to me, though it impoverish all my riches, empty all my treasures, yet I am content to undertake it. Charge me with their debt. That is the grace by which you and I are saved. So Flavel says, "Blush ungrateful Christians. Let shame cover your faces if you are ungrateful. Judge in yourselves now. Has Christ deserved that you should stand with him for trifles? That you should shrink at a few petty difficulties and complain? This is hard and this is harsh. Said, "Oh, if you knew the grace of our Lord Jesus Christ and this wonderful condescension for you, you could never complain about how hard it is to obey him." And may that be all of us. However hard obedience to Christ should be in your life, think of his obedience for you and

embrace it for his glory. Let's pray. Our Father, we thank you for your word and we thank you for your covenants. We thank you for the covenant of redemption to where you gave a people to your Son and your Son received them, received us. Help us to glory to glory in you to rest in your sovereign grace.

We ask you to save those who are not yet united to Christ. We ask you to sanctify us who are to purify your church. Those who are sick, please bring them healing. Those who are suffering, please bring them comfort. From those who are straying from you, please convict them. Discipline them. Grant them repentance. those who are striving forward in faith, please strengthen them. Help us to be a willing people who trust in Christ alone and offers up worship to you in spirit and in truth. In Christ's name we pray. Amen.