

“Of Christ the Mediator”

Chapter 8 of the Second London Confession of Faith

Review

- “It pleased God in his eternal purpose, to choose and ordain the Lord Jesus his only begotten Son, according to the Covenant made between them both . . .”

What is a Covenant?

- Covenant of Works
- Covenant of Grace

God Speaks to Us Through Covenant

- Chapter 7: Of God's Covenant
- 1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience to him as their creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which *he hath been pleased to express by way of covenant.*

Descriptions of the Covenant

- Luke 22:29
- Psalm 110:4 → Heb 7:21-22

Defining the Covenant of Redemption

- “The agreement between the Father, giving the Son as Head and Redeemer of the elect, and the Son, voluntarily taking the place of those whom the Father had given Him.”
- Louis Berkhof. *Systematic Theology*. Eerdmans, Grand Rapids, MI, 1996. p. 271

Defining the Covenant of Redemption

- “. . . [C]ovenant of redemption . . . the pretemporal, intratrinitarian agreement of the Father and the Son concerning the covenant of grace and its ratification in and through the work of the Son incarnate. . . . The Son covenants with the Father, in the unity of the Godhead. . . . In that work, the Son fulfills his guarantee of payment of the debt of sin. . . . Although seemingly speculative, the idea of the *pactum salutis* is to emphasize the eternal, inviolable, and trinitarian foundation of the temporal [covenant of grace] . . . much in the way that the eternal decree underlies and guarantees the *ordo salutis*.”
- Richard A. Muller. *Dictionary of Latin and Greek Theological Terms*. Baker Book House, Grand Rapids, MI, 1985. p. 217

Conclusion

- Chapter 3: Of God's Decree
- Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto.