

COVENANT V

I. The Covenant of Redemption¹

A. Introduction - Isaiah 53:12

1. "Out of the anguish of His soul He shall see and be satisfied; by His knowledge shall the Righteous One, My Servant, make many to be accounted righteous, and He shall bear their iniquities."²
2. In this verse we have (1) His work; (2) His reward; and (3) the relationship of the one to the other.
 - a) Christ performed the hard work of 'pouring out His soul unto death', He was aggravated by His companions in being 'numbered with the transgressors', the scale of His work was grand in that 'He bare the sins of many' speaking of God's Elect, and the manner in which He carried out this work was meekly and with forgiveness- 'He made intercession for the transgressors.'
 - b) Christ's reward was great: 'therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong', which was an allusion to the manner of Conquerors, who paraded in the richest clothing, while the most noble captives were paraded behind him in chains.
 - c) As far as the relation between the work and the promised result, although there are differences of opinion, it is plain that the Father is promising, here, to the Son that if He will perform their redemption, then the Father will reward Him beyond measure.

B. The Doctrine that man's Salvation was transacted upon Covenant terms, between the Father and the Son, from all Eternity.

1. The Persons transacting business: the Father and the Son (Creditor and Surety).
2. The business transacted: the Redemption & Recovery of God's Elect to *eternal happiness* without prejudice to God's Honor, Justice and Truth.
3. The manner the business was carried out: Federal, or in the nature of a Covenant- 'mutual engagements and stipulations with each person undertaking to perform His part' in bringing about our Recovery.

C. The Terms of Agreement between the Father and the Son.

1. The Father promises to invest Christ³ with the Offices of Prophet, Priest and King.
 - a) Christ does not presume the Office but it is given by the Father (Heb. 5:5).

¹ *The Covenant of Redemption between the Father and the Redeemer, Sermon III*, by John Flavel 1671

² The Ethiopian Eunuch of Acts 8:26-40 read this very passage and was saved. Isaiah 53:9 asserts Christ's innocence, while verse 6 show how Christ as Surety fully satisfied the Father's Righteousness. vv. 10-12 show how Christ came to His position for us; it was by His "compact and agreement with the Father, before the worlds were made."

³ In order for Christ to redeem us and restore us to happiness, then 1. The blindness of our minds must be cured; 2. The guilt of our sins must be expiated; and 3. Christ's captivity must be led captive. Christ "became to us wisdom from God, righteousness and sanctification and redemption..." (1 Cor. 1:30). Christ addresses these needs as Prophet, Priest and King.

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- b) The Father promises to invest Christ with an eternal and royal priesthood (Ps. 110:4; Heb. 7:17, 24, 25).
 - c) The Father promises to invest Him as Prophet, “I am the Lord; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, 7 to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness...” (Is. 42:6, 7 ff.).
 - d) The Father promise to make Him King, also- “Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.” (Ps. 2:8).
 - e) The Father promises to crown His work with success: “He shall see His offspring; He shall prolong his days; the will of the Lord shall prosper in His hand.” (Is. 53:10 b).
 - f) The Father promises to accept Him in His work- “my recompense⁴ [is] with my God.” (Is. 49:4 d) and even while Christ was on earth the Father displays His satisfaction while the Son is about His work, “This is my beloved Son, with whom I am well pleased...” (2 Pe. 1:17)
 - g) The Father promises to reward and exalt the Son to a singular honor, “I will tell of the decree: The Lord said to me, “You are my Son; today I have begotten you.” (Ps. 2:7); speaking of the resurrection, even as the NT interprets it (Acts 13: 32, 33).⁵
 - h) These are the encouragements and rewards proposed to the Son by the Father as “...the joy that was set before Him endur[ing] the cross [and] despising the shame...” (Heb. 12:2).
2. Christ’s engagement to the Father regarding terms.
- a) He is content to be made flesh.
 - b) He is content to divest Himself of His glory.
 - c) He is willing to come under the obedience and malediction (curse) of the Law.
 - d) He will not refuse even the hardest sufferings that he Father should choose to inflict upon Him.⁶
3. These covenants were fulfilled by both parties-
- a) The Father fulfilled His promise to assist- "And there appeared to him an angel from heaven, strengthening him," Luke xxii. 43.
 - b) The Father promised to accept Him in His work- "Thou art my beloved Son, in thee I am well pleased," Luke iii. 22.
 - c) He promised him that "He should see his seed," Isa. liii. 10, and so he did; for his very birth-dew was as the dew of the morning; and ever since his blood has been fruitful in the world.

⁴ “work” in other translations.

⁵ “For then did the Lord wipe away the reproach of his cross. As if the Father had said, Now thou hast again recovered thy glory, and this day is to thee as a new birth-day.” ~ John Flavel

⁶ Implied by Isaiah 50:5-7; and Ps. 40:6-10 “I come; I delight to do Thy will; yeah, Thy Law is in My heart.”

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d) He promised gloriously to reward and exalt him; and so he hath, and that highly and super-eminently, "giving him a name above every name in heaven and, earth," Phil. ii. 9-11.

D. The time of this Compact (Covenant)

1. "who 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," (2 Tim. 1:9)
2. "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." (Zech. 6:13)⁷

E. Application

1. We may rest in confidence that by both God's Covenant of Grace made with us AND the Covenant of Redemption made between the Father and the Son, He has done all that is necessary for our eternal happiness and blessedness and that in security.
2. Since we see the success of the engagements of both the Father and the Son, when we read "that he ever liveth to make intercession," Heb. vii. 25, and, that his blood speaks for good things for them, Heb. xii. 24, we may expect all good on our behaves even through the greatest of trials.
3. We see the consistency of grace and justice: what was debt to Christ, is grace to us. Note how strictly the Father stood upon satisfaction from Christ and how great his subsequent grace towards us. (2 Tim. 1:9; Rom. 3:24).
4. From now on consider the antiquity of the love of God to believers; what an ancient Friend he hath been to us; who loved us, provided for us, and contrived all our happiness, before we were, yea, before the world was. We reap the fruits of this covenant now, the seed whereof was sown from eternity; yea, it is not only ancient, but also most free: no excellences of ours could engage the love of God; for as yet we were not.
5. From now on consider how reasonable it is for us to embrace the hardest terms of obedience (obeying God when it is toughest), when Christ endured the hardest of terms for us (tho rich He became poor-2 Cor. 8:9). "Blush, ungrateful believers; oh let shame cover your faces; judge in yourselves now, hath 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 severe? Oh if you knew the grace of our Lord Jesus Christ in this his wonderful condescension for you, you could not do it." ~Flavel
6. We must make sure that we are among that number for whom Christ engaged so great a Covenant with the Father for our Salvation.
 - a)How can you know?
 - (1) If you truly believe, you are elect (Jn. 17:6,8)
 - (2) If you savingly know Him, you are among those given Him by the Father (Jn. 17:6, 25)

⁷ In Matthew Henry's Commentary he tells of a Jewish tradition wherein they hung a silver and a gold crown in the window of the Temple awaiting the arrival of the Messiah in fulfillment of this promise. The meaning of these two crowns is not given but is rich for conjecture and meaning.-js

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- (3) If you are truly of another world, you are His (Jn. 17:16 & Gal. 6:14)
- (4) If you keep Christ's Word, you are His (Jn. 17:6, 17; 15:7)
- (5) These are the persons the Father delivered unto Christ, and Christ accepted from the Father, in this blessed covenant.