Introduction to Covenant Theology & The Covenant of Redemption

SMPC | 1.21.2024 | Christian Bland

I. Introduction to Covenant Theology

A. What is a covenant?

i. Our definition needs to cover the _____ of biblical covenants.

ii. An oath bound promise/ relationship with _____ and _____.

B. What is covenant theology?

i. "_____ is synonymous with covenant theology" (Michael Horton).

ii. "A system of theology that interprets the Scriptures with the biblical doctrine of covenant as the _____" (*Sacred Bond*, Glossary).

C. What covenants are we talking about?

i. There are many in Scripture—Adamic, Noahic, Abrahamic, Mosaic, Davidic.

ii. 2 covenants stand behind: Covenant of _____ and Covenant of _____.

iii. But there's another that stands behind these: Covenant of _____.

II. The Covenant of Redemption (CoR)

A. Overview: The Reformed doctrine.

i. Names: CoR, eternal covenant, counsel of _____, *Pactum Salutis*.

ii. Parties: Father, Son, and Spirit (_____-trinitarian).

iii. Periods: Established in _____, executed in history.

iv. Requirements & promises: Father gives Son to redeem the ____; Son agrees to be Redeemer of the _____; Spirit promises to apply the Son's redemption to the _____.

v. "The covenant established in eternity between the Father, who gives the Son to be the Redeemer of the elect and requires of him the conditions for their redemption; and the Son, who voluntarily agrees to fulfill these conditions; and the Spirit, who voluntarily applies the work of the Son to the elect" (*Sacred Bond*).

B. Its legitimacy.

i. Confessional data

1. WCF 7.3: parties of the CoG are God and _____.

a. WLC 31: parties of the CoG are Christ and the _____.

b. WLC 36: Christ is the _____ of the CoG.

2. WCF hints at it: "It pleased God, in his _____ purpose, to choose … the Lord Jesus… to be the Mediator between God and man" (8.1).

ii. Biblical data

1. Zechariah 6:13: Counsel of peace between the Lord and the _____.
2. Luke 22:29: "_____ grant" (διατίθημι, from διαθήκη, "covenant").
3. Psalm 110: _____ between the Lord and Melchizedekian priest.
4. Although the word covenant is usually absent, the _____ is there.
    a. An oath-bound relationship: Ps 110:4; Isa 45:23 (cf. Phil 2:10).
    b. With conditions: Ps 40:6–8 (cf. Heb 10:5–10); John 4:34; 6:38.
    c. Consequences: Ps 2:7-8; Phil 2:6-11; Isa 53:10; Heb 2:9; Jn 17:4-5.

C. Its parties
    i. The Father: representing the _____, the source and fountain.
    ii. The Son: representing the elect, the_____ or head of the covenant.
    iii. The Spirit: bringing Christ's redemption to the elect, the _____ of the covenant.

D. Its conditions and consequences (rewards).
    i. Conditions: the CoR is a CoW for the Son—conditional, work to earn a reward.
        1. The Son agrees to become the _____, to make atonement for the sins of his people, and to fulfill the law in their place.
    ii. Promises and rewards: The Father promises to fully _____ the Son for his work.
        1. The Father rewards the Son by _____ him (resurrection, glorification).
        2. By giving the Son an everlasting _____.
        3. By granting the Son a spiritual seed, _____.
        4. By pouring out the _____ on the elect, and on the Son without measure.

E. Its covenantal nature.
    i. Some Ref'd theologians affirm God's eternal PoR, but deny its _____ nature.
    ii. But if we have the right definition, God's plan of redemption is _____.

F. Its foundational nature.
    i. The CoR is foundational to the Covenant of _____.
    ii. The CoR is foundational to the Covenant of _____.

G. Its importance
    i. "The covenant between the Father and the Son is the foundation of _____ _____" (Witsius, 2.3).
    ii. Connects God's ____ for us to the ____ the Father, Son, Spirit has for each other.
    iii. CoR makes our _____ tangible—not abstract, a concrete relationship.
    iv. CoR emphasizes the _____ nature of our salvation.
    v. For all these reasons, CoR provides us with immense _____ and _____.