

Canons of Dort 1.7 Election:

Election [or choosing] is God's unchangeable purpose by which he did the following:

*Before the foundation of the world, by sheer grace,
according to the free good pleasure of his will, he chose in Christ to salvation
a definite number of particular people out of the entire human race,
which had fallen by its own fault from its original innocence into sin and ruin.*

*Those chosen were neither better nor more deserving than the others,
but lay with them in the common misery.*

*He did this in Christ, whom he also appointed from eternity to be the mediator,
the head of all those chosen, and the foundation of their salvation.*

*And so he decided to give the chosen ones to Christ to be saved,
and to call and draw them effectively into Christ's fellowship through his Word and Spirit.
In other words, he decided to grant them true faith in Christ, to justify them, to sanctify them,
and finally, after powerfully preserving them in the fellowship of his Son, to glorify them.*

*God did all this in order to demonstrate his mercy,
to the praise of the riches of his glorious grace.*

What : *God's unchangeable purpose of choosing to salvation (verb/action).*

Who : Subject: **God (the Father).**

Object: *A definite number of particular people out of the entire fallen human race.*

Why : Reason: *sheer grace; free good pleasure of his will.*

Purpose: *to demonstrate his mercy, to the praise of the riches of his glorious grace.*

When : *Before the foundation of the world.*

Where : *In **Christ**, whom he also appointed from eternity to be the mediator, the head of all those
chosen, and the foundation of their salvation.*

How : *By giving the chosen ones to **Christ** to be saved, and to call and draw them effectively
into **Christ's** fellowship through his Word and **Spirit**.*

The specifics: *grant them true faith in Christ, to justify them, to sanctify them, and
finally, after powerfully preserving them in the fellowship of his Son, to glorify them.*

INTRODUCTION

Picture this: Leo is inviting everyone to come to the Persaud's estate tonight to rest in the house Pastor Persaud has fixed and maintained, to eat food from the table that Shabeeda has prepared, all for free! You can deduce whether I am out of my mind or there is an **underlying agreement** we have **previously arranged**. Likewise, in the Bible we read about God, saying, "Come! Find rest and eat for free because Jesus has paid the price and done all the work!"

Today we will look at the underlying agreement that makes our salvation possible through the work of Jesus Christ: **the Covenant of Redemption**.

God's "free" grace of salvation is founded upon the covenant among the persons of the Trinity.

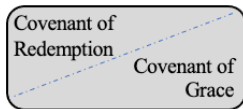
REVIEW

1. God created **Adam** in his image and made a covenant with him.
This covenant is known as the **Covenant of Works/Life**.
Adam **broke** the covenant, passing sin and death to the human race.
2. God sent Jesus, **the second Adam**, who **kept** the covenant,
fulfilling the requirements and bearing the punishment for the elect.
This covenant is known as the **Covenant of Grace**.

Romans 6:23 For the wages of sin is **death**, but the free gift of God is **eternal life** in Christ Jesus our Lord.

Heb. 9:15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

Covenant:
A relationship within parameters;
Two parties bound in an agreement with obligations and rewards/punishments.



The **Covenant of Grace** is the outworking of the **Covenant of Redemption**.
CoG is the outworking in time of the CoR which is eternal/before time.

The Covenant of Redemption

1. The **Parties**
2. The **Pledges**
3. The **Payoff**
4. The **Purpose**

The Parties: The Trinity!

The **Father** willingly gives up his Son as a sacrifice (John 3:16; Rom. 3:25; 2 Cor. 5:21).
The **Son** willingly undertakes the work of redemption (John 10:18; Rom. 5:7-8; 1 John 3:16).
The **Holy Spirit** willingly regenerates and seals believers (John 3:8; Rom. 8:2; Eph. 1:13).

The Pledges:

In order to redeem the fallen human race, the Saviour must be fully man.
But mere man cannot save himself, let alone save others.

God the Father willingly gave up his Son as a sacrifice, appointing him as the mediator.

John 3:16a For God so loved the world, that he gave his only Son, ...

Isa. 53:6b ... the LORD has laid on him the iniquity of us all.

2 Cor. 5:21 For our sake he (God) made him (Jesus) to be sin who knew no sin, so that in him (Jesus) we might become the righteousness of God.

God the Son willingly gave himself up to accomplish redemption.

God the Son
came as
man.

Phil. 2:6-8 [Jesus] though he was in the form of God, did not count **equality** with God a thing to be grasped, but **emptied** himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming **obedient** to the point of death, even **death** on a cross.

Heb. 2:14-15 Since therefore the children share in **flesh and blood**, he himself likewise **partook of the same things**, that **through death** he might destroy the one who has the power of death, that is, the devil, and **deliver** all those who through fear of death were subject to lifelong slavery.

God the Father promised to reward the obedience of the Son.

John 17:4-5 I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

Phil. 2:9 Therefore God has highly exalted him and bestowed on him the name that is above every name.

Covenant of Redemption puts into perspective the Son's submission to the Father without discounting his equality with the Father.

God the Spirit willingly applies redemption to the elect and gives Himself as the seal.

Eph. 1:13-14 In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were **sealed** with the promised Holy Spirit, who is the **guarantee** of our inheritance until we acquire possession of it, to the praise of his glory.

The Payoff (Reward): The Elect!

More than 7 times in John's gospel alone we read the Father **giving the elect** to the Son.

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.**

Our salvation is completely secure because it was **purchased** by Christ's precious blood!

1 Pet. 1:18-20 knowing that you were **ransomed** from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the **precious blood** of Christ, like that of a lamb without blemish or spot. He was foreknown before the foundation of the world but **was made manifest in the last times** for the sake of you.

2 Tim. 1:9 ... [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.**

The organic relationship of the Covenant of Redemption with the other two covenants:

- Man's duty as spelled out in the Covenant of Works is fulfilled by Christ for the elect.
- The grace in the Covenant of Grace is "free" because it is **promised, paid** in full, and **sealed** by every person of the Triune God himself.

The Purpose: God's Glory!

CoD 1.7: to demonstrate his mercy, to the praise of the riches of his glorious grace.

1 Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvellous light.

Man's chief end is to **glorify God** and to enjoy him forever.
-Westminster Shorter Catechism Q/A1

The creature can neither add glory nor felicity to Him; however, it has pleased the Lord to create creatures in order to communicate His goodness to them and consequently render them happy.
-Wilhelmus à Brakel

SUMMARY

1. **The unity of the Bible** is accurately presented in the Covenant Theology.

It is **about the story** of God's redemption plan for the people whom he chose before time. This people/holy nation is known as **the Church—the bride and body of Christ**. The Church (capital C) is also known as the Invisible Church/Universal/Catholic Church.

The visible church today is the covenant people, like Israel as a nation.

The visible church today is comprised of both wheat and weeds/tares. (Cain-Abel, Ishmael-Isaac, Esau-Jacob, Israel-Judah, etc.).

Matthew 13:30 Let both grow together until the harvest, and at harvest time I will tell the reapers, "Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn."

Not every member of the visible church is the elect of God.

2. **Salvation** is the same for every saint, from Adam to the last elect before Jesus comes: **GOD'S ELECTION, based on his good pleasure.**

This is why we are saved by GRACE. Because it does not depend on any man.

This is why it is eternal, secure, unchangeable, grounded in the Triune God himself.

3. **God's law** is given as the way of life of the chosen people from Genesis to Revelation. The law is never meant to save. For sinners, it serves as a mirror to show the sinfulness of man and the need for salvation.
4. **The sacraments** (baptism and the Lord's Supper) are God-given signs and seals:
 - God's proclamation upon his people,
 - to be administered to the covenant people.

Every man, including you, is in this story of redemption.

Either as those who are **saved** or those who will be **burned**.

If you are in Christ, you have all the more reasons to rejoice and glorify him.

If you are in NOT Christ, **God is calling you to be his own, his elect.**

Do not harden your heart! Come to Jesus!

Coming up next in this series: God's Covenant with Noah

