

he appointed him to be the second Adam and representative head of redeemed humanity; and as such entered into a covenant with him and with his seed in him. In this covenant the Mediator assumes in behalf of his elect seed the broken conditions of the old covenant of works precisely as Adam left them. Adam had failed to obey, and therefore forfeited life; he had sinned, and therefore incurred the endless penalty of death. Christ therefore suffered the penalty, and extinguished in behalf of all whom he represented the claims of the old covenant; and at the same time he rendered a perfect vicarious obedience, which was the very condition upon which eternal life had been originally offered. All this Christ does as a principal party with God to the covenant, in acting as the representative of his own people.

Subsequently, in the administration and gracious application of this covenant, Christ the Mediator offers the blessings secured by it to all men on the condition of faith; -- that is, he bids all men to lay hold of these blessings by the instrumentality of faith, and he promises that if they do so they shall certainly enjoy them; and he, as the mediatorial Surety of his people, insures for them that their faith and obedience shall not fail.

-- *The Confession of Faith* (London: The Banner of Truth Trust, 1958 [reprinted]), pp. 122, 125-126.

The Covenant of Grace

It is evident. -- 1st. That as God is an infinite, eternal, and Immutable intelligence he must have formed, from the beginning, an all-comprehensive and unchangeable Plan of all his works in time, including Creation, Providence, and Redemption.

2d. A Plan formed by and intended to be executed in its several reciprocal distributed parts by Three Persons, as Sender and Sent, as Principal and Mediator, as Executor and Applier, must necessarily possess all the essential attributes of an eternal Covenant between those Persons.

3d. Since God in all departments of his moral government treats man as an intelligent, voluntary, and responsible moral agent, it follows that the execution of the eternal Plan of Redemption must be in its general character ethical and not magical, must proceed by the revelation of truth, and the influence of motives, and must be voluntarily appropriated by the subject as an offered grace, and obeyed as an enjoined duty upon pain of reprobation. Hence its application must possess all the essential attributes of a Covenant in time between God and his people.

-- *Outlines of Theology* (Grand Rapids: Eerdmans, 1957 (reprinted), p. 367.

3. By Louis Berkhof

Berkhof distinguishes between the Covenant of Redemption and the Covenant of Grace. He states:

The covenant of redemption may be defined as 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.