

Here we are told that the Father sent the Son to fulfill the condition of satisfaction for the sins of His people, so that they might receive the promised benefit of life.

Note: There are three additional Scriptures which could be mentioned in connection with the covenant of grace, but which do not appear to be speaking of the covenant of grace in general, but rather of the New Testament dispensation of that covenant. They are all found in the book of Hebrews.

Hebrews 8:6 -- "But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises."

Hebrews 9:15 -- "And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance."

Hebrews 12:24 -- "and to Jesus the mediator of a new covenant and to the sprinkled blood, which speaks better than the blood of Abel."

2. Principles derived from these Scriptures

a. Scripture reveals an agreement between the Father and the Son, involving the establishment of certain conditions to be fulfilled, and benefits to be bestowed upon fulfillment of those conditions. This agreement, which pertains to the salvation of a people chosen before the foundation of the world, may properly be called a covenant. Since it pertains to persons viewed as fallen, it may properly be called a covenant of grace.

b. The conditions of the covenant, as respects the Son, include a humiliating incarnation; a life of perfect obedience to the perfect Law of God; a death of perfect satisfaction to the penalty of the broken Law of God; and a powerful resurrection, to demonstrate His complete vindication from sin and victory over death.

There are no conditions of the covenant as respects the chosen people of the Son. Although a believing reception of the Son and of His perfect fulfillment of the conditions of the covenant on their behalf is sometimes spoken of as a "condition", that sense of the word is quite distinct from its meaning in the covenant of grace. Since both the ability and the disposition to exercise faith in Christ are themselves gifts of God's grace, therefore faith cannot be viewed as a condition of the covenant. Since faith is one of the benefits of the covenant, it cannot be made a condition of it.

in another sense, however, faith may be called a condition, but not in the sense of a requirement that must be fulfilled in order for the covenant to go into effect. If by "condition" is meant that, in the application of salvation, faith is logically prior to justification (we are justified by faith), and therefore that faith is a condition of justification, then that is another matter entirely. in such a case, faith is not an accomplishment of one of the conditions of the covenant (which, if it were, would make faith a work, would mix imperfect human effort with