

# Of the Everlasting Council Between the Three Divine Persons, Concerning the Salvation of Men.

by John Gill

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*The sermon discusses the eternal council between the three divine Persons, Father, Son, and Spirit, concerning the salvation of men.*

**Scripture:** Isaiah 6:8, Ephesians 3:10

**Topics:** "Divine Council", "Salvation Plan"

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## Description

John Gill expounds on the eternal council among the Father, Son, and Holy Spirit regarding the salvation of humanity, emphasizing that this divine consultation was not due to any lack of knowledge or superiority among the Persons of the Trinity. He illustrates that the council was a display of God's infinite wisdom and unity, where the roles of each divine person were agreed upon for the salvation plan, including the necessity of Christ's incarnation and atonement. Gill highlights that this council was foundational to the covenant of grace, which was established to ensure the reconciliation of the elect with God. The preacher underscores the importance of understanding this divine transaction as a means to appreciate the depth of God's love and the intricacies of salvation.

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## Transcript

A Body of Doctrinal Divinity

Book 2--Chapter 6

OF THE EVERLASTING COUNCIL BETWEEN THE THREE DIVINE PERSONS,  
CONCERNING THE SALVATION OF MEN.

Having treated of the internal and immanent acts in the divine mind, and which are eternal; I shall next consider the operations and transactions among the three divine persons when alone, before the world began, or any creature was in being; and which are, chiefly the council and covenant of God, respecting the salvation of men: these are generally blended together by divines; and indeed it is difficult to consider them distinctly with exactness and precision; but I think they are to be distinguished, and the one to be considered as leading on, and as preparatory and introductory to the other, though both of an eternal date;

and shall begin with the council of God, held between the three divine persons, Father, Son and Spirit, concerning the affair of man's salvation before the world was.

And it will be proper to enquire. 1. First, In what sense counsel, consultation and deliberation, can be ascribed to God, to the divine persons; and, 1a. This is not to be understood as expressive of any want of knowledge, or of the least degree of ignorance in God, or of his being at a loss in forming the scheme of salvation; since he is a God of knowledge, of all knowledge, is perfect in knowledge, wanting nothing; is the only wise and all-wise God, whose understanding is infinite, and reaches to all things, and nothing can escape it: want of knowledge is often the case with men, and therefore they deliberate with themselves, and consult with others; but it is not so with God; wherefore, 1b.

Consultation in him is not in order to gain more knowledge, or to obtain more satisfaction, and so more pleasure in the review of things; for since his understanding is infinite, there can be no accession to it, nor increase of knowledge in it: men consult with themselves, and reason on things in their own minds, or consult with others to gain more knowledge; and if this is not the result of it, yet it gives them satisfaction and pleasure, when those they have an high opinion of agree with them, and approve of their schemes; this makes their minds more easy, and confirms and settles them; and thus in the multitude of counsellors there is safety and delight (see Prov. 11:14, 27:9).

Nor, 1c. Does a council held between the three divine persons suppose any inequality between them; usually indeed with men, in matters of moment and difficulty, persons supposed to be of superior abilities are consulted, and their judgment taken; as Ahithophel by David, and the Israelites, whose counsel with them was as the oracles of God; but this is not to be supposed here, when the Father consults with the Son and Spirit, it is not because they have knowledge superior to him, or that he needs any information from them; they are one in nature; and are equal in knowledge and understanding; the Father is omniscient, the Son knows all things, and the Spirit searches the deep things of God; and yet may consult together; and three persons of equal knowledge and judgment among men may consult together about an affair of importance, without supposing any superiority and inferiority in them. 1d.

Nor is consultation in God continued, carried on and protracted to any length, as it often is with men, who when they have a matter of difficulty before them, do not suddenly and at once determine; but take time and consider it in every point of view, that they may fix on the wisest and most rational method of acting; consultations on an affair have been sometimes held many days successively; but so it is not with God, counsel with him is as quick as thought, yea, it is no other than his thought, and therefore they go together (Ps. 33:11).

But, 1d1. When consultation about the salvation of man is ascribed to God, it is intended to express the importance of it; not things trifling, but those of importance, are what men consult about and deliberate upon; such is the work of mens salvation of the greatest moment, not only to men, to their comfort and happiness here and hereafter, but to the glory of God; the glory of all whose perfections is greatly displayed in it, being so wisely contrived as it is for that purpose; wherefore it is not put upon any footing; nor into any hands, but into the hands of the Son of God (Ps. 21:5; John 17:4). 1d2.

This way of speaking is used to set forth the wisdom of God displayed herein; schemes, which are the fruit of consultation and deliberation, are generally the most wisely formed, and best succeed: in the scheme of salvation by Christ, God has abounded in all wisdom and prudence; it is the manifold wisdom of God, in which that is displayed in the greatest fulness and variety; insomuch that angels, those wise and knowing

creatures, desire to look more and more into it (Eph. 1:7, 8, 3:10). 1d3.

This being the effect of a council between the three divine persons, shows their unanimity in it; as they are one in nature, so they agree in one; and as in everything, so in this, the salvation of men; the Father signified his mind that his Son should be sent to be the Saviour of men, when he may be supposed to put such a question as in Isaiah 6:8. "Whom shall I send, and who will go for us?" the Son, knowing his Father's will, and assenting to it, declared his agreement with it, "Here am I, send me"; and the Spirit approving of the Father's motion, and the Son's consent, joined with the divine Father in the mission of him; "Now the Lord God and his Spirit hath sent me", (Isa. 48:16) and what inexpressible pleasure must such unanimity give to a believing soul, to declare which is the design of the divine consultation.

These things being observed, I shall endeavour, 2. Secondly, To give some proof that there was a council between the divine persons concerning the salvation of men. 2a. An argument in favour of this may be drawn from the purpose of God; all whose purposes are called his counsels because they are founded in the highest wisdom, (Isa. 25:1) now the purpose of God respecting the salvation of men, is the basis and foundation of the council held concerning it, in which purpose, as well as council, all the three persons are concerned; for the scheme of salvation, which is, "the manifold wisdom of God, is according to the eternal purpose which he" (God the Father) "purposed in Christ Jesus our Lord", (Eph. 3:10, 11) and the Son was not only privy to this purpose or counsel, and agreed to it; but the Spirit also, who searches "the deep things of God", and approves of them, which are no other than the purposes and counsels of his heart (1 Cor. 2:10). 2b.

It appears there was a consultation held about the salvation of men from the gospel, which is an exhibition and declaration of the scheme of salvation, being called the counsel of God, (Acts 20:27) and the wisdom of God, the hidden wisdom ordained before the world, (1 Cor. 2:6) for it is no other indeed than a transcript of the council and covenant of grace; the sum and substance of the word and ministry of reconciliation, is that eternal transaction between God and Christ concerning it, which the apostle thus expresses; God was in Christ reconciling the world unto himself, not imputing their trespasses (2 Cor. 5:19). 2c.

It may be reasonably concluded, from the consultation had between the divine Persons, concerning the formation of man, thus expressed, "And God said, Let us make man in our image"; which was said, not to angels, but to the other two divine Persons, the Son and Spirit; and it is not necessary to understand the words as spoken the moment, or immediately before the creation of man, but as spoken in eternity, in council between the divine Persons; for it may be rendered, "God had said"; and, indeed, God had determined on this in the decree of election; for as in the decree of the end, he chose some of the creatures his power could make, to be happy with him, for his own glory; so in the decree of the means, he resolved on the creation of them; as has been before observed; however, be it, that this consultation was immediately before the creation of man, as all the three Persons were concerned in that, and in his creation; it may be reasonably argued, that if there was a consultation of the divine Persons about the making of man at first, then much more about the redemption and salvation of him.

But, 2d. What would put this matter out of all doubt, is the sense of a passage in Zechariah 6:13 as given by some learned men, if it can be established; "And the counsel of peace shall be between them both": some, indeed, interpret it of the Kingly and Priestly offices meeting in Christ, and of the unanimity of them in him; since it is before said, "He shall be a priest upon the throne"; but it seems rather to respect persons and things. Others have thought of Zerubbabel the prince, and Joshua the high priest, who were unanimously agreed in building the second temple: but an edifice of another kind, and of a spiritual nature,

the church of God, seems to be intended, the building of which is ascribed to a single Person only.

Rather by the "counsel of peace", may be meant the gospel, called the counsel of God, and the gospel of peace, which was to be, and has been among Jews and Gentiles, preached to them, both as to them that are nigh, so to them afar off, as in Zechariah 6:15 and which was a means of making peace between them, and reconciling them together, (Eph. 2:17, 6:15) and in this sense of the words I formerly acquiesced[1]: but there is another sense of them embraced by learned men, to whose judgment I pay a great deference; such as Heidegger[2], De Dieu[3], Cocceius[4], Witsius[5], Dr.

Owen[6], and others, that this respects the council concerning the peace and reconciliation in eternity, between Jehovah and the Branch, between the Father and the Son, who in time was to become man. My objections to this sense have been that this council in eternity was between the three Persons, and not two only; and that is what is past; whereas this is spoken of as future: but when I consider that Jehovah and the Branch are the only Persons mentioned in the text, and so could only, with propriety, be spoken of, though the council was between the three; and that, in the Hebrew language, tenses are frequently put for one another, the past for the future, and so the future for the past; and things are said to be, when they appear to be, though they are before; the sense may be, that when the Man, the Branch, should grow out of his place, and build the temple, and bear the glory, and sit a priest on his throne, then it should clearly appear, that there had been a council of peace between them both, which was the ground and foundation of all: and in this light, this sense of the passage may be admitted, and so be a proof of the point under consideration.

But if this is not the truth of this text; yet, 2e. That there has been such a transaction between the Father and the Son, which, with propriety enough, may be called the "counsel of peace", we have sufficient warrant from 2 Corinthians 5:19. "God was in Christ reconciling the world unto himself, not imputing their trespasses"; by the "world" is meant the elect of God, he so loved, as to send his Son to be the Saviour of, and for the life of whom Christ gave his flesh, (John 3:16, 6:51) and about the peace and reconciliation of those, or in what way to make peace and atonement for them, God was in Christ, or with Christ, consulting, contriving, and planning the scheme of it; which was this, not to impute their sins unto them, but to Christ, now called to be the Saviour of them; and this contains the sum of what we mean by the council of peace.

I proceed, 3. Thirdly, To observe, that the three divine Persons, Father, Son, and Spirit, and they only, were concerned in this council. 3a. Not angels, for they were not then in being, they were not made till the heavens were. But this council was before the heavens and the earth were made; and besides, the angels are the creatures of God, his ministering spirits, and therefore he would never consult with them; they knew nothing of this transaction until it was revealed unto them: and when it was, many of them, as some think, were offended at it, left their habitation, and apostatised from God; not being able to endure it, that the Son of God, in human nature, should be their Head, and so that nature be advanced above theirs, which they perceived by this step would be the case: and as for those that stood and kept their first estate, they were so far from assisting in this council, that they were entirely unacquainted with it, until it was made known unto them; and when it was, though they highly approved of it, their knowledge of it seemed to be imperfect; since they desire to look more and more into it, and "even do" learn of the church the manifold wisdom of God in it (1 Peter 1:12; Eph. 3:10). 3b.

Nor were men a party in this council; "For who hath known the mind of the Lord, or who hath been his counsellor?" (Rom. 11:34) not any of the sons of men; for these also were not then in being, and when

they were, were but creatures, and soon became sinful ones, and destitute of true wisdom and knowledge, and so unfit to be of such a council, had it been in time; and had God summoned all the individuals of human nature together, and proposed it to them, that if they could find out a way how they could be saved, consistent with his divine perfections, he would willingly save them; after ever so long a time allowed them for consultation about it; and even if they had the assistance of all the angels in heaven, they must have returned an "ignoramus", and owned they knew not any.

No, none but the blessed Three in One were of this council, and fit to be of it; the thing consulted about was "nodus Deo vindice dignus", worthy only of God. 3b1. Jehovah the Father, the first Person in order of nature, though not of time, may reasonably be supposed to give the lead in this affair, and proposed the thing to be debated and advised about; he who, concerning the creation of man, proposed it to the other two Persons, might, with great propriety, move for a consultation about his salvation: who is the Ancient of days, with whom is wisdom, and who hath counsel and understanding, yea, is wonderful in counsel, as well as excellent in working; and so infinitely fit to conduct an affair of this nature (Job 12:12, 13; Isa. 28:29). 3b2.

Jehovah the Son, has the same wisdom, counsel, and understanding his Father has; for all that he hath are his; nor does Christ think it any robbery to be equal with him; he is wisdom itself, or "wisdoms", he is possessed of the most consummate wisdom; in him, even as Mediator, are hid all the treasures of wisdom and knowledge; and he himself says, "Counsel is mine, and sound wisdom", (Prov. 1:20, 8:14; Col. 2:3) yea, he is called "the Wonderful, Counsellor", (Isa. 9:6) which not only respects his capacity and ability to give the best counsel and advice to men, as he does, but to assist in the council of God himself; and so the "Septuagint" interpreters understood that passage, rendering it, "the Angel of the great council"; whereby it seems as if those Jews then had a notion of this great transaction, and of the concern of the Messiah in it; to whom the whole verse belongs: to which may be added, that Christ the Son of God, was as one brought up with his divine Father, lay in his bosom, was privy to his designs, and must be in his council, and was on all accounts fit for it. 3b3.

The Holy Spirit had a concern in this council, and was fit to be of it; Epiphanius says[7], as the Son is the Angel of the great council, so is the Holy Spirit; he is not only the Spirit of wisdom to men, and by whom is given to them, to one the word of wisdom, and to another the word of knowledge; and therefore must be possessed of the most perfect wisdom and knowledge himself, (Eph. 1:17; 1 Cor. 12:8) but he is the Spirit of wisdom and understanding, and of counsel and knowledge, to and resting on Christ as Mediator, (Isa. 11:2) and therefore must be a very proper Person to be concerned with the Father and the Son, in this great council; for never was such a council held as this, between such Persons, and on such a momentous and interesting affair.

Which, 4. Fourthly, Is next to be considered more particularly and distinctly. Now the affair consulted about, was not the salvation of men merely; nor who should be the persons that should be saved with it; for both that was resolved on, and the persons fixed on who were to enjoy it, in the decree of election, which stands firm and sure on the unalterable will of God; but who should be the Saviour, or be the author of this salvation; and a proper person for this work, could never have been devised, found out, and settled upon, by men and angels; this was the business of this great council.

By the decree of election the vessels of mercy were prepared for glory, or were ordained to eternal life, God resolved to have mercy on them, and save them; but who should be the saviour, was referred to this council to agree upon; it is true, indeed, that this was, in some respect, involved and included in the

Father's purpose, according to election, who appointed some, not unto wrath, but to obtain salvation by our Lord Jesus Christ, (1 Thess. 5:9) but then, though this was in the Father's purpose, it was necessary that the will of the Son should be expressed, and his approbation and consent had; for which this council was called and held.

The case stands thus: it was in Jehovah the Father's thoughts, to save men by his Son; he in his infinite wisdom saw he was the fittest person for this work, and, in his own mind, chose him to it; and this is meant by laying help on One that is mighty, exalting one chosen from among the people; finding David his servant, and anointing him with his holy oil (Ps. 89:19, 20). Now in the eternal council he moved it, and proposed it to his Son, as the most advisable step that could be taken, to bring about the designed salvation; who readily agreed to it, and said, "Lo, I come to do thy will, O God", (Heb. 10:7) from Psalm 40:7, 8 and the Holy Spirit expressed his approbation of him, as the fittest person to be the Saviour, by joining with the Father in the mission of him, as before observed; and by forming his human nature in time, and filling it with his gifts and graces without measure.

The pleasure and satisfaction the three divine Persons had in this affair, thus advised to, consulted, and approved of, is most clearly to be seen and observed at our Lord's baptism (Matthew 3:16, 17). But not only it was in this council consulted, who should be the Author of salvation; but also in what way and manner it should be effected, both for the security of men, and for the display of the glory of the divine perfections. Now it should be observed, that the elect of God, the persons to be saved, were considered in this transaction as fallen creatures, which salvation by Christ supposes; as sinners in Adam, on whom judgment came unto condemnation, as obnoxious to the curses of the righteous law, and to the resentments of divine justice; and therefore satisfaction must be made to the law and justice of God, the law must be fulfilled, and justice satisfied, by an atonement made; this was signified to the Saviour found, who approved of it, as a most fit thing to be done; hence God is gracious, and saith, "Deliver him from going down to the pit; I have found a ransom", (Job 33:24) this was found by infinite wisdom in this council; and whereas this ransom, satisfaction, and atonement, must be made by obeying the precepts of the law, and by the suffering of death, the penalty of it; this the law required of the transgressor of it; "Thou shalt surely die"; and so of the Surety for him; wherefore, since it was necessary that the Captain and Author of salvation, in bringing many sons to glory, should be made perfect through sufferings; it was proper that he should assume a nature in which he would be capable of obeying and suffering, even a nature of the same kind with that which sinned; this was notified in council to the Son of God, and he approved of it as right and fit, and said, "A body hast thou prepared me", a whole human nature, in purpose; and now in council, signified he was ready to assume it in time.

Moreover, it was seen proper and advisable, that the human nature assumed, should be holy and pure from sin, that it might be offered up without spot to God; and be a sacrifice to take away sin, which it could not be, if sinful; now here a difficulty arises, how such a nature could be come at, since human nature would be defiled by the sin of Adam; and who would be able to bring a clean thing out of an unclean? This difficulty infinite wisdom surmounts, by proposing that the Saviour should be born of a virgin; that this individual nature to be assumed, should not descend from Adam by ordinary generation, but be formed in an extraordinary manner by the power of the Holy Ghost; and this was approved in council, by both the Son and Spirit, since the one readily assumed this nature in this way, and the other formed it.

Once more, it appeared necessary that this nature should be taken up into personal union with the Son of God; or, that the Saviour should be God and man in one person; that he should be man, that he might have somewhat to offer, and thereby make reconciliation for the sins of the people; and that he should be

God, to give virtue to his deeds and sufferings, to make them effectual to the purposes of them, and he be a fit Mediator, a daysman between God and men, and take care of the things belonging to both.

In short, the affair debated and consulted between the three divine persons, was the peace and reconciliation of God's elect by Christ, and the way and manner of doing it; and therefore, as before observed, this transaction may, with great propriety, be called, the council of peace; and which issued in a covenant of peace, next to be considered; in this council everything relative to it was advised, consulted, and contrived; and in the covenant the whole was adjusted and settled; and therefore I have considered the council as the preparation and introduction to the covenant. ENDNOTES:

[1] See my Exposition of Zech. vi. 13. See Gill on "Zec 6:13"

[2] Corpus Theolog. loc. 11. s. 12. p. 376.

[3] In loc.

[4] Summa de Foedere, c. 5. s. 88.

[5] Oeconom. Foederum, l. 2. c. 1. s. 7, 8.

[6] In Hebrews, vol. 2. Exercitat. 4. s. 10. p. 54.

[7] In Ancorato, s. 70.

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