

Westboro Baptist Church is an Old School, or Primitive, Baptist Church, that has existed in this evil place for fifty-eight years, contending earnestly for the faith once delivered to the saints. (**Jude 3**.) Every person functions with God under a covenant of works or a covenant of grace.

“And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” Gen. 2:16,17.

The covenant of works lay clear, in that commandment – (1) Because that was the condition of man’s standing and life, as it was expressly declared; (2) Because, in the breach of that commandment, given him, he lost all, and we in him. God made the covenant of works primarily with Adam, and with us in him, as our head, inclusively; so that when he did fall we did fall, when he lost all we lost all. There are five things we lost in our fall: – (1.) Our holy image, and so became vile; (2.) Our sonship, and so became slaves; (3.) Our friendship, and so became enemies; (4.) Our communion with God, and so became strangers; (5.) Our glory, and so became miserable. Sin and death came into the world by Adam’s fall. In Adam’s sinning we all sinned, and in Adam’s dying we all died.

Sin and death came into the world by Adam’s fall. In Adam’s sinning we all sinned, and in Adam’s dying we all died. In Adam’s first sin, we all became sinners by imputation; Adam being a universal person, and all mankind one in him, by God’s covenant works with him. All were that one man [Augustine] viz, by federal consociation. God covenanted with Adam, and in, him with all his posterity; and therefore Adam’s breach of covenant fell not only upon him, but upon all his posterity. And, beloved, we read of a second covenant, **Heb. 10:9**; to wit:

“Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.”(Heb. 10:9)

***“Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.”
(Rom. 9:4)***

“Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.”(Gal. 4:24)

“That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”(Eph. 2:12)

And we read of a "New Covenant."

“Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”(Jer. 31:31)

Now if there be a second covenant, then we may safely conclude there was a first; and if there be a new covenant, then we may boldly conclude that there was an old covenant. A covenant of grace always supposeth a covenant of works, **Heb. 8:7-9**; to wit:

"For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." (Heb. 8:7-9)

Follow this solid reasoning leading to the covenant of grace; viz, there is a new covenant, a second covenant, or a covenant of grace betwixt God and His people. Express scriptures prove this; to wit; Deut. 7:9, *"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him; he will repay him to his face. Thou shalt therefore keep the commandments, and statutes, and the judgments, which I command thee this day, to do them."* (Deut. 7:9-11.) Example of the Covenant of Works. Grace to David; to wit:

"Although my house be not so with God; He hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow." (2 Sam. 23:5)

"I beseech thee, O Lord God of heaven, a great and terrible God, that keepeth covenant and mercy for them that love him and observe His commandments."
(Neh. 1:5)

"For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isa. 54:10)

Beloved, it would be difficult to find a more comforting passage of Scripture than that of Isaiah; but the following of Jeremiah and Ezekiel challenge for first place; to wit:

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." (Jer. 32:40)

"And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; go ye, serve ye every one his idols, and hereafter also, if you will not hearken unto me; but pollute ye my holy name no more with your gifts and with your idols." (Ezek. 20:37-39)

"That thou shouldest enter into covenant with the Lord thy God, and into His oath which the Lord thy God maketh with thee this day; that he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob."
(Deut. 29:12,13)

For further proof of that covenant existing between the Lord and His people, God himself is often said to remember His covenant; Gen. 9:15, *"I will remember my covenant, which is between you and me;"* Ezek. 16:60, *"I will remember my covenant with thee, and I will establish unto thee an everlasting covenant."* Now, how can God be said to remember his covenant with his people, if there were no covenant betwixt God and them?

Beloved, this is a very personal thing, for God has threatened severely to avenge and punish the quarrel of his covenant; **Lev. 26:25**: to wit:

***"And I will bring a sword upon you, that shall avenge the quarrel my covenant; or which shall avenge the vengeance of the covenant."*(Lev. 26:25)**

Breach of covenant betwixt God and man, breaks the peace, and breeds a quarrel betwixt them; in which he will take vengeance of man's revolt, against Him except there be repentance on man's side, and pardoning grace on God's side. For breach of covenant, Jerusalem is long since laid waste, and the seven golden candlesticks broken in pieces; and many others, this day, lie a-bleeding in the nations, who have made no more of breaking covenant with the Great God than if therein they had to do with poor mortals, with dust and ashes like themselves.

Now how can there be such a sin as breach of covenant, for which God will be avenged, if there were no covenant betwixt God and His people? But, the seals of the covenant are given to God's people. "Seal" is a borrowed word, taken from kings and princes, who add their broad seal, or privy-seal, to ratify and confirm the leagues, edicts, grants, covenants, charters, that are made with their subjects or confederates. God had made a covenant with Abraham, and by circumcision signs and seals up that covenant. The people of God are said sometimes to keep covenant with God: **Psa. 25:10,14**; to wit:

***"All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies...The secret of the Lord is with them that fear him, and he will show them his covenant."*(Psa. 25:10,14)**

Mercies flowing in upon us, through the covenant are, of all mercies, the most soul-satisfying, soul-refreshing, and soul-cheering mercies; yea, that can look upon every mercy as a present sent him from heaven by virtue of the covenant! Beloved, this sweetens every drop, and sip, and crust, and crumb of mercy that a Christian enjoys, that all flows in upon him through the covenant. **Psa. 44:17**; to wit: ***"Yet have we not forgotten thee, neither have we dealt falsely in thy covenant;"*** that is, we have kept covenant with thee, by endeavoring to the uttermost of our power to keep off from the breach of thy covenant, and to live up to the duties of thy covenant, suitable to that of the prophet Micah, ***"We will walk in the name of the Lord our God for ever and ever."*** (**Mic. 4:5.**)

Comes now the dreaded Covenant of Works, which curses, dooms and eternally damns all who are outside of Christ. That there is a covenant of grace, that all sincere believing Christians; all real saints are under; for under these two covenants all mankind fall. The apostle calls this covenant of grace, ***"the law of faith,"*** (**Rom. 8:17**).

Now, first, this covenant of grace is sometimes styled an ***"everlasting covenant:"*** (**Isa. 55:3**) ***"And I will make an everlasting covenant with you, even the sure mercies of David."*** You need not question my security, in respect of the great things that I have propounded and promised in my word, for the encouragement of your faith and hope; for I will give you my bond for all I have spoken, which shall be as surely made good to you as the mercies that I have performed to my servant David. (**2 Sam 23:5**).

The word everlasting has two acceptations; it denotes (1.) Sometimes a long duration; in which respect the old covenant, clothed with figures and ceremonies, is called everlasting, because it was to endure, and did endure, a long time, (**Ps 105:9, 10**); ***"Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant;"*** (2.) Sometimes it denotes a perpetual duration, a duration which shall last for ever, (**Heb. 13:20**) ***"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,"*** In this respect the covenant of grace is everlasting; it shall never cease, never be broken nor never be altered.

Now the covenant of grace is an everlasting covenant in a twofold respect. First in respect of God, who will never break covenant with his people, but is their God and will be their God for ever and ever, (**Titus 1:2; Psa. 90:2 and 48:14**). For this God is our God, for ever and ever; he will be our God even unto death; ay, and after death too; for this is not to be taken exclusively, oh no! For "**he will never, never leave them, nor forsake them,**" (**Heb 13:5**)

There are five negatives in the Greek, to assure God's people that he will never forsake them. According to the Greek it may be rendered thus, "**I will not, not leave thee, neither will I not, not forsake thee.**" Leave us! God may, to our thinking, leave us; but forsake us he will not. So (**Ps. 89:34**) "**My covenant will I not break**" - Heb. I will not profane my covenant - nor alter the thing that is gone out of my mouth. Though God's people should profane his statutes, **ver. 31**, yet God will not profane his covenant. The covenant of grace is called an everlasting covenant; in respect of the people of God, who are brought into covenant, and shall continue in covenant for ever and ever. (**Mal. 3:6; Hosea 2:19; Gen. 17:7.**) I will make an everlasting covenant with them - Heb.- I will cut out with them a covenant of perpetuity - that I will not turn away from them to do them good; but - Heb., and - I will put my fear into their hearts, that they shall not depart from me.

Seriously dwell upon the place; it shows that the covenant is everlasting on God's part, and also on our part. On God's part, I will never turn away from them to do them good; and on our part, they shall never depart from me. How so? I will put my fear into their hearts, that they shall not depart from me. That they may continue constant with me, and not constrain me, by their apostasy, to break again with them; I will deeply rivet a reverent dread of myself in their souls as shall cause them to cling, and to cleave, and keep close to me forever. In the covenant of grace, God undertakes for both parts; for his own, that He will be their God - i.e., that all He is, and all He has, shall be employed for their external, internal, and eternal good; and for ours, that we shall be His people, - i.e., that we shall believe, love, fear, repent, obey, serve Him and walk with Him, as He requires, **Jer. 32:38; Ezek. 36:26,27**; and thus the Covenant of Grace becomes an Everlasting Covenant; yea, such a Covenant as hath the sure or unfailable Mercies of David wrapped up in it.

The Covenant of Grace is a new compact or agreement, which God hath made with sinful man, out of His mere mercy and grace, wherein He undertakes both for Himself and for fallen man, and wherein He engages Himself to make fallen man everlastingly happy. In the Covenant of Grace there are two things considerable; First, the covenant that God makes for Himself to us, which consists mainly of these branches: (1) That He will be our God; (2) That He will give us His Spirit; (3) That He will take away the heart of stone, and give a heart of flesh, i.e., a soft and tender heart; (4) That He will not turn away His face from us, from doing us good, and that He will put His fear into our hearts; (5) That He will cleanse us from all our filthiness, and from all our idols; and, (6) That He will rejoice over us to do us good, **Jer. 33:9,10**, and **Jer. 32:41**; and, (7) That we shall have a kingdom, a crown, and glory at last. And what would we have more? This Covenant of Grace, under which the saints stand, is sometimes styled a Covenant of Life; to wit:

"My covenant was with him of life and peace."(**Mal. 2:5**)

Life is restored, and life is promised, and life is settled by the Covenant. There is no safe life, no comfortable life, no easy life, no happy life, no honorable life, no glorious life, for any sinner that is not under the bond of this Covenant of Grace. All mankind had been eternally lost, and God had lost all the glory of His mercy forever, had He not, of His own free grace and mercy, made a covenant of life with poor sinners. (**Isa. 35:10.**)

I love you.

Amen.