

Sermon to God's elect people at Westboro Baptist Church on
November 22, 2020

**OUR LORD JESUS CHRIST IS THE
“COVENANT OF THE PEOPLE.” ISAIAH
42:6; ISAIAH 49:8.**

2 Samuel 23:5: Although my house be not so with God; yet 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.

Gill says: "‘ordered in all things’: to promote and advance the glory of all the three Persons in the Godhead, Father, Son, and Spirit; to secure the persons of the saints, and to provide everything needful for them for time and eternity.”

Many sermons have and many more may be preached on this verse of the Bible. Today, I want to talk about the part the Son of God has taken in the everlasting Covenant of Grace.

Christ is said to be the Covenant itself: that is his place; that is his office; in the everlasting Covenant of Grace.

Isaiah 42:5-8: “5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for **a covenant of the people**, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. 8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.”

Isaiah 49:7-10: “7 ¶ Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee. 8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for **a covenant of the people**, to establish the earth, to cause to inherit the desolate heritages; 9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. 10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.”

Christ has so great a concern in the Covenant of Grace, that he is said to be the Covenant itself; "I will give thee for a Covenant of the people," Isaiah 42:6, 49:8. His work, that which was proposed to him in the Council Halls of Eternity, and he agreed to do, is the grand condition of the Covenant (the sine qua non, if you will), and he himself is at least the following in that Covenant.

Christ is the great blessing of the Covenant of Grace; see, for example (time and space does not allow for the full picture): Revelation 5:13: “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, **Blessing**, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” Revelation 7:12: “Saying, Amen: **Blessing**, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.” Please remember the context of the pronouncement of him as the Blessing, in Revelation 5: “9 And they sung a new song, saying, Thou art worthy to take **the book**, and to open the seals thereof: for thou wast slain, and

hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”

Christ is the Alpha and the Omega, as of the scriptures, so of the Covenant of Grace; Gill proposes at Revelation 1:8 (which says: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.): “as of the covenant of grace, he is the first and last of it, he is the Mediator, surety, and messenger of it, and the ratifier and confirmer of it, he is the covenant itself, all its blessings and promises are in him.”

Christ is the first and the last in the Covenant of Grace, the sum and substance of it; Revelation 1: 17 “And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:” Revelation 1:11: “Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” Isaiah 41:4: “Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he.” Isaiah 44:6 “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.” Isaiah 48:12: “Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.”

Christ is everything, ALL in ALL in the Covenant of Grace; Ephesians 1:”15 ¶ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, 16 Cease not to give thanks for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: 18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19 And what is the exceeding greatness of his power to us-ward who believe, according to

the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.” Gill says: “he fills all and every of the saints, all the vessels of mercy, ...he fills all the powers and faculties of their souls, their hearts with joy, their minds with knowledge, their consciences with peace, their wills with spiritual desires, submission and resignation, and their affections with love to himself and people.” The Covenant of Grace is ordered in all things, and sure!

All the blessings of the Covenant of Grace are the sure mercies of Christ, who is David, and David’s Son; Acts 13: “32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 But he, whom God raised again, saw no corruption.”

Christ is “prevented with all the blessings of goodness,” pursuant to the terms of the Everlasting Covenant of Grace, which he receives as our covenant head, and that goodness he passes onto his people. “1 ¶ « To the chief Musician, A Psalm of David. » The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice! 2 Thou hast given him his heart’s desire, and hast not withholden the request of his lips. Selah. 3 For thou **preventest him with the blessings of goodness:**

thou settest a crown of pure gold on his head. 4 He asked life of thee, and thou gavest it him, even length of days for ever and ever. 5 His glory is great in thy salvation: honour and majesty hast thou laid upon him. 6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.” (Psalm 21:1-6).

The covenant people are blessed with all spiritual blessings in him, as their covenant head concerning that Covenant of Grace; Ephesians 1: “3 ¶ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” 2 Timothy 1:9: “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

All the promises of this Covenant are made to Christ our covenant head, and are all yea and amen in him; 2 Corinthians 1: “19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.” These promises are not only temporal (e.g., Psalm 34:10: “The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.”) but spiritual also (including his everlasting love, his gracious presence, and divine protection). This is in addition to our status of beneficiaries of the promises of our Lord Jesus Christ and the Holy Spirit.

Christ sustains various characters and offices in the Covenant of Grace. Christ is the representative Head of his people in it; he is the Mediator, Surety, Testator, and Messenger of it; of all which I hope will be subject of future sermons. Today I shall only observe Christ’s agreement to his Father’s proposals, his acceptance of them, and open declaration of his

readiness and willingness to act according to them, which formally constitute the covenant and compact between them.

His consent to this Covenant of Grace is fully expressed in Psalm 40:6-8: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering, and sin offering, hast thou not required. Then said I Lo, I come; in the volume of the book it is written of me: I delight to do thy will, O my God! yea, thy law is within my heart". Which words, though spoken and written by David, yet as representing the Messiah, as is certain from the application of them to him by the apostle, in Hebrews 10:5-10 ("5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all."), according to whom, the time when these words were spoken, was when "he cometh into the world," that is, at his incarnation, when he came from heaven to earth, by the assumption of human nature, to do the will and work of his Father, which he proposed unto him; then he said all the above in fact, what he had before said in word, in promise; "Lo, I come to do thy will"; for that this was said before is plain, since it was known to David, in his time, and written by him, as the penman of the Holy Ghost, and as representing Christ, and was repeated and confirmed by Christ at his coming into the world: and when could it be said before, but in the Covenant of Grace?

Likewise it appears, that this was said on the account of the insufficiency of legal sacrifices to atone for sin; in proof of which the apostle quotes the words, "It is not possible that the blood of bulls and goats should take

away sin" at Hebrews 10:4; wherefore---he saith, "Sacrifice and offering thou wouldst not," that is, though they were the institutions and appointment of God, yet he would not have them continued any longer than the coming of Christ, because of the weakness and unprofitableness (Hebrews 7:18) of them to take away sin, and because they were to have, and had, their accomplishment in Christ; in the previews of which this was said in David's time, and earlier by Christ, in the Covenant of Grace; in which, knowing his Father's will concerning sacrifices, and their continuance, as well as the insufficiency of them, freely declared that he was ready to come, in the fullness of time, and give himself an offering for sin; as his Father had proposed to him he should. Isaiah 53:10: "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

This acceptance and consent of Christ is first obscurely and figuratively expressed; "Mine ears hast thou opened," (Psalm 40:6: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required."), i.e., digged or bored; expressive of his great attention, hearkening and listening with great diligence, to what his Father proposed to him (see Isaiah 50:4-6 ("The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.")), and of his ready and cheerful obedience to his Father's will, signified thereby. The phrase ("Mine ears hast thou opened") seems to be used in allusion to the boring of the servant's ear, who cared not to quit his master's house, but was willing to serve him forever, Exodus 21:5-6.

The Septuagint, and so the apostle render the words, "A body hast thou prepared me" (Hebrews 10:5); a part being put for the whole; and which is supposed; for the ear could not be opened, unless a body was prepared; by which is meant, not a part, but the whole of the human nature, soul and body; prepared, not only in the purposes and decrees of God, but in the Covenant of Grace, where it was explicitly spelled out in clear language, by the joint agreement of the divine Persons; for as the Father proposed it to the Son, that he should have such a nature, he agreed to assume it, and therefore takes up these words, to show his ready assent to it; "A body hast thou prepared me." As if Christ were to say: it is thy pleasure I should have one, I am ready to take it, at a proper time; that I might have something to offer, an offering far more valuable and efficacious, and more acceptable, than the legal ones. This acceptance of his Father's proposals is more clearly and fully expressed; "Lo, I come to do thy will"; that is, to assume human nature, to lay down his life in it, to suffer death, make atonement for the sins of his people, and obtain their redemption and salvation.

Christ's willingness to do all this freely, and without compulsion; he himself, and not another, and immediately, as soon as ever it should be necessary; he declares, with a note of admiration, attention, and acknowledgement; and his heartiness in it is still more fully signified, by saying, "I delight to do thy will"; it was with the utmost pleasure and complacency that he complied with it, and it would be his prime directive, so to speak, to do it. Let's use his actual words here: John 4:34: "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." Luke 12:50: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" And it is added; "Yea, thy law is within my heart"; it is in my heart to fulfil it; I am ready to yield a cordial and cheerful obedience to it. John 10:18: "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

John 14:31: “But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.”

Now all this was "written" concerning him "in the volume of the book" (Psalm 40:7); not of the scriptures in general only, nor of the Pentateuch in particular, the only volume extant in David's time, nor only of the book of God's purposes, Psalm 139:16 (“Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”), but of the Everlasting Covenant of Grace. Now in this volume, or book, as the Father's proposal is there written and contained, so is the Son's agreement unto it, and acceptance of it. Add to all this, that the Character in which Christ here addresses his divine Father, "My God," (Psalm 40:8) is a phrase expressive of covenant relation, and is frequently so used both with regard to Christ and his people (I count roughly 137 times).

Finally, for today, nothing more fully proves Christ's free and full agreement and consent to do the will of his Father, proposed in this Everlasting Covenant of Grace, than his actual performance of it. Was it his will that he should take the care and charge of all his elect, and lose none? He has done it! John 17:12: “While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.” Was it his will that he should assume human nature? The Word has been made flesh, and dwelt among men! John 1:14: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” Was it his will that he should obey the law? He is become the end of the law for righteousness! Romans 10:4: “For Christ is the end of the law for righteousness to everyone that believeth.” Was it his will that he should suffer death, the penalty of it? He has suffered, the just for the unjust, to bring them to God! 1 Peter 3:18: “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to

death in the flesh, but quickened by the Spirit.” Was it his will that he should make himself an offering for sin? He has given himself to God, an offering and a sacrifice, of a sweet smelling savor! Ephesians 5:2: “And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.” In summary, was it his will that he should redeem his people from all their iniquities? Yes, he has obtained an eternal redemption of them! Hebrews 9:12: “Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”

The Lord willing, I hope to speak more on the vital role of our Lord Jesus Christ in this Everlasting Covenant of Grace, including as Christ the Covenant head of the elect, Christ the Mediator of the Covenant, Christ the Surety of the Covenant, and Christ the Testator of the Covenant.

“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, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.” (Hebrews 13:20-21)

I love you. Amen.