

Sermon to the elect remnant gathered at Westboro Baptist Church in  
Topeka, Kansas on January 17, 2021

## **CHRIST IS THE COVENANT HEAD OF THE ELECT**

Ephesians 1:22: “And [God] hath put all things under [Christ’s] feet,  
and gave [Christ] to be the head over all things to the church.”

Today we look at what the Bible teaches more about that everlasting covenant of grace, which is “ordered in all things and sure,” pursuant to the inspired word at David’s mouth at 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.” And, in particular we will explore Christ as the covenant head of the elect. Even all of the elect that ever have been, are, or will be in the world. That number of elect is fixed and certain and is not augmented by any created power or effort; nor is the Creator of that number influenced by anything outside of Himself. Malachi 3:6: “For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.” Revelation 17:8: “The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not **written in the book of life from the foundation of the world**, when they behold the beast that was, and is not, and yet is.”

Paul teaches at Ephesians 1:22-23 that God, the Father of Glory, “hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.” “For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.” (Ephesians 5:23) “And he is the head of the body, the church: who is the beginning, the

firstborn from the dead; that in all things he might have the preeminence.” (Colossians 1:18).

Like a natural head is to a natural body, and the members of it; which is of the same nature with it, superior to it, communicates life, sense, and motion to it, as well as overlooks and protects it. Such a head of influence is Christ to the church, the source of life to it, from whom nourishment is derived, and all the supplies of grace. See, for example: Ephesians 4:15-16: “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplied, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Colossians 2:19: “And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.”

He is a Head in a political sense, as a captain or general is head of his army, and a king is head of his subjects. See, for example: Judges 10:18: “And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.” Judges 11:11: “Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.” Hosea 1:11: “Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.” Hebrews 2:10: “For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

He is head in a well-ordered and efficient sense, as the husband is the head of the wife, and a father the head of his children, and a master the

head of his servants and of his whole family. See, for example: Numbers 1:4: “And with you there shall be a man of every tribe; every one head of the house of his fathers.” Ephesians 5:23-24: “For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.” Isaiah 9:6: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Matthew 23:10: “Neither be ye called masters: for one is your Master, even Christ.”

The headship of Christ in these several senses, chiefly belongs to his Kingly office; but besides these, he is the representative head of his church, or of all the elect of God. They were all considered in him, and represented by him, when he covenanted with his Father for them. All that he engaged to do and suffer, was not only on their account, but in their name and stead. All that he received, promises and blessings, were not only for them, but he received them as representing them. As Christ was given to be the covenant of the people, so also to be a Head of them in it.

Christ was considered in election; he was chosen as Head, and his people as members in him, and so they had union to him, and a representative being in him before the world began. They did not then personally exist, but Christ did, who represented them, and therefore were capable of being chosen in him, as they were. Ephesians 1:4: “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.” That is a source of great comfort; that is the foundation upon which David was greatly comforted and inspired by God to say: This is “sure” and “this is all my salvation.” (2 Samuel 23:5).

Such a relation Christ stood in to them in the covenant that was made, not with him alone, but with all the elect of God, considered in him as their head and representative. Therefore we read of "the covenant that was confirmed before of God in Christ;" which was of God made sure and firm with his covenant people, in Christ, as their Head, before the foundation of the world; when as yet they had not an actual being, only a representative one in Christ. Galatians 3:16: "And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." For this reason the covenant was made sure to them in him, before the manifestation and application of it to Abraham, and his spiritual seed spoken of in the preceding verse; so that "the law, which was four hundred and thirty years after" that revelation and manifestation of the covenant to Abraham, "cannot disannul, that it should make the promise of none effect." For what commences in time, can never make void what was confirmed in eternity. (Galatians 3:16-17: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.")

The promises of grace and glory (Psalm 84:11: "For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly"), made to the elect of God in covenant, were made to them, as considered in Christ, their head and representative. Taking into consideration the fact that these promises were made before the world began (see e.g., Titus 1:2: "In hope of eternal life, which God, that cannot lie, promised before the world began"); they could not be made to them in their own persons, but as represented by Christ. Therefore, these promises were made to

him, their Head, and to them in him; and hence the promise of life is said to be "in" him, 2 Timothy 1:1: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus," and indeed, all the promises are Yea and Amen "in him," 2 Corinthians 1:20. The apostle having said, that "to Abraham and his seed were the promises made," observes, "he saith not" and "to seeds, as of many, but as of one, and to thy seed, which is Christ" (Galatians 3:16); who is the head and representative of all his spiritual offspring. In Christ they are all collected and considered; all the promises made, manifested, and applied to Abraham, and his spiritual seed, were originally made to Christ, the everlasting Father of his spiritual offspring, the common Head and Parent of them, Galatians 3:16.

All the blessings of grace, and grants of them in the covenant of grace, given and made to the elect in it, were given and made to Christ first in their name, and as representing them, and to them in him, as considered in him, their head and representative. Because when these grants were made, and blessings bestowed, they were not in actual being, only had a representative one in Christ their head; hence grace is said to be given them "in Christ Jesus," before the world began; and they to be blessed with all spiritual blessings in heavenly places "in Christ," as they were chosen in him before the formation of the world. See, e.g., 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." And, Ephesians: 1:3-4: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 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."

Christ, in the everlasting covenant of grace, engaged in the name of his people, to obey and suffer in their stead; and accordingly he did both in time, as their Head and Representative. He obeyed the law, and fulfilled all righteousness (e.g., Matthew 3:15), not as a single individual of human nature, and for himself, but as the federal Head of his people, as representing them; "That the righteousness of the law might be fulfilled in us," says the apostle, at Romans 8:4. That is, in the elect of God, they being considered in Christ their Head, when he became the fulfilling End of the law for righteousness unto them; and so they were made, or accounted, the righteousness of God "in him" their Head. See Romans 10:4: "For Christ is the end of the law for righteousness to every one that believeth." And, 2 Corinthians 5:21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." In like manner as he in their name engaged in this everlasting covenant of grace to suffer for them; so in time he suffered in their room and stead, as their head and representative; insomuch that they may be truly said to suffer with him. They were all gathered together, collected in one Head, "in Christ," and sustained and represented by him when he hung upon the cross, so we are said to be "crucified with" him. See Ephesians 1:10: "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." And, see Colossians 2:12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

In consequence of Christ's covenant engagements and performances, when he rose from the dead, he rose not as a private Person, but as a public Person, as the head and representative of all those for whom he obeyed and suffered. Therefore they are said to be quickened and raised together with him, as they were then also justified in him, when he himself, as their Head and Surety was. See, Ephesians 2:5-6: "Even

when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." See, Colossians 3:1: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." And, see 1 Timothy 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Indeed, Christ is also gone to heaven, not only as the Forerunner of his people, but as their Head and Representative. He has taken possession of heaven in their name, appears in the presence of God for them, and represents them, as the high priest did the children of Israel, in the holy of holies; and therefore they are said to be made to "sit together in heavenly places in Christ Jesus," Ephesians 2:6.

The federal headship of Christ, may be argued and concluded from Adam being a federal head and representative of all his natural offspring; in which he was "the figure of him that was to come," that is, Christ; for it was in that chiefly, if not the only thing the apostle has in view, at Roman 5:14 as appears by his running the parallel between them (Adam and Jesus Christ), as heads and representatives of their respective offspring. (Romans 5:14: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." See verses 12-19 for the entire context.) Adam, through his fall, conveying sin and death to all his natural descendants; and Christ, through the free gift of himself, communicating grace, righteousness, and life to all his spiritual seed, the elect, the children his Father gave him. Therefore these two are spoken of as the first and last Adam, and the first and second man; as if they were the only two men in the world, being the representatives of each of their seeds, which are included in them. 1 Corinthians 15:45, 47: "And so it is written, The first man Adam

was made a living soul; the last Adam was made a quickening spirit. ... The first man is of the earth, earthy: the second man is the Lord from heaven.”

Now, as Christ stands in the relation of a Head to the elect, he has all things delivered into his hands; in honor to him, and in love both to him and them, and for their good; God has given him to be "Head over all things" to the church. Matthew 11:27: “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” John 3:35: “The Father loveth the Son, and hath given all things into his hand.” Ephesians 1:22 “And hath put all things under his feet, and gave him to be the head over all things to the church.” All persons and things are under his command, and at his disposal, to subserve his interest as Head of the church. Even angels and men, good and bad, and all things in heaven and in earth; all power therein to protect and defend his people, and to provide for them. All fullness of grace (John 1:16), and the blessings of it to supply them. The government of the church, and of the world, is on his shoulders, who represents his elect; and therefore their persons, grace, and glory, must be safe in him. The everlasting covenant of grace, and all its blessings and promises, are sure in him, the Head and Representative of his people in it.

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.” 2 Peter 3:18.

I love you. Amen.