

**“MERCY AND TRUTH ARE MET TOGETHER;
RIGHTEOUSNESS AND PEACE HAVE KISSED EACH OTHER”
(Psalm 85:10) BY THE WORK OF OUR LORD JESUS CHRIST,
THE MEDIATOR OF RECONCILIATION, PURSUANT TO THE
TERMS AND CONDITIONS OF THE EVERLASTING
COVENANT OF GRACE. 2 Samuel 23:5.**

Sermon to the LORD’s witnesses at Westboro Baptist Church in
Topeka, Kansas, on June 13, 2021

First, why would I call you witnesses? Isaiah 43:10: “*Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.*” The immediate context would compel the conclusion that we are witnesses to his sovereign power in heaven and earth, and we are providing that testimony every hour of every day to the intelligent universe, and in a very significant way that testimony relates to his sovereign, electing power of salvation. The intelligent universe has a keen interest in what the Lord does by and through and on behalf of his Church, “*the pillar and ground of the truth*” (1 Timothy 3:15). See, for example, 1 Peter 1:10-12: “*Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.*” Those that were made a little lower than the angels (Psalm 8:5), also feel compelled to keep a very close eye on what the Lord’s Church does. Psalm 48:1-6: “*« A Song and Psalm for the sons of Korah. » Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy*

of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail.” A recent filing in Shawnee County District Court in Topeka, Kansas, states that “Going to trial with [a member of Westboro Baptist Church, as attorney for the accused] is very dangerous[.] [T]his community doesn’t like [this person] because of 30 years of protesting in this county[.] Insted (sic) of judging me they (the jury) will be judging [this member of Westboro Baptist Church].” Although patently frivolous as an argument to not have the best lawyer available to represent you when your life is on the line, it is otherwise accurate. We have been on the streets with Gospel preaching 30 years. Except that their sights are set a wee bit low. County? No, no, no. Try, “all nations.” We are not exaggerating when we say that we preach to “all nations.” Yes, that is it. The Lord Jesus Christ commanded it: “*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*” (Matthew 28:18-20). Numbers 23:23: “*Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!*” Shame on Samuel Morse for stealing that good verse in 1844 for his tacky electric telegraph system. His message originated in Baltimore and was sent to Washington, D.C. in May of that year. Much better messages have been generated from Baltimore to Washington, D.C. and to “all nations” for the cause of God and truth in this earth by and through the Church he has established. Thank God for that 10.9 million dollar verdict from a reprobate judge and jury in man’s continued futile attempt to stop the LORD’s witnesses. Romans 9:13: “*As it is written,*

Jacob have I loved, but Esau have I hated.” Indeed, “What hath God wrought” (Numbers 23:23).

The immediate context of my primary Bible reference in this sermon (2 Samuel 22:5) is very interesting. The 51 verses of 2 Samuel 22 are almost identical to the 50 verses in Psalm Chapter 18:

“And David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: And he said, The LORD is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence. I will call on the LORD, who is worthy to be praised: so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid; The sorrows of hell compassed me about; the snares of death prevented me; In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.... The LORD liveth; and blessed be my rock; and exalted be the God of the rock of my salvation. It is God that avengeth me, and that bringeth down the people under me, And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man. Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name. He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore. Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

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.” (2 Samuel 23:1-7, 47-51; 2 Samuel 24:1-5).

Separation by chapters is not how the original was written.

Under the section “*ordered in all things, and sure,*” I continue with my theme about Christ’s mediatorial work pursuant to that everlasting covenant of grace, and tell you the love of God to his people is from everlasting to everlasting, invariably the same. With him there is “*no shadow of turning*” (James 1:17); there is no change in God, as not from love to hatred, so not from hatred to love. “*He is in one mind, and none can turn him*” (Job 23:13), no, not Christ himself. It is not the work of Christ’s mediation, nor the design of it, to turn the heart of God; for that proceeded according to the unalterable and unchangeable will of God. The mediation of Christ did not procure, nor was it intended to procure the love and favor of God to his elect. In fact, so far from it, that itself is the fruit and effect of that love. John 3:16: “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*” Romans 5:8: “*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*” 1 John 4:10: “*Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*”

It was love that set forth and sent forth Christ to be the propitiation for sin. It was owing to the good will and free favor of God, that a Mediator was admitted for sinful men. And it appeared still greater, in providing one to be a Mediator of reconciliation for them; and the reconciliation the scriptures speak of, as made by the blood, sufferings, and death of Christ, is not a reconciliation of God to them, as to his love, but **justice**; but a reconciliation of them to God. And that not so much of their persons, which are always acceptable and well pleasing to God, as considered in Christ, in whom they were chosen, as for their sins. Romans 5:10: “*For*

if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” 2 Corinthians 5:19: *“To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”* Colossians 1:20-21: *“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.”* Hebrews 2:17: *“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”* Which is no other than a satisfaction for them to divine justice; for the reconciliation of their persons in that way, is not to the love and affections of God, from which they were never separated, but to the justice of God, offended by their sins. And the whole is a reconciliation of the divine perfections to each other in the business of salvation; for though these agree among themselves, yet with respect to that, had different claims to make; the love and grace of God pleaded for mercy, and mercy pleaded for itself, that it might be shown to the objects of love; but justice insisted on it, that satisfaction be made for the offences committed.

The difficulty was how to answer each of these pleas. Christ interposed, and offered himself in the covenant, to be a Mediator of reconciliation, or to make satisfaction for sin; and so “mercy and truth have met together, and righteousness and peace have kissed each other.” (Psalm 85:10). Reconciliation then is the principal branch of Christ’s office in the Everlasting Covenant of Grace as Mediator.

Our Lord Jesus Christ being the propitiation for sin is the foundation of his advocacy. *“If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins.”* 1 John 2:1-2. That is the ground upon which his plea for remission of sin stands. Jesus

Christ the righteous always appears in the presence of God for his people, and ever lives to make intercession for them (Hebrews 7:25). He is first the Mediator of reconciliation, and then of intercession; as they are reconciled to God by his sufferings and death, they are saved through his interceding life. He is called the Angel of God's presence (Isaiah 63:9), not only because he enjoys it himself; but because he introduces his people into it, and presents their petitions to God, offers up the prayers of all saints, perfumed much with the incense of his mediation; through which they become acceptable to God. Christ is the medium of access to God, to the throne of his grace (Hebrews 4:16); there is no drawing nigh of sinful men to God without a Mediator. 1 Timothy 2:5: "*For there is one God, and one mediator between God and men, the man Christ Jesus.*" He is the only Way (John 14:6), the "*new and the living Way*" (Hebrews 10:20); and through him, his blood, righteousness, and sacrifice, there is access with boldness and confidence (Ephesians 3:12; Hebrews 4:16; 1 John 5:14). And he is the medium of acceptance, both of persons and services, which are only accepted in the Beloved. Ephesians 1:5-6: "*Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*" We have become acceptable through his prevalent mediation and intercession. He is the medium of conveyance of all the blessings of the covenant of grace to his people, which are all communicated in virtue of his advocacy for them; and he is the medium of the saints' communion and fellowship with God now. "*But God, who is rich in mercy, for his great love wherewith he loved us, 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: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto*

good works, which God hath before ordained that we should walk in them.” Ephesians 2:4-10.

In finishing up this session on the Everlasting Covenant of Grace, let me talk to you about the necessity for this Mediator to be both God and man. It was requisite that he should be man, assume human nature into union with his divine Person, even a true body, and a reasonable soul.

That he might be related to those he was a Mediator, Redeemer, and Savior of; that he might be their brother, their near kinsman, their God, and so have an apparent right to redeem them, as the near kinsman, according to the law. Leviticus 25:48-49: *“After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle’s son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.”*

It was proper that the Mediator should be capable of obeying the law, broken by the sin of man; and universal perfect obedience was necessary for the justification of a sinner before God; hence Christ was made of a woman, that he might be made under the law, and yield obedience to it; by which obedience men are made righteous in the sight of God. Galatians 4:4: *“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.”* Romans 5:19: *“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”*

It was meet the Mediator should be man, that he might be capable of suffering the penalty of the law, death, was necessary to make reconciliation. A sacrifice for sin was to be offered, and therefore it was proper Christ should have somewhat to offer; even a true body, and a reasonable soul. Peace was to be made by blood, and reconciliation by the sufferings of death, and therefore a nature must be assumed capable of shedding blood, and of suffering death; and without which he could not be made sin, and a curse for men, as the law required he should. In a word, it was highly becoming, that the Captain of our salvation should be made

perfect through suffering, that he might be a perfect Savior, which could not be, without the assumption of human nature. 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.”* Hebrews 2:14-15: *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.”* Hebrews 5:9: *“And being made perfect, he became the author of eternal salvation unto all them that obey him.”* Hebrews 8:3: *“For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.”*

It was fit the Mediator should be man, that he might be a merciful, as well as a faithful High Priest, have a fellow feeling with his people, and sympathize with them under all their temptations, afflictions, and distresses, and succor and relieve them, from love and affection to them, as their friend and brother. Hebrews 2:17-18: *“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.”* Hebrews 4:15: *“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”*

It was necessary that he should be holy and righteous, free from all sin, original and actual, that he might offer himself without spot to God, take away the sins of the elect, and be an advocate for them. Hebrews 7:26: *“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”* Hebrews 9:14: *“How much more shall the blood of Christ, who through the eternal Spirit*

offered himself without spot to God, purge your conscience from dead works to serve the living God?" 1 John 3:5: *"And ye know that he was manifested to take away our sins; and in him is no sin."* 1 John 2:1: *"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."*

But it was not enough to be truly man, and an innocent person; he must be more than a man, to be a mediator between God and man; it was requisite, therefore, that he should be God as well as man.

That he might be able to draw nigh to God, and address with him about terms of peace, and covenant with him; all which a mere man could not do; and therefore it is with wonder said, and as expressive of demanding great effort and labor to do the work, and of the necessity of a divine Person to do it; *"Who is this that engaged his heart to approach unto me, saith the Lord?"* Jeremiah 30:21. To mediate between him and sinful men, to lay his hands on both, and reconcile them together; none but Jehovah's fellow could or dared to do this.

That he might give virtue and value to his obedience and sufferings; for if he had been a mere man, his obedience and righteousness would not have been sufficient to justify men, nor his sufferings and death a proper sacrifice and atonement for sin. But being God as well as man, his righteousness is the righteousness of God; and so sufficient to justify all that believe in him, and them from all their sins; and his blood is the blood of the Son of God, and so cleanses from all sin, and is a proper atonement for it. Isaiah 42:21: *"The LORD is well pleased for his righteousness' sake; he will magnify the law, and make it honourable."*

Being Mediator, Redeemer, and Savior, it naturally and necessarily leads men to put their trust and confidence in him, and rely upon him, for peace, pardon, and salvation; whereas, if he was a mere man, and not God, this would entail a curse upon them; for *"cursed is the man that trusteth in man, and maketh flesh his arm,"* Jeremiah 17:5. And even to worship and

adore him, and ascribe divine honor and glory to him; which to do would be idolatry, was he not God. Isaiah 42:8: *“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.”* The Mediator should be God, that he might be the proper object of trust, worship, honor, and glory divine. The “Jehovah witnesses” (who I’ve called “jehovah nitwits” for lo these many years) deny the deity of Christ, and thus steal and rob the divine glory, honor, worship, and trust due the Lord Jesus Christ. They properly should be called Jehovah Liars!

2Co 5:18-19: *“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”* Colossians 1:20: *“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”*

It was the Word, which was in the beginning *“with God, and was God,”* that *“was made flesh, and dwelt among”* men; it was he that was in the *“form of God,”* and thought it *“not robbery to be equal with”* him, that was *“found in fashion as a man,”* and *“took on him the form of a servant;”* and *“God was manifest in the flesh.”* (John 1:1-2, 14; Philippians 2:6-8; 1 Timothy 3:16).

Acts 20:28: *“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”*

2 Thessalonians 3:16: *“Now the Lord of peace himself give you peace always by all means. The Lord be with you all.”*

I love you. Amen.