

**The 1689 Confession; Chapter 8 – “Of Christ the Mediator”, Message # 6 –
“Christ Declares the Decree”, Presented in the Adult Sunday School Class,
by Pastor Paul Rendall on January 26th, 2020.**

Paragraph 1 - It pleased God, (1) in His eternal purpose, (2) to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both, (3) to be the Mediator between God and man; the Prophet, Priest, and King; head and Savior of the Church the heir of all things, and judge of the world, (4) unto whom He did from all eternity give a people to be His seed and to be by Him in time redeemed, called, justified, sanctified, and glorified. (5)

1. Isaiah 42: 1-7 2. 1 Peter 1: 20, 21 Isaiah 49: 1-6 3. 1st Timothy 2: 5 Acts 3: 22 Hebrews 5: 5 and 6 Psalm 2: 6 Luke 1: 33

Ephesians 1: 22 and 23 and Chapter 5, verse 23 Hebrews 1: 2 Acts 17: 31 5. Romans 8: 30 John 17: 6 Isaiah 53: 10 Psalm 22: 30

1st Timothy 2: 6 Isaiah 55: 4 and 5 1 Corinthians 1: 30

1st – God has an Eternal Purpose which was drawn up by the Divine Trinity before the world began which is called the Covenant of Redemption.

2nd – The Covenant of Redemption Differs from the Covenant of Grace

Thomas Brooks says in Vol. 5 of his Works, P. 350, in his treatise on the Covenant of Redemption:

The Covenant of Redemption differs from the Covenant of Grace. It is true, the Covenant of Redemption is a Covenant of Grace, but it is not properly that covenant of grace which the Scripture holds out in opposition to the Covenant of Works; which I shall thus evidence: -

1st – “The Covenant of Redemption differs from the Covenant of Grace in regard the federates.” (Those covenanting together) In the Covenant of Redemption, it is God the Father and Jesus Christ that mutually covenant; but in the Covenant of Grace the confederates are God and believers.”

2nd – “In the Covenant of Redemption, God the Father requires of Jesus Christ that He should suffer, shed His blood, die, and make Himself an offering for our sins.” “In the Covenant of Grace, God requires of us that we should believe and embrace the Lord Jesus.”

3rd – Thomas Brooks says – “In the Covenant of Redemption, God the Father has made many great, precious and glorious promises to Jesus Christ.”

Psalm 110: 1 – “Sit on my right hand, till I make Your enemies Your footstool.”

That is, the Father purposed in eternity past that after Christ accomplished the Redemption of all of His elect people, that He would raise Him from the dead, that He would seat Him at His right hand, and He would have Him sit there in Session until He had made all of Christ’s enemies His footstool; that He would providentially order the events of history that all those nations and forces and systems opposed to Christ’s kingdom and the establishment of His glorious spiritual reign would over the course of this present Church age, be defeated and put under His feet in subjection to His righteous rule.

Isaiah 53: 10 – “He shall see His seed, He shall prolong His days, the pleasure of the Lord shall prosper in His hands.”

This is saying that the Father had purposed in eternity past that Christ would see His seed; that is, that He would see all of those for whom He gave His life a ransom for, and redeemed, saved and justified, and brought to eternal glory; that over the course of the Church age, the good pleasure of the Father in terms of the salvation of all His elect people He would come to pass, and thus Christ’s Church kingdom would eventually triumph by and through the fulfilling of the Great Commission by many Christians.

Psalm 2: 7 and 8 – “I will declare the decree: The Lord has said to Me, ‘You are My Son, today I have begotten You.’ “Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession.”

And here we see this: The Son telling of the decree of the Father; that the Father told Him, the Son, to ask of Him, for His being able to possess the nations as His inheritance, and the ends (the uttermost parts) of the earth, as His possession. This is not something that we find recorded in the gospels that The Lord Jesus Christ specifically asked for. But we may rightly assume that this was one of the particulars that was spoken of, between the Father and the Son, in the counsel of the Covenant of Redemption. The Lord, the Father, saying – You are My Son, today I have begotten You is directly mentioned in Acts 13: 33 in relation to Christ's being raised from the dead, which indicates that the Father had indeed approved of all that the Lord Jesus did and accomplished in His life and death, and so made it clear by His raising Him from the dead that He had answered the Son's request which He had told Him to ask of Him in the Covenant of Redemption. In the Church age that followed His resurrection and ascension, He would give Him the nations for His inheritance and the ends of the earth for His possession. Therefore, we are to expect a most certain progress of Christ's kingdom among the nations, advancing to overcome all opposition, and redemption most certainly being applied to all of those chosen from before the foundation of the world.

These are not only prophecies, but they are Promises which the Father made to the Son in the Covenant of Redemption in eternity past; things that He would perform and accomplish in relation to the Son's faithfulness in accomplishing all in relation to the Redemption of all of God's elect people.

But in the Covenant of Grace, God promises to us grace and glory, holiness and happiness, both the upper and the lower springs.* He references Psalm 84: 11 in this regard.

Psalm 84: 5-12 – “Blessed is the man whose strength is in You, whose heart is set on pilgrimage. As they pass through the Valley of Baca, they make it a spring; the rain also covers it with pools.” “They go from strength to strength; Each one appears before God in Zion.” “O LORD God of hosts, hear my prayer; give ear, O God of Jacob!” “Selah” “O God, behold our shield, and look upon the face of Your anointed.” “For a day in Your courts is better than a thousand.” “I would rather be a doorkeeper in the house of my God Than dwell in the tents of wickedness.” “For the LORD God is a sun and shield; the LORD will give grace and glory; no good thing will He withhold From those who walk uprightly.” “O LORD of hosts, Blessed is the man who trusts in You!”

The King James in the Inspired Heading says “A Psalm for the Sons of Korah”, whereas all the other more modern translations say – A Psalm of the Sons of Korah.

John Gill says – “It was, very probably, written by David; to whom the Targum, on Psalm 84: 8, ascribes it; though it does not bear his name, the spirit it breathes, and the language in which it is written, show it to be his; though not when he was an exile among the Philistines, in the times of Saul, as some in Kimchi think; for then the ark was not in Zion, as is suggested Psalm 84: 7, but elsewhere; for it was brought thither by David, after he was king of Israel, 2nd Samuel 7: 2, but rather when he fled from his son Absalom; though there is nothing in it that necessarily supposes him to be banished, or at a distance from the house of God; only he expresses his great affection for it, and his earnest desires for returning seasons and opportunities of worshipping God in it; and the general view of it is to set forth the blessedness of such who frequently attend divine service: the inscription of it, in the Syriac version, is, “for the sons of Korah, when David meditated to go out of Zion, to worship in the house of God: and it is called a prophecy concerning Christ, and concerning his church.”

You see the Upper and Lower springs of the grace and glory which the Lord Jesus Christ, the Mediator of the New Covenant Christ purchased with His precious blood, strewn all through these verses. Blessed is the man whose strength is in You... That is, only in the Lord Jesus are righteousness and strength as it says in Isaiah 45: 24. A Christian is a person who is on pilgrimage through this life to the next, and his heart is set on following Christ in this pilgrimage. In the course of this life they will sometimes go through the Valley of Baca, the Valley of Weeping. But it says in verse 6 that they make it a spring. That is, because they have received grace, and have the Holy Spirit working in their heart, the fountains of living water refresh them even in those difficult places in their experience. The rain of the water of grace that they pray for, falls upon their dry souls and covers them with pools; that is with many blessings (as it says in the Marginal note) from Christ, even so. They make it a well.

Gill says again – “The way to Zion, or to the house and ordinances of God below, lies through the valley of weeping; none come rightly thither but who come weeping over their sins and unworthiness; or by repentance towards God, and by looking by faith to Christ whom they have pierced, and mourning for it; see Jeremiah 50: 4 and the way to Zion above lies through a vale of tears, shed in plenty by reason of sin, a man's own, original and actual, the sins of professors and profane, by reason of Satan's temptations, the hidings of God's face, and the distresses, divisions, and declensions of Zion; yet relief is afforded, help is given, refreshment is had, in this valley, for such passengers.”

They go from strength to strength by Christ's grace and eventually appear before God in Zion. So the lower springs are the refreshing waters of the Spirit's blessing to the heart of the Christian during their earthly pilgrimage, which were fought for and won by Christ, overcoming sin, Satan, and the world at the cross, and then applying all spiritual blessings that He purchased to His dear people so that they could overcome and come and sit with Him in glory. The Lord God is a Sun and a Shield, the Lord gives grace and glory, and no good thing will He withhold from those who walk uprightly. How blessed is the man who trusts in Christ.