

**The 1689 Confession; Chapter 8 – “Of Christ the Mediator”, Message # 9 –
“Christ the Preacher”, Presented in the Adult Sunday School Class,
by Pastor Paul Rendall on February 16th, 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

In the Scriptures Christ is spoken of as the only Mediator between God and man, the Prophet, Priest, and King; the Head and Savior of the Church, the Heir of all things, and Judge of the world

Christ as the Only Mediator has the Offices of Prophet, Priest, and King.

I. He is the Prophet, raised up by God to be the only Mediator.

In the Children’s “Prove it” Catechism that we use with the children in the Bible Club we will often state this question, # 42 – “How is Christ a Prophet? Answer: He teaches us the will of God.

And Question # 45 – “Why do you need Christ as a Prophet?” “Because I am ignorant.”

II. Jesus was a Prophet who personally preached the Gospel of His Mission as Mediator, and what He came to give to sinners. (Some of this material taken from Timothy Dwight’s Theology Explained and Defended. Vol. 2, P. 76 and following.)

Christ could have had delegated the preaching ministry to his apostles instead of preaching the gospel Himself, but this He did not do, because it was necessary for Him to assume the office of a Preacher in order to fulfill His Prophetic Calling.

1st – It was fitting that Christ assumed the office of a Preacher in order that the Gospel might appear plainly, and undeniably, to be His.

Christ was designed from everlasting to be the great and visible agent in all things pertaining the present world.

Colossians 1: 14 – “In whom we have redemption through His blood, the forgiveness of sins.” “He is the image of the invisible God, the firstborn over all creation.” “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers.” “All things were created through Him and for Him.” “And He is before all things, and in Him all things consist.” “And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.” “For it pleased the Father that in Him all the fullness should dwell.”

It was very necessary, if Christ was to have the preeminence in all things, that He would preach the gospel Himself to God's people, the Jews.

Timothy Dwight says – “We see from these verses that Christ in conjunction with the Father planned the gospel of our salvation from all eternity in the counsel of redemption. But a part of this great design would be that He would not only be the Author of the Gospel, but that this fact should be completely proved, and perfectly known. “The publication of the gospel to mankind is evidently one of the chief dispensations of Divine Providence in the present world.” “As, therefore, it was the good pleasure of the Father that in all things He should have the pre-eminence; so it was peculiarly proper that He should be pre-eminent in a thing, so important, and glorious, as the publication of the Gospel.” (end of quote)

Christ was a Prophet who preached the gospel of salvation Himself because He was ordained by the Father to be a Lawgiver to His Church, and publish His law of grace to the Jews first, and then indeed to all Mankind, through His apostles and all those who would believe their word.

James 4: 11 and 12 – “Do not speak evil of one another, brethren.” “He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law.” “But if you judge the law, you are not a doer of the law but a judge.” “There is one Lawgiver who is able to save and to destroy.” “Who are you to judge another?”

Timothy Dwight says again – “Christ being the only Lawgiver in His Church, it seems to be indispensable, that the Gospel, which contains His laws, should be seen to be His; that all, who read it, may know His pleasure with certainty; and never be left to doubt whether any given doctrine, or precept, was given by Him, or was derived from the comments of others.”

Albert Barnes says on James 4: 12 – “There is but one who has a right to give law. The reference here is undoubtedly to the Lord Jesus Christ, the great Legislator of the church. This, too, is a most important and vital principle, though one that has been most imperfectly understood and acted on. The tendency everywhere has been to enact other laws than those appointed by Christ - the laws of synods and councils - and to claim that Christians are bound to observe them, and should be punished if they do not. But it is a fundamental principle in Christianity that no laws are binding on the conscience, but those which Christ has ordained; and that all attempts to make other laws pertaining to religion binding on the conscience is a usurpation of his prerogatives. The church is safe while it adheres to this as a settled principle; it is not safe when it submits to any legislation in religious matters as binding the conscience.”

Let's look at John 17: 6-8 – “I have manifested Your name to the men whom You have given Me out of the world.” “They were Yours, You gave them to Me, and they have kept Your word.” “Now they have known that all things which You have given Me are from You.” “For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they believed that You sent Me.”

How was God's name manifested to the apostles who the Father gave to the Lord Jesus out of the world? It was by His prophetic ministry of the word which He gave to them by preaching to them and speaking to them in private also afterwards. What were the “all things” which the Father gave to Christ, which they came to know had been given to Him from the Father? These were the words of the gospel, the words of eternal life, and the law of faith in Him and the law of love that He set before them as the only way to know God and eternal life, and the only way to do God's will after they had believed in Him.

and verses 13-20 – “But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.” “I have given them Your word; and the world has hated them because they are not of the world.” “I do not pray that You should take them out of the world, but that You should keep them from the evil one.” “They are not of the world, just as I am not of the world.” “Sanctify them by Your truth.” “Your word is truth.” “As You sent Me into the world, I also have sent them into the

world.” “And their sake I sanctify Myself, that they also may be sanctified by the truth.” “I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent me.”

What was Christ’s joy that He would have fulfilled in his apostles? Was it not the joy that He had, in thinking that He had been perfectly faithful to them in giving them His word, fulfilling His ministry as Prophet to them, and that they knowing that they had eternal life, because of His word, and knowing that He had kept them in His Father’s name, and that everything that He had promised and spoken had come to pass, or would come to pass exactly as He had declared that it would. Therefore, He prays that they could have joy even when they were hated by the world, and would have to stay in the world, until their mission of giving out the word was complete as well. It was for this reason that Christ sanctified Himself in the delivery of all the truth that the Father wanted Him to declare to them. He did this so that they also would be sanctified by the truth; set apart to righteousness and holiness in relation to their mission that Christ had called them to fulfill. Christ also then prays asking these same things for all those who would believe in Him through their word, the New Testament Scriptures, that even we who are here today who have believed in their word, would have this same joy.

How did Christ sanctify Himself in relation to His preaching ministry as the Prophet of God?

Mark 1: 35-39 – “Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed.” “And Simon and those who were with Him searched for Him.” “And when they found Him, they said to Him, ‘Everyone is looking for You.’” “But He said to them, Let us go into the next towns, that I may preach there also, because for this purpose I have come forth.” “And He was preaching in their synagogues throughout all Galilee, and casting out demons.” (This was fulfilling His Prophetic ministry)

An Example of Christ’s Preaching of the Gospel –

John 4: 3-42 – “He left Judea and departed again to Galilee. But He needed to go through Samaria. So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans. Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?" Jesus answered and said to her, "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He."

And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, "What do You seek?" or, "Why are You talking with her?" The woman then left her waterpot, went her way into the city, and said to the men, "Come, see a Man who told me all things that I ever did. Could this be the Christ?" Then they went out of the city and came to Him. In the meantime His disciples urged Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." Therefore the disciples said to one another, "Has anyone brought Him anything to eat?" Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. Do you not say, 'There are still four months and then comes the harvest'? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest! And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together. For in this the saying is true: 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors." And many of the Samaritans of that city believed in Him because of the word of the woman who testified, "He told me all that I ever did." So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days. And many more believed because of His own word. Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world."

Why do you think that it says that Jesus needed to go through Samaria? Well, the way to Galilee lay in going from Judea and through the country of Samaria, that is for sure. But it was more than that. Jesus knew that there was a certain woman that He was going to meet there at the well, just outside of town of Sychar, near the plot of ground that Jacob gave to his son Joseph. In fact, it was Jacob's well that Jesus determined to stop at for a drink, because He was wearied from His journey. And a woman from Samaria came to draw water and Jesus said to her – Give me a drink. He was there alone, for his disciples had gone away into the city to buy food. The woman of Samaria asked Him – How is it that You, being a Jew, ask a drink from me, a Samaritan woman? (John adds – For Jews have no dealings with Samaritans) And Jesus said to her – If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water.

I would have you notice the way that Jesus initiated this conversation and did so by Himself asking her to give Him a drink. This would set the stage for the whole rest of their conversation and His teaching her the way of salvation. We too, out to use opportunities which come to us to speak to others of salvation by talking to them about the ordinary physical needs that we have, or other people have, to draw attention to spiritual things which are pictured by physical things. Water is one of the most necessary things for life to be sustained. Spiritual water is related to the life and sustenance so necessary to our entering into eternal life and our on-going spiritual life being sustained and nourished day by day, all the way through this life, and into the next.

Jesus spoke to this woman of salvation, as its being a gift God, and that it consists of drinking of this living water that He alone could give to her. She does not understand. She says – Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? It will often be true when we are speaking to people of spiritual things that they will not understand at first. They will think that we are talking about physical needs, and they will throw our own words back at us to see what we will say. She says – Are you greater than our father Jacob, who gave us the well, and drank from himself, as well as his sons and his livestock? Sometimes people will think that we are trying to be superior to them, greater than them, when we use speech that tries to lead them further along in their knowledge of God and His great salvation.

Jesus immediately told her of Himself, and what He could do for her by giving her to drink of this living water. Verse 13 – Whoever drinks of this physical water will thirst again. But whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life. This was such good way to help this woman to understand spiritual realities. To be saved you have to drink of the water of life, the truths of the gospel accompanied by the Holy Spirit's working in your mind and heart to bring real understanding of what you need to do to be saved, and how you will never look anywhere else than Jesus to be spiritually

satisfied. For in Him is life, and that more abundantly. You will never spiritually thirst for the knowledge that any other false prophet or teacher might give you. You will know the truth and the truth will set you free and you will be free indeed! The truth and grace that Jesus will give in the water of life will become in you a fountain of water springing up into everlasting life. That is, the gift of life becomes a well or a fountain of life within you by the Holy Spirit's working and power. It is the source within our hearts, the New Nature, the good tree that brings forth good fruit which is watered continually by the Holy Spirit's presence and power in our heart and life.

Now, Jesus has this woman's attention. He has done such an artful job of describing the reality of knowing Him and having everlasting life, that she truly wants it. She says – Sir, give me this water, that I may not thirst, nor come here to draw. She still does not understand spiritual things quite clearly, but she desires to have what Jesus can give to her in terms of literal physical water. Jesus takes the conversation on up to the next level. He says – Go call your husband and come here. She said to him – I have no husband. He being God made manifest in the flesh tells her – You have well said, 'I have no husband, for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.

Sir, I perceive you are a prophet. She knows that he has discernment and insight into her particular life which no man could have given to Jesus, since she had never met Jesus before this. So she turns the subject back again to the differences in the religion of the Jews and the Samaritans; what mountain that they worshiped on, either in Samaria or in Jerusalem. Jesus gives her further insight into the truth of what worship really will mean for the one believing in Him. Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You Samaritans worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

This was good evangelism in every sense. This woman is being led to seek further knowledge of Jesus. She says to Him in verse 25 – I know that Messiah is coming (who is called Christ). When He comes, He will tell us all things. She has just answered her own question. It is Christ who was telling her all things concerning worship, her own sinfulness and need of Him the true Messiah to give her the words of eternal life. She saw that she was a sinner, she saw that she should drink the water, the truth of the gospel which He was giving to her, and so she believed. And then she left her waterpot, and went her way into the city and said to the men, 'Come, see a Man who told all things that I ever did. Could this be the Christ?' She herself now becomes an evangelist. This was Christ's effectual ministry as a Prophet in personally preaching the gospel to this woman, and through her, also to the whole town of Sychar.