

**The 1689 Confession; Chapter 8 – “Of Christ the Mediator”, Message # 7 –  
“The Upper and Lower Springs”, Presented in the Adult Sunday School Class,  
by Pastor Paul Rendall on February 2<sup>nd</sup>, 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. 1<sup>st</sup> 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

1<sup>st</sup> Timothy 2: 6    Isaiah 55: 4 and 5    1 Corinthians 1: 30

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

**2<sup>nd</sup> – 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:**

**1<sup>st</sup>** – “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.”

**2<sup>nd</sup>** – “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.”

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

I think that when Brooks refers to the upper and lower springs he is referring to the grace and glory, to the holiness and happiness which are found for the Christian in holding fellowship and communion with God, and in walking closely with Christ in this life. After a life of faithful service, he is then brought to heaven, when his earthly journey, his Pilgrimage is finished. But I want to open this up more for you today so that you will see how very gracious God is to all believers in the Covenant of Grace. So let’s look once again at Psalm 84.

**Psalm 84: 1-12** – “To the Chief Musician.” “On an Instrument of Gath.” “A Psalm of the Sons of Korah.” “How lovely is Your tabernacle, O LORD of hosts!” “My soul longs, yes, even faints for the courts of the LORD; my heart and my flesh cry out for the living God.” “Even the sparrow has found a home, and the swallow a nest for herself, where she may lay her young – even Your altars, O LORD of hosts, My King and my God.” “Blessed are those who dwell in Your house; they will still be praising You.” “Selah” “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, 2<sup>nd</sup>

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.”

We must ask ourselves the question – Does my soul long for the courts of the Lord? Does my soul long not only to be able to make it to worship Sunday by Sunday, but having made it, to hold sweet fellowship and communion with God and with His people? David longed for this, and there were times when he could not be in Jerusalem for the worship; times when he was actually driven out and not permitted to come to worship, and this made his heart cry out, for the living God. It is true that God is in every place but He is present in a special way in Church; the place where His people gather to worship Him. “The Lord loves the gates of Zion more than all the dwelling places of Jacob.” “Glorious things are spoken of you, O City of God,” it says in Psalm 87, verses 2 and 3.

He compares being at the tabernacle of God with his thinking of himself as a sparrow who has found a home, and the swallow a nest for herself, where she may lay her young – even God’s altars, the Lord of Hosts who was his King and His God. He knew that it was a great blessing to dwell in God’s house. Those who were there would still be praising God.

I spoke to you last time from these verses showing you that the Christian life is a Pilgrimage. It is a Pilgrimage that your heart should be set on, as a Christian. The Pilgrimage is from this world to the world to come. The King James translation words it this way – “In whose heart are the ways of them”, which means the Christian’s heart as he goes on this Pilgrimage is most concerned about learning God’s way of truth and holiness in relation to being taught the word of God in the church of God, and then living that out in their lives in whatever situations that they face.

You see the Upper and Lower springs which are mentioned in this Psalm are the grace and glory of verse 11 which our Lord Jesus Christ, the Mediator of the New Covenant, has purchased with His precious blood. These blessings are strewn through all of 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 it covers dry heart with pools; that is with many blessings (as it says in the Marginal note) from Christ, even so. They make it a well. That is, that these blessings which Christ gives are something which the Christian draws from when they are passing through difficult times. They remember Christ’s sufferings purchased these blessings, blessings by which their souls are strengthened to persevere and endure.

**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. (vs. 7) 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. How do these blessings come to us as Christians? They come from praying like David did in verses 8 and 9. 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.

**Calvin says** - “He encourages himself in the hope of obtaining the favor of God, from the consideration that he had been anointed king in compliance with a divine command. Knowing, however, that his kingdom was merely a shadow and type of something more illustrious, there is no doubt, that in uttering these words, the object which he aspired after was, to obtain the divine favor through the intervention of the Mediator of whom he was a type. I am personally

unworthy, as if he had said, that thou shouldest restore me, but the anointing by which thou hast made me a type of the only Redeemer will secure this blessing for me. We are thus taught, that the only way in which God becomes reconciled to us is through the mediation of Christ, whose presence scatters and dissipates all the dark clouds of our sins.”

David builds upon this confession of his need of a Mediator by saying that - 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. He is lifting up the truth of all that God will give to him through Christ; that is, spiritual light and life and warmth to a cold or discouraged heart; and protection in that he knows that the Lord will be his Keeper and protect him from all evil and keep his soul, and guard his going out and coming in, from this time forth and forever. (Psalm 121)

Verse 11 – “No good thing will He withhold from those who walk uprightly.” What a wealth of blessing comes to those who will walk uprightly before God! What an incentive to godliness! It ought to lead each of us to think – What good thing will God give to me today or do for me today by His providentially ordering all things for my good and His glory. It is the blessing of the Lord that makes rich (both in spiritual and in material things) and He adds no sorrow to it. (Proverbs 10: 22) Oh, that men would give thanks to the Lord for His goodness, and for His wonderful works to the children of men! (Psalm 107: 8, 15, 21, and 31)