

Dr. Robert A. Peterson, Holy Spirit and Union with Christ, Session 6, Foundations for Union with Christ, Old Testament, Incorporation, Mediators

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This is Dr. Robert Peterson in his teaching on the Holy Spirit and Union with Christ. This is session 6, Foundations for Union with Christ, Old Testament, Incorporation, Mediators.

We continue our series of lectures on union with Christ, probing further into the Old Testament background of union with Christ, viewing the identification of God's people, his incorporating them into his people, and their participation in his covenantal story as precursors of New Testament union with Christ, or the image that we're using is they are part of the foundation of union with Christ, which only comes to full flower in the New Testament, but its roots sink deep into Old Testament soil.

Number two is incorporation, which is membership in God's covenant people. The Old Testament also foreshadows union with Christ through God's joining his people together into one body. When God makes his covenant with his people in the Old Testament, he does so corporately, not merely individually.

In Genesis 17, where God gives the covenant of circumcision, he explains the meaning. It speaks of cleansing at the seat of propagation of the human race, and the Lord says, I will be God to you, Abraham, and to your seed. That is an amazing promise. Individual salvation, corporate salvation.

I'm not saying every Israelite who was circumcised is automatically saved, only those whose hearts were circumcised, or to use New Testament terminology, who are regenerated, who truly knew the Lord. Often, we think in individualistic terms because we're Americans, and that's what we do. Unbelievable.

Our default mode is I, me, my, that kind of a thing, and our relationship with God, and that's precious. But my deal, thinking about this for years, is that first of all, the Bible is a corporate book dealing with the people of God in the Old Testament, Israel, and the people of God in the New, the Church. Of course, individual responsibility is never nullified, but it's in the context of the group.

We think in individual terms, I am personally united with Christ. It's true enough. But God also relates to his people as a whole because as soon as I am joined to Christ by the Spirit, by grace through faith, I am joined to every other person who is joined to Christ in the same supernatural way.

Covenantal structures are really important here. When God makes a covenant with his people, he does so primarily through a specific individual who represents the whole corporate people. Thus, when God makes a covenant with Adam, and later Noah, Adam represents all of humanity.

I'm affirming Adam and Eve as individuals, all right, historical individuals, but they're not only that, they are representatives of the people of God. So, in Romans 5, it's very plain that Adam's sin results in this condemnation of the human race. The condemnation and the sinfulness of the human race.

Romans 5, yes, Adam is an individual. Therefore, just as sin came into the world through one man, that would be Adam and death through sin, and so death spread to all men because all sinned; the ESV wisely follows the NIV, NASB, and all English translations. I haven't checked every single one with a dash because Paul begins a thought, and he does not conclude the thought. If I were to conclude it, it would be something like this, based upon verses 18 and 19, when he comes back to finish his unfinished comparison.

He gives what we call the protasis, the if-clause, but does not give the result clause, the apodosis. Therefore, just as sin came into the world through one man and death through sin, and so death spread to all men, because all sinned, so also, through the obedience of one man, justification and life came to all men. In the context of Romans, it means all who believe in Christ.

Adam is a covenant mediator. Jesus is the covenant mediator, but the Old Testament has a number of them, and even as we've explored the Old Testament foundation of the identity of the people of God, being the presence of God with his people, now we move to the second Old Testament foundation, the stone, if you will, incorporation, membership in God's covenant people, and this involves the covenantal structure of mediators, plural. Adam represents all humanity.

Noah plainly represents all humanity. He's presented as a second Adam, there's no question. Oh, not the second Adam, that's Jesus, but he is, the language from Genesis is repeated.

In Genesis 1 and 2, it's repeated there in Genesis 9, after the flood. The New Testament, of course, portrays Christ as the ultimate covenant mediator, to which the Old Testament covenant mediators pointed. "There is one God, and there's one mediator between God and men, the man Christ Jesus." 1 Timothy 2:5.

The identity of Jesus as the Messiah from the house of David names him as a covenant mediator in the line of Old Testament covenant mediators. Adam, Noah, Abraham, Moses, and David, to name the big five. If part of the union with Christ is

being joined to his body, and it surely is, as Paul's pictures show, which we will examine in future lectures.

If part of the union is being joined to Jesus' body, the church, then God's covenantal relation in the Old Testament sheds light on what it means to be incorporated into God's people and thus connected to God himself. New Testament union with Christ is as unique as the incarnation and Pentecost. But it doesn't appear out of nothing; Christians and churches and approaches that sever the New Testament from the Old do not understand the New Testament correctly.

As an Old Testament friend of mine, a very humorous guy, said, why can you, how can you neglect two-thirds of the story? He was an Old Testament guy, and he was hilarious, just hilarious. I could tell you stories, but that is not my job at present. Covenant mediators, let's pursue this idea further.

Hebrews 9:15, Jesus is the mediator of the new covenant. That is the most wonderful verse. For years, I taught that his sacrifice was so monumental and efficacious that it availed for the sins of all God's people of all ages, including Old Testament saints.

And here I found a verse in working on a book for the work of Christ that actually said it. Therefore, in verses the previous verse, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve a living God? Jesus' sacrifice, the work of the God-man, ordained by the Father, is also, in a sense, the work of the Holy Spirit.

Jesus offered himself through the eternal Holy Spirit, thereby making his sacrifice an absolute sacrifice, the of sacrifices to which the Old Testament ones pointed, and which brings them to a screeching halt. No more sacrifices. Honor God. No more sacrifices in Israel, God's chosen people, in the place where he ordained Jerusalem, in the way he ordained with the priest and the altar and the whole deal, temple.

They're no longer, they're obsolete. They're no longer valid. As a matter of fact, the fact that they had any validity, and they did, oh, salvation's never perfunctory.

The sons of Eli apparently weren't saved, and they went through the motions. But believing Israelites, who confessed their sins over the head of the animal, which became their substitute and was slain on their behalf, and believed God to forgive their sins, were forgiven. Do they understand everything about Jesus' death, resurrection, and ascension? Of course not.

I think perhaps they dimly saw the Redeemer to come. Certainly, they trusted God, a living God, who is their God by covenant, to deal with their sins by his ordained means. And from God's side, I know what God had in mind.

Therefore, he's the mediator of a new covenant so that those who are called may receive the promised eternal inheritance since a death has occurred that redeems them from the transgressions committed under the first covenant. The work of Christ not only brings Old Testament sacrifices to a halt, but it also makes them effective in God's plan. Because whatever the Old Testament worshipers understood, God understood that the objective basis or ground of forgiveness was not the blood of bulls and goats.

Oh, that was a beautiful picture. Beautiful? Calvin calls it a stinking picture of the gospel. A true picture of the gospel.

But now we don't need any more pictures. The reality has come. The Lamb of God who takes away the sins of the world is the ultimate covenant mediator, who, by the sacrifice of himself, redeems all the people of God of all ages.

I said that in terms of divine sovereignty. He redeems all the elect. I also need to say it in terms of human responsibility.

He redeems whosoever will believe in his Son. Jesus is the mediator of a new covenant. Abraham, Noah, Moses, and David are not that.

Adam and Noah are not mediators of the new covenant. Good grief. Jesus alone is.

But this unique covenant mediator is preceded by Old Testament covenant mediators, including Adam, Noah, Abraham, Moses, and David. We understand God's principles of covenant mediation, and more particularly his covenantal structure of covenant mediators, in order to understand better the fact that God not only dealt with Israelites as individuals, oh he did, but by virtue of incorporation, he made them his people communally. And that is part of the Old Testament background for union with Christ.

We believe in Jesus, we're joined to him, and we're joined to his people. Adam represents humanity in the covenant of creation, or as some would insist, covenant of works. I don't oppose that, but I'm speaking more broadly for those who don't like that terminology.

Adam and Eve were stewards of God's good creation. They were attendant and superintendents for God. They were little lords, small I, under the divine Lord, and they tended and cared for and cultivated, literally and spiritually, figuratively, God's good creation.

Lord our Lord, how majestic your name is on all the earth. And that majestic Lord crowned Adam and Eve with glory and honor and put everything under their feet. They were his stewards; they ruled for God, and yet they fall tarnished their

stewardship, ruined their relationship with God, and showed the great need for grace.

In fact, the creation itself fell, as we learned from Romans chapter 8, and it, too, needs redemption. Colossians 1 teaches that the work of Christ is so stupendous that it not only defeats our enemies, saves individual Christians and the whole believing church, and glorifies God, but the work of Christ actually reconciles the heavens and earth to God. Romans 8 uses the picture of redemption to speak of the same reality.

Christ, the cross, and the empty tomb redeem God's fallen creation. Paul juxtaposes in two places, Romans 5:12 through 19:1 Corinthians 15, actually in two different places there, Paul juxtaposes Adam, the first covenant mediator, with Christ, the mediator of the new covenant. Paul calls the second man, the last Adam, in 1st Corinthians 15, verses 47 to 49, somewhere in there.

Christ is a second Adam because he's only the second covenant head made right. Oh, we do not demean Eve, the mother of all the living, but she simply isn't the covenant head. Eve's sin, although she was complicit in the whole endeavor, is not imputed to our spiritual bank accounts, but Adam's is.

Christ is the second Adam. He's the last Adam. There's no covenant mediator after him.

There's no need for any covenant mediator after him, and as a matter of fact, again, his saving accomplishment is so huge, it avails, Christian theology has always said, for Adam and Eve themselves, along with all believers of all ages, it's hard to imagine the Lord failing to save the first couple. We can appeal to the first promise of the gospel in Genesis 3:15, and some appeal to the notion of sacrifice implied in God's clothing of them with coats of skin. We believe they were saved, like everyone else who was ever saved, by Christ.

Noah is a second Adam, not the second Adam. As Adam, so Noah is the father of the seven others spared in the flood. We're counting Mrs. Noah in this, of course, that would make nine.

God repeats to Noah and his sons the Eden command, Genesis 9:1 and 7. And God blessed Noah and his sons, Genesis 9.1, and said to them, be fruitful and multiply and fill the earth. 9:7, and you be fruitful and multiply, increase greatly on the earth and multiply in it. That's the language given to Adam and Eve.

Noah is portrayed as a second Adam, if you will, the father of those who survived the great flood. The rainbow is a sign of the Noahic covenant, whereby God promises not to destroy the earth by fire or water again. Noah's role as covenant mediator to a

restored world foreshadows Christ's role as covenant mediator through and for whom the cosmos will be remade.

Not only is Christ a second Adam, but in this way, he's the second Noah. I wouldn't make that an article in church belief, but it's true in a sense. He is the covenant mediator through whom God restores the world permanently.

It is only because God became a man, lived a sinless life, died in a place of sinners, was raised again on the third day, returned to the Father, and is coming again that there will be new heavens and a new earth. Jesus' atonement and resurrection saved individuals, saved the whole church, and also saved, if you will, the creation. Praise his name.

Abraham, while Adam and Noah represent all humanity, Abraham represents God's people. Genesis 12:1 through 3. Out of all the people on the earth, God chooses the son of idolaters. The end of Joshua's book tells us that.

Our father, Terah, worshipped idols on the other side of the river back in Mesopotamia. Abraham came from a family worshiping the moon God. What is God showing? That salvation is all of his grace and all to his glory.

Abraham didn't contribute. What Abraham contributed to his salvation is what we contribute to sin. Now the Lord said to Abraham, Genesis 12:1, go from your country and your kindred and your father's house to the land that I will show you, and I will make of you a great nation, and I will bless you and make your name great so that you will be a blessing.

I will bless those who bless you, and him who dishonors you, I will curse, and in you all the families. Later, I think it's in 22 it says nations of the earth shall be blessed. Hebrews 12 tells us that this land was promised; was it Palestine? Was it the promised land? Of course.

Hebrews 12 says, Abraham looked ultimately forward, don't know how perfectly he understood it, probably dimly from afar to the city without foundations, with foundations, whose builder and maker is God. That is, Abraham, in the long view, glimpsed the new earth, if you will. God specifically chooses Abraham's family.

Family, Lord, this is ridiculous. Pardon my seeming irreverence. Sarah is too old, and she laughs at God.

She can't have a baby, and Abraham isn't exactly the seat of virility and fertility either. This isn't going to work. God says it's going to work, and then Abraham and Sarah scheme.

Oh, let it be the nephew, and let it be the cousin, let it be through Hagar. That was the way in the ancient Near East to raise up an heir. No, no, the heir's going to come from your body in Sarah's womb. Oh Lord, give Abraham credit.

He wavered but didn't ultimately waver, and Romans 4 says he believed God could bring life from the dead, and he did. From a dead womb and a dead man, physically speaking, in terms of having progeny, God brought a mighty nation, and ultimately, he brought Jesus Christ, the son of David, the son of Abraham, to save the world. That is all who would believe in him.

God chooses Abraham and his family as means of blessing the whole earth. God makes a covenant with Abraham, and Abraham is thus a covenant mediator, a very important one, because the new slash, excuse me, the Abrahamic covenant is so joined to the new covenant in Scripture, we could call it the Abraham slash new covenant, of which the Mosaic and Davidic are subsets, but the big overarching covenant, as Galatians 3 shows us, is the one made with Abraham, which is fulfilled in Christ. The law that came forward 30 years later doesn't nullify that covenant, which is by grace through faith, in the seed which is to come, who is Christ.

No! The law is a subset of the Abrahamic covenant. The Judeo-Jews' mistake was exactly misreading the Old Testament. They made the Mosaic covenant the main deal.

No! It is subordinate to the Abrahamic covenant. The law is subordinate to the, why the law then? Paul uses two images familiar to first-century people. Well, one of them is familiar with Jewish first-century people.

The law is a jailer to lock us up and show us our need for God's grace through faith in Christ. And the law is a pedagogue. We don't have a perfect analogy in our lives, but in our lives today.

Pedagogues were males who spent time with the children, who walked them to and from school, I should say the sons, they walked to and from school, they heard their lessons, they administered discipline, and Paul says that's what the law is like. It's like a pedagogue until Christ came, and there's no more need for a jailer and for a pedagogue. Is he saying the law has no use whatsoever in the Christian life? No, he's not saying it.

That's not what he's talking about. He's talking about the law as an institution, as a dispensation, as an epoch in God's dealing with his people. The promise, the covenant with Abraham, is the big one.

The Mosaic is underneath it. And so, I've known really wonderful and sincere women involved in ladies' Bible study who read Hebrews and thought incorrectly God was canceling out the Abrahamic covenant. I get it, and I can get that.

It's wrong, though. Already it speaks of that in chapter Abrahamic in chapter 2. In chapter 6, near the end, it's really plain. No, the new covenant is the fulfillment of the Abrahamic and the annulment of the Mosaic as a covenant, as a way of relating to God.

That was given temporarily to show sins and to minister to God's people during their childhood pedagogue imagery. Now that we're adults, we're in the Abrahamic new covenant. Of course, we obey the Ten Commandments, which are an eternal revelation of the character of God.

God promised to make Abram, Abraham, a great nation, and bless him that he might bless the world, ultimately through one of his descendants, Jesus himself. So, the New Testament begins with these very words. First words of the New Testament, the atonement? No.

Resurrection? No. Thus says the Lord? No. The book of the genealogy of Jesus? Oh no, somebody says.

I have a ten-year-old grandson reading through the Bible. First Chronicles was not his favorite. All those genealogies, Papa, what's going on? Well, guess how the New Testament starts? The book of the genealogy of Jesus Christ.

Here are the first words of the New Testament. The Son of David, the Messianic King, and that's what Son of God means. Oh, he's not just any Son of God; he's a divine Son of God, but he's the King, the ultimate King, the Son of Abraham.

How beautiful Jesus is, the mediator of the new covenant, which fulfills and supplants the covenant God made with Abraham. God counts Abraham righteous for his faith. Genesis 15, 6. Abraham believed in God, and it counted on him for righteousness.

This verse is quoted in Romans, Galatians, and Hebrews, and I read a brilliant article once by Richard Longenecker that shows Abraham believed in God. Perhaps that's emphasized in Hebrews, and it was counted to him. Anyway, those three books emphasize different aspects of that great quotation.

I can't do it perfectly, but they all quote it. It's programmatic for the New Testament that salvation is by God's grace through faith. Counting him as righteousness sounds like Romans to me.

I forgot the details, sorry. God counts Abraham righteous for his faith, Genesis 15, 6, and promises to be God to him and his offspring forever. So, in the same Galatians 3 that says Jesus is the seed of Abraham early on, toward the end of Galatians 3, it says believers in Jesus are the seed of Abraham corporately.

Through the covenant mediator, we become members of the covenant and Abraham's sons or daughters by faith. As God made land promises to Adam and Noah, God gave Abraham and his offspring all the land of Canaan, I'm quoting, for everlasting possession. Genesis 17: 8. I think we demean the, we deemphasize, better word, the land promises.

My goodness, Adam and Eve were stewards over the earth. Same with Noah. And of the promises made to Abraham, one that we overlooked, many Christians overlook, is the land of Canaan, which is a type of the new heavens and the new earth.

Genesis 15, 17:8, sorry. Ultimately, Abraham looks forward to the new earth. Hebrews 11:10 and 11:16. A lot of believers don't know this, so I'm going there.

We need to read the Bible intensively, in little portions, over and over again, studying, thinking, tracing themes through, and so forth. Perhaps using some methods you learned in inductive Bible study, but that is not a substitute for reading the Bible extensively in large, large swaths and perhaps reading through it every year.

Our knowledge of the parts is only as good as our knowledge of the whole, and after teaching and so forth for many, many years, that has hit me with new power in the last few years. Hebrews 11:10. For Abraham, 11:9 of Hebrews, by faith Abraham went to live in the land of promise, as in a foreign land. That wasn't where he was from.

He was from Ur of the Chaldees, living in tents with Isaac and Jacob, heirs with him of the same promises. For he, Abraham, was looking forward to the city that has foundations, whose designer and builder is God. Abraham saw it dimly and from afar, but ultimately, Canaan spoke of the new earth from God's side.

It did. 16. As it is, they, Old Testament saints who walked with God, desire a better country, that is a heavenly one.

Therefore, God is not ashamed to be called their God, for he has prepared for them a city. Actually, it's a heavenly, earthly city. It is the new earth, the new Jerusalem that comes down from heaven to the earth, according to Revelation 21.

Paul says God's covenant with Abraham was based on grace received in faith and dealt with his offspring, who is Christ, Galatians 3:16. The Abrahamic covenant is the

basis of the new covenant and New Testament believers are, quote, Abraham's offspring, heirs according to the promise. The meaning is, close quote, of eternal life, Galatians 3:29. Christ, the mediator of the new covenant, is far greater than the great Old Testament covenant mediator, Abraham. We saw it in Hebrews 9:15. We see it in Hebrews 12:24. We don't go to Mount Sinai where we tremble.

We go to Jesus, the mediator of a new covenant, and to the sprinkled blood, his blood, that speaks a better word than the blood of Abel, Hebrews 12:24. Even as God is greater than human beings, John 8:58. Before Abraham was, I am, Jesus said. Moses, before hearing these lectures, if I asked you who the Old Testament mediator was, you probably would say Moses, and you wouldn't be wrong. Moses, the servant of the Lord, to whom God spoke face to face, is the mediator of the old covenant, the one that bears his name, which God made with redeemed Israel at Mount Sinai.

As God had promised Abraham he would be a great nation, so God's covenant with Moses establishes Israel as God's chosen people. Now, listen to what the good Lord said to Moses after the exodus from Egypt, Exodus 19. The Lord called to Moses out of the mountain, Exodus 19:3, saying, Thus you shall say to the house of Jacob and tell the people of Israel, You yourselves have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to myself.

Now, therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all the peoples, for all the earth is mine. Out of all the earth, God chooses Israel to be his treasured possession. We can sometimes read the narrative and think he got the booby prize, but he chose these ultimately stubborn and stiff-necked people to glorify his name and demonstrate his grace.

Then again, I'll say it, ultimately, to bring forth the son of David, the son of Abraham, to be a greater Moses and a greater David, and the second Adam, the Lord Jesus Christ. You shall be to me a kingdom of priests. They were to worship God as an example to the other nations, as a people who knew their God and loved him and obeyed him, and a holy nation.

The very words are quoted in 1 Peter 2 of the New Testament. God makes a covenant with Moses, who as covenant mediator represents the nation of Israel. God calls Israel his treasured possession, verse 5, who will be a kingdom of priests and a holy nation, verse 6. God's people are to be the reconstituted humanity, fulfilling the purpose for which all human beings were created, loving, that is, here's the purpose, loving, worshiping, and serving God.

They're Adam's and Noah's new progeny, if you will. It's a redeemed humanity. Israel commits themselves.

All that the Lord has spoken, we will do, Exodus 24:7. Israel will fail to live up to this high calling, of course. Time and again, they'll require their mediator to intervene for them, that would be Moses, until a greater mediator, Jesus, comes and fulfills all the commands of the law. Compare Matthew 5:17. Paul is, in a sense, a covenant mediator.

Scripture never calls him that, but he reminds us of Moses when in Romans 10:10, he offers himself. He says, basically, he would go to hell to save his people. Oh, my word.

It's 9, sorry, 9:3. I have great sorrow, Romans 9:3, and unceasing anguish in my heart. I thought the peace of God gave us a most above all understanding, and it does, but we're not immune from struggles at the same time. So, Paul would come back and rest, but in the meantime, for I could wish I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen, according to the flesh.

They are the Israelites on and on it goes, Romans 9:3, and 4. Time and again, the Israelites will require their mediator, Moses, to intervene for them. He gets between God and the people.

Dear Lord, blast me, he says, because God wants to blast the people. As I said before, there'll be no more Israelites. There'll be a bunch of Mosesites, a new people.

Was that tempting to Moses? Apparently not. No, for the sake of God's name, don't destroy your people, please, Lord. Although he did finally get ticked with them and it struck the rock.

I had the funniest church history professor, Thomas Taylor, a funny and wonderful brother in the Lord, who taught me so much by his manner as well as by his teaching, which was considerable. He was a master of the Old Testament. He loved church history.

But he said Moses didn't get into the promised lands then, but he got there later on in much better company. He wasn't talking about Elijah but Jesus on the Mount of Transfiguration. The man was hilarious.

Moses stood in between the people and God until a greater mediator, Jesus, came and fulfilled all the commandments of the law, Matthew 5:17. I don't abolish the law, I fulfill it. I bring it to fruition.

And Romans could say, Christ, Romans 10, the beginning. Christ is the end of the law, the terminus, the goal of the law for righteousness for everyone who believes. Moses was the intermediary, Galatians 3, 19, through whom the law was put in place.

The covenant mediated by Moses came 430 years afterward. The one mediated, the covenant mediated by Moses came 430 years afterward, the one mediated by Abraham and thus does not annul it. Galatians 3, 17, Moses was a great Old Testament covenant mediator.

He was a great man in all God's house. Hebrews, I don't want to get the chapter wrong. Somebody help me quickly.

Anyway, Hebrews early on says Moses was a son in God's house. Jesus is a son over God's house. And it gives Christ the place of God over against a great man of God, Moses.

Those verses seem to have been excised from my Bible. I don't understand it, but I'll try to get it a little straighter later. Moses was a great Old Testament covenant mediator.

But although there was, there it is, but although I should read the next sentence, though there is continuity between the Abrahamic Mosaic new covenants, Christ as a son over God's house, Hebrews 3, sorry, is far superior to Moses, a servant in all God's house. Hebrews 3:2 to 6. I was looking in chapters 4 and 5. Yikes. The work of Christ, the mediator and guarantor of the new covenant, annuls the covenant made with Moses, making it obsolete.

Hebrews 7:18, 19. Hebrews 7:22. Hebrews 8:6 and 8:13.

Indeed, Christ's work of redemption is so great that it not only avails for new covenant believers but also, as we've said a couple of times already, redeems Old Testament saints. Hebrews 9:15. David.

David is also an Old Testament covenant mediator. God makes a covenant with him to be king of the nation of Israel. 2 Samuel 7:12 to 16, are some of the most important words in the whole Old Testament.

It helps us understand Jesus as the son of God, for example. 2 Samuel 7:12 through 16. When your days are fulfilled, David and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.

I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. The king of Israel, in the divided kingdom, would be Judah, is a son of God to whom God is father in a special way.

When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men. But my steadfast love will not depart from him, as I took it from

Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me.

This is what Nathan said to David. David offered to build God a house, a temple. No, the Lord says, I'm going to build you.

You're a man of war. It remains to your son to do that. I'm going to build you a house, a dynasty, the house of David.

God promises David that his line will reign over God's kingdom forever. These are words Mary heard. These are words Simeon prophesied in the temple, and Mary, in her beautiful Magnificat, says words to this effect.

The ultimate Davidic king is a son of God because he is the son of God himself. The Messiah Jesus was David's descendant, but he was also David's Lord. Matthew 22, 41 to 46, David baffles the leaders.

Is the Messiah David's son? Sure he is. He's his descendant, and Jesus doesn't deny it. But he says, why didn't this David call him Lord in Psalm 110? When he says, the Lord said to my Lord, sit at my right hand, so I make your enemies a footstool for your feet.

David calls him Lord. How is he his son? Then, they stopped asking questions. They stopped trying to stumble him because he could beat him at their own game.

How could he beat him? The meaning is the Messiah is David's son. He's a human being, but he's also divine. He is the Lord who became the son of David, a man.

Jesus is the greater David, the covenant mediator who grants his people rest from their enemies and represents his people as God's own son. In our next lecture, I will finish up this notion of incorporation in the covenant as part of the foundation of the Old Testament for New Testament union with Christ by talking about the suffering servant of God whose atonement achieves many of the things that we have been talking about.

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