

**The History of Heaven, the Last Adam, Life-Giving Spirit, and the Man of Heaven:
Paul's Christological Interpretation of the New Beginning in I Cor. 15:45-49
Lecture Outline #2
Reformed Forum Conference 2019**

- I. Overview of argument
- A. The history of heaven that was to be advanced by the work of the first Adam has been advanced by the last Adam.
1. Specifically, in his resurrection and Spirit-endowment, Christ has become associated with the spiritual and heavenly order that we surveyed in the last lecture.
 2. As life-giving Spirit, he both possesses and conveys resurrection life in the Spirit that advances the history of heaven.
 - a. Christ, as ascended, has entered into the heavenly temple as our great high priest.
 - b. Christ, as ascended, is seated at the right hand of God in heaven—the place of royal Sabbath Rest.
 3. He is, in Paul's words, the second man who is "of heaven." This is a Pauline phrase that captures the essence of Pentecost—his Spirit-endowment as ascended opens the path to heaven for Christ, and for all united to him by the Spirit and through faith.
 4. The history of heaven is advanced in the sense that Christ, the life-giving Spirit, has entered into heaven—into the heaven temple of God where by that Spirit (through the gospel) he has brought and is bringing a people to that glorious realm of worship, beyond probation, beyond the wilderness, beyond the visible heavens and earth (vs. 48-49; Eph. 2:5; Col. 2:12; Col. 3:1-4).
- II. I Cor. 15:45-49 is an inspired Apostolic commentary on the history of heaven in light of the central events that surround Pentecost: Christ's resurrection, Spirit-endowment, ascension into heaven, and conferring of the Spirit and the image of Christ in his church.
- A. Verses 44-45 bring into view two main contrasts between the first Adam in light of creation and the last Adam in light of resurrection: the bodies of creation (Adam) and resurrection (Christ), and then the persons of Adam and Christ.
1. The natural and spiritual bodies (vs. 44b)
 - a. First, First, vs. 44b ends the list of contrasts and begins a new argument. It has the if/then structure of an *argument* (εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.), and therefore marks a transition from the comparisons in verses 42-44a between the dead body and the resurrection body, and begins a *new comparison* between pre-fall Adam and the body of the resurrected Christ. That is, Paul stops making the comparisons between the dead body and the resurrected body, and he moves on to compare the pre-fall body of Adam to the resurrected body of Christ.
 - b. Next, in vs. 45, Paul offers proof of argument begun in vs 44b by an appeal to the nature of Adam's existence *before the fall*: Genesis 2:7 "And so it is written, "The first man Adam (ὁ πρῶτος ἄνθρωπος Ἀδὰμ) became a living being." The last Adam (ὁ ἔσχατος Ἀδὰμ) became a life-giving spirit."

- (1) The point is this: in support of the argument that if there is a σῶμα ψυχικόν, then there is a σῶμα πνευματικόν, Paul appeals to Genesis 2:7 and the first Adam's creation, resulting in him becoming a living being.
 - (2) What makes this point so difficult to grasp, almost puzzling, for us, as we reflect on that statement is that Paul has just summarized the dead body of the believer, sown in death, as a natural body in 44a.
- c. So, the question is this: why does Paul speak of the very good, pre-fall body of Adam as a natural body, when he has just used the very same phrase to describe the body of the believer that is dead due to sin?
- (1) The easiest way to capture the point is that Paul wants to pinpoint what both bodies have in common.
 - (a) The body dead because of sin, and the body very good by creation have this in common: neither have been raised to heavenly glory.
 - (b) But the resurrection body, of which Christ is the first-fruits, is a body that rises from the dust of the earth, rises from the sleep of death, and forty days later ascends up into heaven, away from the sight of those who inhabit the earth (Acts 1:9 "taken up from their sight").
 - (2) The prefall body, which inhabits the estate of innocence, and the dead body, which exemplifies the estate of sin and misery, while very different in foundational ways, are alike in that neither body inhabits the estate of glory.
 - (3) It is only the resurrection body of Christ as first-fruits that inhabits the heavenly realm of glory, transformed and suited for that environment by the personal agency of the heaven inhabiting Spirit.
- d. However, with that being said, we must also say that 44b tells us of an inherent eschatology, and inherent heavenly telos, comes with the creation of the pre-fall natural body.
- (1) Geerhardus Vos in *The Pauline Eschatology* comments on this construction, and the appeal to Adam as he is created as the image of God, as follows: "The Apostle was intent on showing that in the plan of God from the outset *provision* was made for a higher kind of body...the abnormal body of sin and the eschatological body are not so logically correlated that the one can be postulated from the other. But the world of creation and the world to come are thus correlated, the one pointing forward to the other" (*The Pauline Eschatology*, 169, n. 19).
 - (2) Adam was created in the estate of innocency—he was placed in Eden on earth to guard and tend it.
 - (3) And to put as fine a point on it that we can, we must remember that the "spiritual" or consummate body was attainable apart from redemption—prior to the fall and the promise of

- redemption.
- (4) To put the matter tersely, there is a *promissory aspect* of a spiritual body intrinsic to the existence of the natural body.
- e. Had Adam remained upright under the covenant of works, the promissory aspect of a spiritual body, suited to life in the heavenly temple in Sabbath Rest, would have been conferred on him by a second work of the Spirit, confirming him and advancing him beyond probation in Eden.
- f. Richard B. Gaffin, Jr., in *Resurrection and Redemption*, says regarding the last Adam, the resurrected Christ, is useful: “What this passage does teach is that the eschatological prospect held out to Adam (and which he failed to obtain) is realized and receives its specific character *de facto* by the work of the last Adam” (*Resurrection and Redemption*, 82).
2. The living soul and the life-giving Spirit (vs. 45)
- a. There is also a second foundational distinction regarding the *persons* of the first and Last Adam figures, which sheds light on the fact that only Christ became life-giving Spirit (and Adam a mere living being or soul).
- (1) Adam, by creation, becomes a living being—he receives life from the Spirit in the form of a natural body.
- (2) But Christ, by resurrection, becomes the life-giving Spirit—he gives life to his assumed humanity as life-giving Spirit in the form of a spiritual body.
- b. The Son of God gives life together with the Spirit to the natural bodies that are sown in death, transforming them into glorious, powerful and imperishable spiritual bodies.
- (1) In Paul’s theology, it is clear that not only does the Spirit give life to Adam, but the eternal Son is the one by whom all things were made (Col. 1:16).
- (a) Speaking of the eternal Son, Paul says this: “By him all things were made. Things in heaven and on earth, visible and invisible. All things were made through him and for him.”
- (b) The Son, by the Spirit, in a creational act of functional unity between the two Trinitarian persons, forms Adam’s body from the dust of the earth and breathes into him the breath of life.
- (c) And Adam becomes a living being.
- (2) This functional unity between the Son and the Spirit, forming Adam with a natural body, finds its parallel in the functional unity of the Son and the Spirit in *raising the natural body of Christ from death and transforming it in resurrection into a spiritual body—a body clothed with glory, power and imperishability*.
- (a) The first breath, breathed out on Adam, suits him to the natural (vs. 46) and fits him for life on earth (vs. 47).
- (b) The second breath, breathed out on the humanity of Christ, suits him for the spiritual (vs. 46) and fits him for

- life in heaven (vs. 47).
- c. The point, as we begin to reflect on it, is that the Spirit breathed out by the eternal Son, formed the natural body first Adam from the dust of the earth and suited him for an earthly environment.
 - d. The Spirit, breathed out by the eternal Son, transformed the natural body of the Last Adam (Christ) into a spiritual body, suited for life in a heavenly environment.
 - e. That is the point that makes all of the difference when it comes to the person of the Last Adam—his divine person is functionally identified with the Spirit, called the Spirit of Christ (Ro. 8:9-11) and he breathes out life that raises the natural body from the dead and constitutes it a spiritual body.
3. The point that I want to make in relation to our previous lecture is this: the resurrection of Christ is the “new” beginning of the last chapter in the history of heaven.
- a. A complimentary way of making this case appears in Acts 2:32-33 in the Peter’s sermon on the day of Pentecost.
 - b. Christ’s resurrection as the life giving Spirit—the one who possesses (with respect to humanity) and conveys (with respect to his deity) resurrection life— lies at the center of redemption accomplished and applied.
 - c. Peter reinforces that point, in fact it is a major emphasis, toward the close of his (essentially Christ-centered) Pentecost sermon.
 - (1) **Acts 2:32-33** ³² This Jesus God raised up, and of that we all are witnesses. ³³ Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.
 - (a) Acts 2:32-33, and the complex of events that constitute Pentecost, conjoins, in sequence, the following events:
 - i) resurrection—>
 - ii) ascension—>
 - iii) reception of the Spirit—>
 - iv) outpouring of the Spirit (what you see and hear).
 - (b) Richard Gaffin, in his wonderful essay *Pentecost: Before and After*, says this: “The last in sequence, which is Pentecost, is coordinated with the other events as the capstone or climactic expression. Pentecost it is climactic and final on the order that they are. It is no more capable of being a repeatable paradigm event than they are” (Kerux, page citation needed).
 - (2) Gaffin puts it this way: “The *sequence* Peter delineates in Acts 2:32-33, Paul telescopes by saying that Christ, as resurrected and ascended, has become “life-giving Spirit” (*Pentecost: Before and After*).
 - d. This reality, then, sequentially depicted by Peter and telescopically

portrayed by Paul, is *the climactic event in the history of heaven*.

4. This is a “new beginning” that brings the history of heaven to its grand finale—the “new beginning” of the history of heaven that was not attained by Adam and could not be attained under the shadowy economy of the law.
- B. Verses 46 and 47 make this clear and bring into view what we might call the new beginning that the resurrection and ascension of Christ—what we call Pentecost—brings into existence by the life-giving Spirit of Christ. The resurrection and ascension of Christ marks an *aeonic transfer* from the natural and earthly to the spiritual and heavenly—first for the ascended Christ (46-47), and then for those united to the ascended Christ (48-49).
1. Let us examine verses 46 and 47 with a view toward the development of the history of heaven in light of Christ’s exaltation to be the man of heaven (which I take to be a single phrase summary of Pentecost).
 2. Paul broadens his focus in I Cor. 15:46 and offers what I consider to be an axiom for understanding the history of heaven: ἀλλ’ οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν. (the spiritual is not first, but the natural; then the spiritual.)
 - a. Verse 46 gives us the order of the history of heaven.
 - (1) The natural order, the order that anticipates the spiritual order, precedes the spiritual.
 - (2) And the emphasis is sharp: οὐ πρῶτον τὸ πνευματικὸν (not the spiritual first).
 - (3) The spiritual order, the imperishable, glorious and powerful order of resurrection life in the exalted Christ follows after the natural order..
 - b. And notice that Paul now moves beyond a narrow focus on bodies.
 - (1) Instead, he speaks more broadly, more basically.
 - (2) His focus, rather than being anthropological, has a more cosmic focus.
 - c. Herman Ridderbos in Paul puts it this way: “The pronouncement, which at first glance is not very transparent, is to be understood: if there is a psychical body there is also a pneumatic body, as also that the psychical is first and only then the pneumatic...springs from the succession of the first Adam by the Second Adam and from the *two different modes of existence* pertaining to them. *The anthropological contrast is anchored in the redemptive-historical*” (Paul, 542).
 - (1) This implies that Paul’s focus in 46 shifts from the anthropological concern to a wider, cosmic, covenant-historical focus.
 - (2) Paul’s focus, in a word, is *aeonic*.
 - (a) By aeon, I mean what our standards call an estate—an estate of innocency, on the one hand, and an estate of glory on the other hand.
 - (b) τὸ ψυχικόν stands for an entire order of existence that corresponds to the prefall earthly order in Eden—the order—the order inaugurated by *creation*.

- (c) τὸ πνευματικὸν stands for the entire order of existence that corresponds to the redemptive order—the order inaugurated by resurrection from the dead.
- (3) And what needs to be accented here is that the redemptive order of re-creation situates the Spirit at its center. It is τὸ πνευματικὸν.
- d. What this means for the “history of heaven” is obvious: the history of heaven will find its consummation through the corresponding history of earth.
- e. Put in a formulaic way, natural body of Adam in the natural aeon of creation (the estate of innocency) precedes the spiritual body of Christ, the Last Adam, in the spiritual aeon (the estate of glory).
3. Additionally, the natural corresponds to the *earthly* and the spiritual corresponds to the *heavenly*, as represented by the bodies of Adam and Christ.
- a. Notice verse 47 and his references to the first man (ὁ πρῶτος ἄνθρωπος) who is ἐκ γῆς χοϊκός (of the earth, earthly) is presented in *contrast* to the Second Man (ὁ δεύτερος ἄνθρωπος) who is (ἐξ οὐρανοῦ).
- (1) Adam as created and Christ as ascended help us understand that the natural aeon is further specified as an earthly one, and the spiritual aeon is further specified as a heavenly one.
- (2) The natural mode of existence is earthly, but Christ’s resurrected and exalted mode of existence is heavenly.
- b. Adam’s being ἐκ γῆς χοϊκός is an expanded way of expressing the fact that Adam is, in the final analysis, σῶμα ψυχικόν. The natural body finds its environment in that which is “of the earth, earthly.”
- c. Adam is ἐκ γῆς χοϊκός, but Christ is ἐξ οὐρανοῦ as Adam is *created* and Christ is *ascended*.
- (1) In contrast to the first man, who is of the earth, earthly, the second man (Christ), as raised and ascended, is of heaven.
- (2) Paul is interested in the quality or mode of existence each enjoys in his respective environment as *created* from the dust of the ground (Adam), on the one hand, and as *raised* from the dead, on the other hand (Christ).
- d. And Jesus is this as the second man; Paul’s entire point is that Christ comes second in order of history, and *as second* he is *heavenly*.
- (1) The history of earth (Christ’s humiliation) subserves the advancement of the history of heaven (Christ’s exaltation).
- (2) As exalted, Christ is himself the climax of the history of heaven.
- e. The ascension begins the consummate and climactic chapter in the history of heaven.
- (1) To try to summarize this tersely and boil it down to a basic observation, we can say this: Paul argues that Adam and Christ are representative figures, who *embody* what they *represent*.
- (a) Adam embodies the natural (vs. 46) and earthly (vs. 47) order he represents as created.
- (b) Christ embodies the spiritual (vs. 46) and heavenly (vs. 47) order he represents as raised and ascended.

- (2) This is the history of heaven after the law.
4. Moreover, and building on verse 47, there is strong evidence that Paul's presentation of Christ as the man of heaven, endowed with the life-giving Spirit, is the "new beginning" that brings into view his entrance into the heaven temple, brought into existence in the absolute beginning (Genesis 1:1) and the place of heavenly Sabbath Rest (Genesis 2:2).
- a. That Christ is the "man of heaven," as Richard Gaffin notes, introduces a "'comsic' dualism resulting from the repatriation of Christ into heaven through his resurrection and ascension" (Resurrection and Redemption, 121).
- (1) This repatriation into heaven is the central and climactic event in the development of the history of heaven.
- (2) This underscores the critical and central place for Pentecost in the history of heaven.
- b. To offer some supplemental lines of argument that makes clear this is what Paul has in mind in I Cor. 15:47, consider the following.
- (1) Paul, in Colossians 1:16 interprets the absolute beginning of Genesis 1:1 in the following way: "By him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him."
- (a) I want you to notice how "heaven" corresponds to "things invisible" and "earth" corresponds to "things visible."
- (b) Here is what we call a chiasm—a literary structure that in Scripture makes a theological point.
- i) A Heaven
- a) B earth
- b) B' visible
- ii) A' Invisible
- iii) This chiasm includes "all things" that came into existence in the absolute beginning (Genesis 1:1) and throughout the week of creation.
- (c) By the sovereign power of the eternal Son of God, the highest, invisible heaven, the heaven temple, was created.
- (2) Moreover, Paul, in Colossians 3:1-2, says this: "3 If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. 2 Set your minds on things that are above, not on things that are on earth."
- (a) Two points are worth making explicit here.
- i) First, the "things above" where Christ is, when read in light of Colossians 1:16 can refer only to the invisible heaven—the heavenly temple formed in the absolute beginning.
- ii) Second, he is not only in the invisible heaven, he

is “seated at the right hand of God” which clearly brings into view his royal resting as ascended.

- (b) The point could not be more emphatic: Christ has entered the heavenly temple realm created in the absolute beginning (Genesis 1:1) and now sits enthroned in that resting realm (Genesis 2:2).
 - (3) Colossians 1:18 thus quite appropriately says that as the “firstborn from among the dead” Christ is the “beginning.”
 - (a) He is the new beginning—the first-fruits of the one great resurrection harvest.
 - (b) And, as such, he is the one who inaugurates the final chapter in the history of heaven for his church.
 - c. This “new beginning” is for the church, united to Christ by the Spirit and through faith.
5. Paul makes this explicit in verse 48-49.
- a. To try to situate these verses succinctly, due in part to time that is waning, I want you to note this thesis: verses 48-49 explicate the significance of Christ as “first-fruits” of a *single resurrection harvest*.
 - (1) Gaffin is so helpful on I Cor. 15:20. He says, first-fruits “brings into view Christ’s resurrection as the ‘first-fruits’ of the resurrection-harvest, the initial portion of the whole. His resurrection is the representative beginning of the resurrection of believers. . . the term seems deliberately chosen to make evident the organic connection between the two resurrections. . . his resurrection ins not simply a guarantee; it is a pledge in the sense that it is the actual beginning of the general event. In fact, on the basis of this verse it can be said that Paul views the two resurrections not so much as two events but as two episodes of the same event. . . (even though) he clearly maintains a temporal distinction between them” (Resurrection and Redemption, 34-35).
 - (2) In light of this, we can see the first-fruits logic inherent in verses 48-49: “48 As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. 49 Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.”
 - (a) This, put differently, comprises the logic of Pentecost.
 - i) By Spirit wrought union with the ascended Christ, the church is a colony of heaven—a heavenly people.
 - a) Paul can say that “you have died, and your life is hidden with Christ in God. When Christ, who is your life appears, then you will appear with him in glory” (Col. 3:4).

- b) He can say that you have been made alive, raised and seated with Christ, by the power of the Spirit at work in you through the gospel (Eph. 2:5-6; Col. 2:12).
 - c) Or he can say in Phil. 3:20-21 "20 But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, 21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself."
 - d) As is the heavenly one, so also those who are heavenly.
 - (b) As we have borne the image of the man of earth, so we shall bear the image of the man of heaven (vs. 49).
 - i) Here, there is a text critical note, but the future is far and away to be preferred.
 - ii) That places the future resurrection of the church as the climactic event of image-endowment.
 - iii) The natural fellowship bond given to Adam that comprises the essence of the image of God has been brought to perfection in the ascended Christ.
 - iv) And his image is the image of the spiritual body, the heavenly man, as the spiritual and heavenly is the eschatological perfection of the natural and the earthly.
 - v) The advancement of the image of God to its heavenly telos was not secured by the first Adam, but it has been secured by the Last Adam.
 - (3) And just as he is clothed with the glory and power of the image of God, as he has entered into the heavenly temple and royal Sabbath Rest, so likewise we shall bear that glorious image.
- b. This really brings us full circle to this thesis: the history of heaven has reached that climactic stage where the natural has given way to the spiritual, the earthly to the heavenly, and the image of God is the climactic expression of this glorious truth.
- (1) Christ, the Last Adam and Life-Giving Spirit, assumed the natural and entered the earthly in order to obtain the translation to the spiritual and the heavenly through his perfect and personal obedience and satisfaction.
 - (2) At the time point of his resurrection, and particularly in his ascension into heaven, the history of heaven was brought to its climax.

- c. How do we situation the law, as an old covenant administration of the covenant of grace, in between these two epoch defining figures–Adam and Christ?
- C. The Law typologically pre-enacts, in provisional earthly forms, the mediation and ascension of Christ into Heaven as the first-fruits of his covenant people.
1. The law, foreshadowing Christ to come, expresses the history of heaven in promises, types and sacrifices that both *mediate* the redemptive presence of the promised Messiah through the supernatural agency of the Spirit, and *foreshadow* the coming of the heavenly reality itself–the reality that is opened by the Last Adam and life-giving Spirit.
 2. Geerhardus Vos makes some comments in his *Biblical Theology* that are useful along these lines.
 - a. First, Vos observes there is something quite instructive about Paul’s understanding of “faith” in his corpus : “In Gal. 3:23, 25, he speaks of the ‘coming’ of faith, as though there had never been any faith before. And yet at the same time Paul in Romans 4:16ff., speaks at length of the role played by faith in the life of Abraham, and how it virtually dominated the entire Old Testament system” (BT, 128).
 - (1) The coming of “faith” corresponds to Pentecost–to the exaltation of Christ in full possession of the promised Spirit (*historia salutis*).
 - (2) Abraham’s trust in God, his faith, is the Spirit-wrought gift that is common to Abraham and New Testament believers (*ordo salutis*).
 - b. Vos makes explicit that the theocracy under the Moses was an intrusion of the consummate heavenly kingdom in provisional, typical, earthly forms that both reveal and veil the glory of heaven to come in Christ.
 - (1) First, he says, “the unique organization of Israel can be rightly measured only by remembering that the theocracy typified nothing short of the perfected kingdom of God, the consummate state of heaven” (BT, 126).
 - (a) The theocracy is an intrusion of the *perfected heavenly kingdom* in a typical and provisional form.
 - (b) It is, as such, an anticipation of the concluding chapter in the developing history of heaven that will reach its consummation in the ascended Christ.
 - (2) He then says: “when considered in comparison with the final unfolding and rearranged structure of the New Testament, negative judgments are in place. When, on the other hand, the Old Testament is taken as an entity by itself and as rounded off provisionally in itself, and looked at, as it were, with the eyes of the Old Testament itself, we find it necessary to take into account the positive elements by which it prefigured and anticipated typically the new testament. And thus we find that there was real gospel under the theocracy.”
 - (3) However, that “real gospel” was promulgated with a “lack of

- freedom" and "constraint" that accompanies a typical administration of the gospel.
- c. To try to relate this to the "spiritual" character of the law, Vos notes that the theocracy brought "real access" and "spiritual contact" with God (BT, 129). This real access and spiritual contact was "found *in the law itself*" (129 italics his).
 - (1) But this "real access" and "spiritual contact" with God *in the law itself* was *mediated* in promises, types and sacrifices that foreshadow or *preenact* its heavenly realization in the Mediator.
 - (a) The key is that the mediation of grace under the earthly theocracy at the same time foreshadows and foreshadows the climactic expression of that same grace that will translate from types to the heavenly reality itself.
 - (b) The law itself is the spiritual approach of God to his people in a way that (a) brings his redemptive presence to them and (b) preenacts the consummate expression of that presence in the ascended Messiah, the man of heaven, the life-giving Spirit.
 - (2) The theocracy, then, contains within itself redemptive and typical features that presents the coming glory of the man of heaven in temporary, earthly types.
3. Vos also gives us an example of this very reality in his discussion of Moses' mediation in the renewal of the Sinai covenant in Exodus 32-34.
- a. I can only offer a synopsis of this, and I have lectured on this in a previous Reformed Forum conference.
 - b. First, given the sin and idolatry of the golden calf episode, Moses undertakes priestly mediation (Ex. 32:30, 32) not by offering the blood of animals, but, as Vos notes, "by offering himself vicariously" as a high priest according to an order that transcends the Levitical priesthood and typifies the order of Melchizedek.
 - c. Second, Moses meets with the Lord in the tent of Meeting, and the Lord knows Moses as "friend to friend" and has fellowship with him within that typical structure, with the pillar of cloud, God's theophanic presence, "standing" at its entrance in the divine glory of the Spirit, the pillars that look like divine legs standing in the presence of Moses. And the people would worship the Lord from their own tents—at a distance from Moses and the condescended Lord (33:7-11).
 - d. Third, Moses intercedes for the idolaters, and the Lord, knowing Moses (33:12), promises his "presence" and his "rest" will be brought to his people through Moses' mediation (33:14-17).
 - (1) God then shows Moses his glory, validating Moses as the typical Mediator between God and his people.
 - (2) It is precisely here that Vos discerns that Moses' work "acquires typical proportions of a heightened degree. He may fitly be called the redeemer of the Old Testament. Nearly all the terms in

use for the redemption in the New Testament can be traced back to his time. There was in his work such a close connection between revealing words and redeeming acts as can be paralleled only from the life of Christ" (BT, 104).

- (3) Vos continues, "All this is reflected in the peculiar relation the people were made to sustain toward Moses. This relation is even described as one of faith and of trust (Ex. 14:31; 19:19). The resemblance of this relation of the Israelites towards Moses to the relation of the Christian towards Christ had not escaped the notice of Paul, who says that 'our fathers were all under the cloud, and all passed through the red sea; and were all baptized into Moses in the cloud and in the sea' [I Cor. 10:1-3]. Just as in baptism an intimate relation is established between the believer and Christ, based on the Saviorship of Christ, even so the mighty acts of divine deliverance wrought through Moses pledged Israel to faith in him" (BT, 104).
- e. In light of these observations, Moses, in Exodus 34, ascends the earthly mount Sinai and the Lord descends and in the glory of the Spirit, the "Shekhinah" glory of God, stands with Moses (34:5) and gives him the ten commandments on new tablets (34:4).
 - f. Given this heightened typology of Moses, who serves as a high priest likened to the order of Melchizedek, God renews his covenant with Israel through Moses the Mediator.
 - (1) Moses ascends into the glory of the Spirit on mount Zion—which Kline calls a "prophetic token" of what awaits the church at the end of the age (IOS, 65).
 - (2) He ascends into a glory-enshrouded replica of the highest heavens on Mount Sinai, and he does so as a first-fruits of the Spirit's glory.
 - (3) In this way, so clearly, he is a typological, mountain ascending Mediator who reveals yet veils the glory to come in the ascended Christ in the ministry of what Paul calls the Spirit in II Cor. 3:6.
 - g. And Paul, reflecting on Moses, refers to it as a glory that has been superceded by the permanent, heavenly glory of Christ, the Lord, who is the Spirit.
 - (1) The fading, transient, redemptive dwelling of God with Moses on earthly mountain Sinai has given way to the abiding, permanent, dwelling of God on heavenly Mount Zion (Heb. 12:22).
 - (2) Moses sketched and foreshadowed the final chapter in the history of heaven that has dawned in the ascended Christ, but that is all he did. Christ does not conform to the work of Moses, but Moses was made to conform, typologically, to the coming work of Christ.
 - (3) And the intruded heavenly glory that came with Moses on earthly Mount Sinai is no glory in comparison to realized

heavenly glory that has come with Christ on heavenly Mount Zion.

4. The law, as an administration of the covenant of grace, typologically preenacts the heavenly glory to come in the ascended Christ.
 - a. By law, let me be explicit, I am not talking about the demands of the moral law that binds believers to obedience.
 - b. Rather, I am speaking in the way that the law is and administration of the covenant of grace in promises, types and sacrifices that foreshadow and preenact Christ to come.
 - (1) WCF 7:5 This covenant was differently administered in the time of the law, and in the time of the Gospel: under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foreshadowing Christ to come; which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.
 - (2) WCF 20:1 The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law; and, in their being delivered from this present evil world, bondage to Satan, and dominion of sin; from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation; as also, in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love and willing mind. All which were common also to believers under the law. But, under the new testament, the liberty of Christians is further enlarged, in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily take part of.
 - c. This, it seems to me, is the role that the law plays as it anticipates and foreshadows in promises types and shadows the final chapter in the history of heaven—Christ entering into the heavenly temple, entering into Sabbath Rest, and conferring that on his people by the Spirit through faith by the gospel.
5. It seems that this is the way forward as we reflect on the law in relation to the history of heaven that has found its climactic fullness in the ascension of Christ, the last Adam, the heavenly man, and the life-giving Spirit, into whose heavenly image we are being conformed. The law is truly spiritual but it is spiritual in typical and earthly forms that coheres with its preliminary, shadowy stage as it preenacts the consummation of the history of heaven.