

The Background to the Mediatorial Kingdom:

(1) The term Mediatorial is a NT term, not used in the OT

(2) Def: The rule of God through a divinely appointed/chosen representative who acts and speaks for God, and who talks to God for the people. This person is ALWAYS a member of the human race.

(3) Three functions: prophet, priest and ruler.

- a. Melchizedek was priest and ruler
- b. Moses was prophet and ruler
- c. Samuel was all three, in a limited sense
- d. Only the Messiah is all three at the same time

1. Man's original dominion by Creation (Heb 2:7) "Thou didst set him over the works of thy hands"
 - a. Complete failure, so (Heb 2:8) "now we see not yet all things put under him."
2. From Eden to Flood (Gen 1:26) "Let them have dominion over all the earth." ("them?")
 - a. Complete dominion, yet not perfectly under God's direction. Result: Moral Corruption -Gen 6:11
 - b. The period of pending judgment lasted for 120 years (Gen 6:3-13)
 - c. God works in man through the conscience. Thus, this is called the **Age of Conscience**. However, it fails to control man.
3. From Flood to Babel (Gen 6:3) "My spirit will not always strive with man."
 - a. God ends judgment by water, and makes the covenant of the Rainbow (Gen 9:11-17)
 - b. God institutes human government (Rom 13:1) as his mediator. One main rule: Gen 9:6 – "whoso sheds man's blood, by man shall his blood be shed." Establishment of **Temporal Government**.
 - c. At Babel, the drive for one world government with the WRONG people was denied. God institutes divided government and divided people, and competition among governments. Only in one time in the history of man is there one universal world empire: (Rev 11:15, "the kingdom of the world.")
4. From Babel to Abraham: (Gen 11:9) "The Lord confounded the language of all the earth."
 - a. The common bond of language was divided. Formation of nations.
 - b. The failure of man to establish a perfect kingdom, or even a cooperative one.
5. Abraham to Exodus (Gen 17:6) "Kings shall come out of thee."
 - a. No one world government, no universal people, no one nation; God now chooses one person, one man through whom His divine will is to be accomplished on earth (Gen 12:1-4). The promise of a future!
 - b. God speaks to the patriarchs, and they mediate His divine will. They have absolute power (Gen 14:14; 21:9-21; 22). Yet Abraham sacrifices to Melchizedek (Gen 14:17-24) showing the superiority of spiritual vs temporal authority. Not a perfect king!
6. The Sojourn in Egypt (Acts 7:17) "The people grew and multiplied in Egypt."
 - a. God's promises hold true despite human failures.
 - b. God prepares His people for the next step .

The Establishment of the Mediatorial Kingdom

1. The preparation for the Kingdom: “Signs, wonders and great terrors” (Deut 4:34)
 - a. The burning bush, the staff/snake/hand of leprosy/water into blood (Ex 4:1-9), the rod/snake as warning, then 10 plagues, the Passover, and the Red Sea.
 - b. The revealing of the Name of God (Exod 3:14) and the Call of Moses.
 - c. The reaffirmation of the covenant of God with Israel (Ex 3:6) and the mediation of Moses (Ex 3:1).
2. **Moses:** The first mediatorial ruler over Israel (Acts 7:35) “This Moses did God send to be a ruler and a deliverer.”
 - a. Until the Exodus, there is no Nation of Israel in a political sense. Moses acts as mediator (Ex 4:16) and has all authority (Ex 7:1), “I have made thee as God to pharaoh.”
 - b. The rebellion of Korah shows God affirming Moses (Num 16:28-30). Nobody defends the rebels (no intercessor for rebels).
 - c. Moses also represents the people to God (Deut 9:24-29)
 - d. Moses fails the test of his responsibility (Deut 3:23-27; cf Num 20:10).
 - e. Moses is a type of Christ in his Prophetic office (Deut 18:15) and his word is absolute (Deut 18:19, cf Acts 3:19-23). Christ’s word is absolute indeed (Heb 12:25-28) and all rebellion is purged by the coming of the Son of Man (Matt 13:41-43).
3. The Kingdom Covenant at Sinai (Exod 19:6) “Ye shall be to me a kingdom of priests.”
 - a. The goal of God was to have a nation of priests. He needed them to accept the covenant, to be aware of the awesome majestic nature of the commitment. Thus the people were sanctified for 2 days, and on the third, God himself came down (Ex 19:10-11). In Ex 19:4-6, we have the first use of the term “kingdom” associated with the rule of God. It is given to one people, and to one nation, called “the children of Israel” (Ex 19:6). Yet He is the God of the Gentiles also (Rom 3:29). So the people of Israel are to be a “kingdom of priests” (19:6); their destiny is to be religious mediators (not political or legal). Therefore, they are required to be “an holy nation.” (cf. Lev 11:44).
 - b. The Kingdom covenant is conditional (“If ye will obey my voice...” Ex 19:5) and thus is not the same as the unconditional covenant with Abraham (Deut 5:3). God accepts their agreement, yet laments their wayward heart (Deut 5:28-29).

The Constitution and Laws of the Kingdom

1. The kingdom as a spiritual kingdom (Man is a religious being—reverence to God)
2. The political aspects of the kingdom (Man is a relational being—government.)
3. The ecclesiastical aspects of the kingdom (Man is a righteous being—morality/laws)
4. The Economic aspects of the kingdom (Man is a possessing being - ownership)
5. The physical aspects of the kingdom (Man is a physical being – blessings)
6. The moral aspects of the kingdom (Man is a legal being – morality)