

# The Kingdom of God

## Lesson 4: The Exodus Phase

### I. God Establishes Himself King of Israel

- a. The formative events that ushered in the “theocratic” kingdom with Israel as the divinely appointed representative of God burst upon history by means of a series of great supernatural acts.
- b. The design and force of these events had the effect of **compelling** belief which could not be misinterpreted by anyone who was a party to them. The parties identified in Scripture as bearing witness to the spectacular events are:
  1. Moses
  2. The nation of Israel
  3. The Egyptians and other Gentile nations

### II. Calling and Election of Moses

- a. The first exhibition of miraculous power (**the burning bush**) was addressed to Moses and is considered his calling. This event demonstrates the principle of election. Ex 3:3-4 *And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. KJV*
- b. His calling takes place in the vicinity of Mount Horeb, the **mountain of God**, which is later referred to as Mount Sinai, and is also the location where the inauguration of the theocratic kingdom involving the whole nation would take place. Ex 3:1 *Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. KJV*
- c. On this occasion God names Himself as “I AM THAT I AM” which conveys the idea of sovereignty, the God who acts with unfettered liberty and self-dependence. This exemplifies the essential attribute of God as **King** in His ruling role. Ex 3:14 *And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. KJV*
- d. At the burning bush God also reaffirms His **covenant** with the people of Israel and vests Moses with the power to act on His behalf to command Israel Ex 3:8 *And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; KJV*

### III. Building the Belief of Israel

- a. The purpose of performing the miracles was that Israel would believe that God had **commissioned** Moses to deliver them from Egyptian bondage and lead them to the promised land. Ex 4:8 *And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. KJV*
- b. It is remarkable that the people were not convinced by the rod that turned into a serpent, nor were they convinced by the hand that was healed of leprosy. Their **unbelief** required a third miracle in which the water was turned to blood. Ex 4:9 *And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. KJV*
- c. Through these three miraculous signs done in the sight of **the people** (elders), Moses was divinely accredited to Israel as the mediatorial leader to stand between God and the nation and to lead them to a place of regal blessing. Ex 4:30-31 *And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.31 And the people believed: KJV*

### IV. Compelling the Belief of Egypt and the Gentiles

- a. Ten separate miraculous events had the effect of convincing Egypt and the Gentile nations that the God of Israel was sovereign over **all other gods**, that Israel was God’s chosen nation, and that Moses was God’s appointed leader.
- b. The judgment miracles fell directly upon Egypt but were certainly spread by word of mouth to all the surrounding **nations**. Josh 9:9 *And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, KJV*
- c. The **connection** between these events and the kingdom of God is established by Moses and the children of Israel as they stood victoriously on the shore of the Red Sea and shouted. Ex 15:17-18 *Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. 18 The Lord shall reign for ever and ever. KJV*

### V. The Kingdom Covenant at Sinai

- a. The **manifestation** of God at Sinai was an event of unprecedented majesty and grandeur; its accompanying phenomena were visible to the entire nation and revealed Jehovah’s glory to them. Ex 24:16-17 *And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 17 And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. KJV*
- b. There Moses was installed as the mediatorial ruler of Israel before the people. God never intended that Moses should rule in his own right but rather, that he would exercise his rule mediatorially under the **direct control** of God. Deut 32:51 *Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. KJV*
- c. While Aaron was permitted to assist and at times to speak for Moses, it was Moses alone who is authorized to stand before both Aaron and Israel “**instead of God**”. Ex 4:16 *He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him. NIV*
- d. To oppose Moses or to murmur against him was tantamount to **opposing God** or murmuring against Him. Ex 16:8
- e. *You will know that it was the LORD when he gives you meat to eat in the evening and all the bread you want in the morning, because he has heard your grumbling against him. Who are we? You are not grumbling against us, but against the LORD.” NIV*

## The Kingdom of God

### Lesson 4: The Exodus Phase

- f. As a mediatorial ruler, Moses also represented the people to God when their rebellious and obstinate ways stirred up the wrath of God; it was only by his **intercession** for mercy that the judgment of God was held in abeyance. Deut 9:25-26 *I lay prostrate before the LORD those forty days and forty nights because the LORD had said he would destroy you. 26 I prayed to the LORD and said, "O Sovereign LORD, do not destroy your people, your own inheritance NIV*
- g. At Sinai, the first use of the word "kingdom" in the Old Testament appears and now we see the King Eternal ready to establish a **literal and historic** kingdom of His own on earth among men by a covenant. Ex 19:6 *you will be for me a kingdom of priests and a holy nation.' NIV*
1. This Kingdom covenant is unto God, it is **His Kingdom** Ex 19:6
  2. This covenant is given to one nation and is **different** from the providential rule of God over all the nations of the earth without interruption. Ex 19:6
  3. While Israel is the Lord's peculiar treasure and lifted up among all nations, Israel is not to forget that **all nations** are claimed by the Lord. Ex 19:5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: KJV*
  4. It is **through** the nation of Israel that all the nations of the earth are to be blessed. Gal 3:8 *And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. KJV*
  5. Israel is to be a holy nation, **separated** unto God which placed upon them high moral and spiritual responsibilities.
  6. The Sinai covenant is **conditional** in nature which means that if Israel failed to keep its end of the covenant, its regal and mediatorial activity in her own land in relation to Jehovah and the other nations could be interrupted. Ex 19:5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people KJV*
  7. The covenant was **ratified** when God accepted the response of the people that they sincerely agreed to obey all that He had spoken. Ex 19:8 *And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. KJV*

#### VI. The Exodus Kingdom Thread in the New Testament

- a. The word "type" is generally used to denote a resemblance between something present and something future, which is called the "antitype." Moses is a type and Christ is the **antitype** of mediatorial leaders.
- b. Therefore, the mediatorial kingdom of Moses' day **prefigures** in many ways the coming kingdom in which our Lord will reign on earth.
- c. Moses looked forward to a coming mediatorial ruler, who unlike him, would rule **absolutely** and to whom Israel would hearken. Deut 18:15 *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; KJV Acts 3:19-23 Acts 3:20-22 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. KJV*
- d. It is interesting to note that when the people rebelled against Moses there is no biblical record of his interceding on their behalf. This parallels with Christ, whose intercessory prayer is only for those who **accept Him**. John 17:9 *I pray for them. I am not praying for the world, but for those you have given me, for they are yours. NIV*
- e. The terrible fate of **Korah** and his followers serves as a dramatic warning of swift judgment for those who rebelled against the mediatorial kingdom ruler; Moses in the past and Christ in the future. Num 16:32-33 *and the earth opened its mouth and swallowed them, with their households and all Korah's men and all their possessions. 33 They went down alive into the grave, with everything they owned; the earth closed over them, and they perished and were gone from the community. NIV*
  1. If those who **rebelled** against Moses were suddenly judged then the judgment of those who turn a deaf ear to Christ who now speaks from heaven will be the more certain. He 12:25 *See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven?*
  2. If the voice of God **shook** the earth in the days of Moses as a manifestation of His Sovereignty and Holiness, that same voice will shake both the earth and the heavens in the coming day of His wrath. He 12:26 *At that time his voice shook the earth, but now he has promised, "Once more I will shake not only the earth but also the heavens."*
  3. While both the earth and the heavens will be shaken, the coming judgment will be **connected** with a kingdom which can not be shaken He 12:28 *Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe,*

#### VII. Application

- a. It is easy for us to lose sight of the "thread" of God who is working out His eternal purpose in our lives on a daily basis. What things going on in your life are causing you to lose sight of God's purpose for you?
- b. Create a prayer of confession.

# The Kingdom of God

## Lesson 4: The Exodus Phase

### I. God Establishes Himself King of Israel

- a. The formative events that ushered in the “\_\_\_\_\_” kingdom with Israel as the divinely appointed representative of God burst upon history by means of a series of great supernatural acts.
- b. The design and force of these events had the effect of \_\_\_\_\_ belief which could not be misinterpreted by anyone who was a party to them. The parties identified in Scripture as bearing witness to the spectacular events are:
  1. Moses
  2. The nation of Israel
  3. The Egyptians and other Gentile nations

### II. Calling and Election of Moses

- a. The first exhibition of miraculous power (\_\_\_\_\_) was addressed to Moses and is considered his calling. This event demonstrates the principle of election. Ex 3:3-4 *And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.4 And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. KJV*
- b. His calling takes place in the vicinity of Mount Horeb, the \_\_\_\_\_, which is later referred to as Mount Sinai, and is also the location where the inauguration of the theocratic kingdom involving the whole nation would take place. Ex 3:1 *Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. KJV*
- c. On this occasion God names Himself as “I AM THAT I AM” which conveys the idea of sovereignty, the God who acts with unfettered liberty and self-dependence. This exemplifies the essential attribute of God as \_\_\_\_\_ in His ruling role. Ex 3:14 *And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. KJV*
- d. At the burning bush God also reaffirms His \_\_\_\_\_ with the people of Israel and vests Moses with the power to act on His behalf to command Israel Ex 3:8 *And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; KJV*

### III. Building the Belief of Israel

- a. The purpose of performing the miracles was that Israel would believe that God had \_\_\_\_\_ Moses to deliver them from Egyptian bondage and lead them to the promised land. Ex 4:8 *And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. KJV*
- b. It is remarkable that the people were not convinced by the rod that turned into a serpent, nor were they convinced by the hand that was healed of leprosy. Their \_\_\_\_\_ required a third miracle in which the water was turned to blood. Ex 4:9 *And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. KJV*
- c. Through these three miraculous signs done in the sight of \_\_\_\_\_ (elders), Moses was divinely accredited to Israel as the mediatorial leader to stand between God and the nation and to lead them to a place of regal blessing. Ex 4:30-31 *And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people.31 And the people believed: KJV*

### IV. Compelling the Belief of Egypt and the Gentiles

- a. Ten separate miraculous events had the effect of convincing Egypt and the Gentile nations that the God of Israel was sovereign over \_\_\_\_\_, that Israel was God’s chosen nation, and that Moses was God’s appointed leader.
- b. The judgment miracles fell directly upon Egypt but were certainly spread by word of mouth to all the surrounding \_\_\_\_\_. Josh 9:9 *And they said unto him, From a very far country thy servants are come because of the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, KJV*
- c. The \_\_\_\_\_ between these events and the kingdom of God is established by Moses and the children of Israel as they stood victoriously on the shore of the Red Sea and shouted. Ex 15:17-18 *Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established. 18 The Lord shall reign for ever and ever. KJV*

### V. The Kingdom Covenant at Sinai

- a. The \_\_\_\_\_ of God at Sinai was an event of unprecedented majesty and grandeur; its accompanying phenomena were visible to the entire nation and revealed Jehovah’s glory to them. Ex 24:16-17 *And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 17 And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. KJV*
- b. There Moses was installed as the mediatorial ruler of Israel before the people. God never intended that Moses should rule in his own right but rather, that he would exercise his rule mediatorially under the \_\_\_\_\_ of God. Deut 32:51 *Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. KJV*
- c. While Aaron was permitted to assist and at times to speak for Moses, it was Moses alone who is authorized to stand before both Aaron and Israel “\_\_\_\_\_”. Ex 4:16 *He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him. NIV*

## The Kingdom of God

### Lesson 4: The Exodus Phase

- d. To oppose Moses or to murmur against him was tantamount to \_\_\_\_\_ or murmuring against Him. Ex 16:8 *You will know that it was the LORD when he gives you meat to eat in the evening and all the bread you want in the morning, because he has heard your grumbling against him. Who are we? You are not grumbling against us, but against the LORD.* NIV
- e. As a mediatorial ruler, Moses also represented the people to God when their rebellious and obstinate ways stirred up the wrath of God; it was only by his \_\_\_\_\_ for mercy that the judgment of God was held in abeyance. Deut 9:25-26 *I lay prostrate before the LORD those forty days and forty nights because the LORD had said he would destroy you. 26 I prayed to the LORD and said, "O Sovereign LORD, do not destroy your people, your own inheritance* NIV
- f. At Sinai, the first use of the word "kingdom" in the Old Testament appears and now we see the King Eternal ready to establish a \_\_\_\_\_ kingdom of His own on earth among men by a covenant. Ex 19:6 *you will be for me a kingdom of priests and a holy nation.* NIV
1. This Kingdom covenant is unto God, it is \_\_\_\_\_ Ex 19:6
  2. This covenant is given to one nation and is \_\_\_\_\_ from the providential rule of God over all the nations of the earth without interruption. Ex 19:6
  3. While Israel is the Lord's peculiar treasure and lifted up among all nations, Israel is not to forget that \_\_\_\_\_ are claimed by the Lord. Ex 19:5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine.* KJV
  4. It is \_\_\_\_\_ the nation of Israel that all the nations of the earth are to be blessed. Gal 3:8 *And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.* KJV
  5. Israel is to be a holy nation, \_\_\_\_\_ unto God which placed upon them high moral and spiritual responsibilities.
  6. The Sinai covenant is \_\_\_\_\_ in nature which means that if Israel failed to keep its end of the covenant, its regal and mediatorial activity in her own land in relation to Jehovah and the other nations could be interrupted. Ex 19:5 *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people* KJV
  7. The covenant was \_\_\_\_\_ when God accepted the response of the people that they sincerely agreed to obey all that He had spoken. Ex 19:8 *And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.* KJV

#### VI. The Exodus Kingdom Thread in the New Testament

- a. The word "type" is generally used to denote a resemblance between something present and something future, which is called the "antitype." Moses is a type and Christ is the \_\_\_\_\_ of mediatorial leaders.
- b. Therefore, the mediatorial kingdom of Moses' day \_\_\_\_\_ in many ways the coming kingdom in which our Lord will reign on earth.
- c. Moses looked forward to a coming mediatorial ruler, who unlike him, would rule \_\_\_\_\_ and to whom Israel would hearken. Deut 18:15 *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;* KJV Acts 3:19-23 Acts 3:20-22 *And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.* KJV
- d. It is interesting to note that when the people rebelled against Moses there is no biblical record of his interceding on their behalf. This parallels with Christ, whose intercessory prayer is only for those who \_\_\_\_\_. John 17:9 *I pray for them. I am not praying for the world, but for those you have given me, for they are yours.* NIV
- e. The terrible fate of \_\_\_\_\_ and his followers serves as a dramatic warning of swift judgment for those who rebelled against the mediatorial kingdom ruler; Moses in the past and Christ in the future. Num 16:32-33 *and the earth opened its mouth and swallowed them, with their households and all Korah's men and all their possessions. 33 They went down alive into the grave, with everything they owned; the earth closed over them, and they perished and were gone from the community.* NIV
1. If those who \_\_\_\_\_ against Moses were suddenly judged then the judgment of those who turn a deaf ear to Christ who now speaks from heaven will be the more certain. He 12:25 *See to it that you do not refuse him who speaks. If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven?*
  2. If the voice of God \_\_\_\_\_ the earth in the days of Moses as a manifestation of His Sovereignty and Holiness, that same voice will shake both the earth and the heavens in the coming day of His wrath. He 12:26 *At that time his voice shook the earth, but now he has promised, "Once more I will shake not only the earth but also the heavens."*
  3. While both the earth and the heavens will be shaken, the coming judgment will be \_\_\_\_\_ with a kingdom which can not be shaken He 12:28 *Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe,*

#### VII. Application

- a. It is easy for us to lose sight of the "thread" of God who is working out His eternal purpose in our lives on a daily basis. What things going on in your life are causing you to lose sight of God's purpose for you?
- b. Create a prayer of confession.