

Bereans Bible Institute

Module X – The Kingdom of God

Lesson 8 – The Kingdom in the Prophets (Part 4)

I. The Law of the Kingdom taught to All Nations at the New Temple in Jerusalem

A. Isaiah 2:1-4 & Micah 4:1-7

1. “The Lord’s House” refers to the Temple (on Mt. Zion)
2. Jerusalem “elevated” above the surrounding hills (cf. Zech. 14:10-11; Gal. 4:26-27)
3. All nations will gather there.
4. The nations “taught” God’s ways & His “Law” (a new Law, not the Law of Moses)
5. No more war (this cannot refer to the present age)
6. Messiah rules with a rod of iron (as per Psalm 2)

B. Jer. 3:12-17

1. The ark of the covenant will no longer exist, replaced by the Throne of God
2. All nations gathered to Jerusalem

C. Ezekiel 43:1-7

1. God will dwell in Jerusalem forever on His Throne

D. Haggai 2:1-9

1. The New Kingdom Temple will far surpass Solomon’s Temple
2. “All nations” will come to the new Temple filled with glory
3. Hebrews 12 – Paul quoted this prophecy (before destruction of 2nd Temple in AD 70) and applied it to our inheritance.

E. Zech. 14:16-21

1. Those nations which refuse to submit to Christ will be punished (why Christ needs a “rod of iron”)
2. Isaiah 66:18-24 gives conditions for why these nations are spared – they had no knowledge of God
 - a. The burning corpses of the wicked will be seen in “Gehenna” as a warning to these nations.
 - b. Jesus quoted v. 24 in Mark 9:44-48 as the fate of the wicked (wrongly translated “hell” in our English translations).

F. Isaiah 56:1-8

1. The “House of Prayer for All Nations” since the sons of “foreigners” are permitted there.

II. Comparison between the Kingdom Law and the Law of Moses

A. Differences:

1. No ark of the covenant (no Yom Kippur {Day of Atonement})
2. No mercy seat
3. No golden candlesticks
4. No table of showbread
5. No veil
6. No fallible human high priest, or exclusive to Levites
7. No evening sacrifice
8. New distribution of land (different borders)

B. Similarities

1. Passover & Feast of Tabernacles continue

C. Sacrifices and Festivals are symbolic teaching tools (Heb. 10:1-4)