



- I. God raised up Prophets at five different seasons in Israel's life. The prophets all spoke of the 1<sup>st</sup> and 2<sup>nd</sup> coming of Jesus and sought to understand their timing just as the disciples did—1 Peter 1:10-12
  - A. First a look at prophecies in the Law of Moses that serve as the foundation to what all the prophets declared thereafter.
    1. Genesis 1 reveals God's redemptive timeline for man, 6 days for man, 7th day a millennium of rest—peace and prosperity under Messiah.
    2. Genesis 3:15 God declares a Messiah will come, the seed of a woman, the virgin birth, God in human flesh.
    3. Genesis 12,17,22 God's Covenant to Abraham anchors all the prophet's declarations concerning Israel's blessing and restoration as the Head of all nations, which will be fulfilled in the millennium.
    4. Genesis 49:8-12 establishes that Messiah will come through the tribe of Judah.
    5. Leviticus 23 the feasts of the Lord outline God's redemptive program, His appointed times outlines the 1<sup>st</sup> and 2<sup>nd</sup> coming of Jesus.
    6. Numbers 21:8-9 reveals the redemptive work of Jesus on the cross.
    7. Deuteronomy 18:15-18 reveals the coming of a great Prophet.
    8. Deuteronomy 28-32 establishes the blessings and curses of the covenant concerning the land, which has characterized Israel's history up to our generation, Moses predictions, Moses song that reveals Israel's history in advance.
  - B. Prophecies under King David's united kingdom reveal God's purpose to establish His rule on the earth through David's throne.
    1. The prophet Samuel
      - a) 1 Samuel 16:12,13 the anointing of King David begins a series of promises made concerning his throne, Jesus in the Gospels was called upon as 'the son of David'.
    2. The prophet Nathan
      - a) 2 Samuel 7:16,17 reveals the promise to King David of an eternal throne to be fulfilled through the coming Messiah.
      - b) 1 Chronicles 17:1-15 the prophet Nathan confirms an eternal throne under David's lineage [note: Luke 1:30-33]
    3. The Psalms of David have many messianic prophecies and latter day events
      - a) Psalm 83 (the seer Asaph's prayer)
      - b) Psalm 89 amplifies the promises made to David.
      - c) Psalm 102:16,18 identifies the generation to see the return of Messiah as the one that sees the rebirth of Israel and the building up of Zion.
  - C. The prophets prior to the captivity of the northern kingdom of Israel by the Assyrians in 722 B.C. speak of Israel's judgment and restoration.
    1. Hosea— about 785 to 725 B.C. under Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and under Jeroboam II and his successors, kings of Israel.



- a) Hosea 2:14-3:5 the prophet's marriage (Hosea & Gomer) pictures God dispersing and regathering his wife Israel.
  - b) Hosea 5:14-6:3 Messiah coming twice before Israel's complete repentance.
  - c) Hosea 13:1-14 reveals a nation that would be oppressed and dispersed because of their backsliding, v. 7,8 reveal that God would be as a lion, bear, leopard and wild beast (exactly what Daniel saw in Israel's future—gentile oppression over Israel's sovereignty)
2. Joel—about 800 B.C. during Uzziah king of Judah
    - a) Joel 2,3 the outpouring of the Spirit and the day of the Lord
  3. Amos—about 787 B.C. during Uzziah king of Judah, and during the latter years of Jeroboam II, king of Israel.
    - a) Amos 9:11-15 Israel's restoration, the restoration of David's tent and unprecedented prosperity.
  4. Jonah—about 781 B.C. during the reign of Jeroboam II.
    - a) Jonah 1:7-2:10 the prophet in the belly of the fish illustrates Messiah's descent into hell
- D. The prophets prior to Judah's Babylonian captivity in 586 B.C. speak of Israel's judgment and restoration.
1. Isaiah—about 758 – 697 B.C. near the death of Uzziah king of Judah, and the beginning of the reign of Jotham to the reign of Manasseh.
    - a) Isaiah 2:1-4 Jerusalem in the millennium
    - b) Isaiah 9:1-7 Jesus government in the millennium
    - c) Isaiah 11:1-16 Jesse's offspring, the son of David reveals the rule of Jesus in the millennium
    - d) Isaiah 13:1-13, 19-22 a future judgment upon the world and Babylon in the last days
    - e) Isaiah 17:12-14 woe pronounced to nations who rush upon Israel in the last days
    - f) Isaiah 24:1-6,19,20 the destruction of the earth during the tribulation hour
    - g) Isaiah 33:17-24 the future king of Israel who brings healing and forgiveness, i.e. Jesus
    - h) Isaiah 34:1-10 the judgment of nations during the tribulation
    - i) Isaiah 35:1-10 Israel in the millennium
    - j) Isaiah 40:1-31 God comforts Jerusalem about it's future purpose and restoration
    - k) Isaiah 42:1-9 the anointed servant Jesus
    - l) Isaiah 43:1-13 God comforts Israel regarding its regathering and restoration
    - m) Isaiah 44:1-5 outpouring of the Spirit upon Israel in the last days
    - n) Isaiah 49:1-13 God confirms His call upon Israel to be a light to all nations
    - o) Isaiah 52,53 the redemption work of Jesus Christ
    - p) Isaiah 54:1-17 God will establish Jerusalem in righteousness, peace and eternal joy because of His everlasting covenant
    - q) Isaiah 59:16-21 Jesus is the redeemer and mediator that will return to Zion.
    - r) Isaiah 60:1-22 all gentile nations will bless Israel in the millennium
    - s) Isaiah 61:1-9 the anointing upon Israel's messiah to bring deliverance to all the gentiles



- t) Isaiah 62:1-12 the salvation of Jerusalem
  - u) Isaiah 65:17-25 health, prosperity, longevity restored in the millennium
  - v) Isaiah 66:22-24 in the millennium worship of the Lord's feast will be restored and hell will be in view as a reminder.
2. Micah— about 758 – 697 B.C. Isaiah's contemporary, Judah's Kings Jotham, Ahaz, and Hezekiah.
    - a) Micah 4:1-8 Jerusalem will be raised up as the center of worship for all nations in the last days. Israel will be the Head of nations.
    - b) Micah 5:1-5 the rule of Messiah (1<sup>st</sup> & 2<sup>nd</sup> coming)
  3. Nahum—between 710 and 700 B.C. in the latter part of the reign of Hezekiah, and after the military expedition of Assyrian King Sennacherib.
    - a) Nahum 1:1-7,15 the feet of Messiah will touch the mountains of Israel a second time and bring peace in the millennium, the first time brought the Gospel to all nations
  4. Zephaniah—about 630 B.C. under King Josiah and before the destruction of Nineveh.
    - a) Zephaniah 1:14-18 the day of the Lord described the land of Israel
    - b) Zephaniah 3:8-20 judgment then restoration
  5. Jeremiah—about 628 – 588 B.C. under Judah's Kings Shallum, Jehoiakim, Jeconiah, and Zedekiah, to the taking of Jerusalem by the Chaldeans.
    - a) Jeremiah 3:14-25 Israel's calling as a wife to Jehovah but her continual backslidings bring judgment
    - b) Jeremiah 7:1-7 the promise of dwelling in the land at rest was conditional, note the land covenant of Deuteronomy 28
    - c) Jeremiah 16:14-21 last day exodus from the north to eclipse that of Egypt
    - d) Jeremiah 17:21-26 Jerusalem's exaltation was conditional
    - e) Jeremiah 18:1-10 the potter's house an illustration that reveals God's dealings with Israel in history
    - f) Jeremiah 23:5-8 last day exodus from the north to eclipse that of Egypt, the reign of Jesus in the Millennium
    - g) Jeremiah 24:1-10 Israel is illustrated as God's fig tree, an important clue to Jesus prophecy
    - h) Jeremiah 25:1-14 the 70 year captivity in Babylon, would also foreshadow Daniel's 70 weeks the time determined to bring the Nation back to full repentance and faith
    - i) Jeremiah 30:1-11 restoration of Israel to the land
    - j) Jeremiah 31:1-30 future blessings upon Israel
    - k) Jeremiah 31:31-40 a promise of a new covenant, the new birth and outpouring of the spirit
    - l) Jeremiah 33:19-26 God is faithful to fulfill His word to Israel
  6. Habakkuk— about 610 B.C., near the beginning of the reign of Jehoiakim and before the coming of Nebuchadnezzar.



- a) Habakkuk 2:1-4; 3:17-19 is an important perspective when looking at bible prophecy, possessing vision and faith for God's plan and purpose
7. Obadiah—about 588 B.C. near the fall of Jerusalem.
  - a) Obadiah 1:15-21 reveals Israel's repossession of the land and judgment upon Edom
- E. The prophets in Babylonian Captivity speak of Israel's judgment and restoration.
  1. Ezekiel—about 590 – 588 B.C., taken under Babylonian captivity by Nebuchadnezzar to the final demise of Jerusalem.
    - a) Ezekiel 11:14-23 Israel's restoration and promise of the spirit
    - b) Ezekiel 33:1-20 appointed as a watchmen
    - c) Ezekiel 34:11-16 God himself would shepherd Israel, God has been sovereignly working to restore Israel so His kingdom can be established on the earth
    - d) Ezekiel 35:1-15 judgment will fall on Edom who seeks to dispossess Israel when God brings her back to the land
    - e) Ezekiel 36:1-36 God brings Israel back to the land to possess forever.
    - f) Ezekiel 37 the vision of the dry bones and two sticks coming together represents the restoration of Israel
    - g) Ezekiel 38,39 the Islamic invasion of Israel and their supernatural defeat.
    - h) Ezekiel 40:1-43:27 the vision and detailed dimensions of a millennial temple
    - i) Ezekiel 44:46:24 worship restored in the millennium
    - j) Ezekiel 47:1-48:35 the boundaries of the land expanded for the millennium
  2. Daniel—606 – 534 B.C. taken to Babylon during the fourth year of Jehoiadim king of Judah to the end of the 70 year captivity.
    - a) Daniel 2,3 vision of the golden image representing gentile powers that would oppress Israel.
    - b) Daniel 7:1-28 1<sup>st</sup> vision reveals summation of gentile history
    - c) Daniel 8:1-27 2<sup>nd</sup> vision reveals the nature of antichrist
    - d) Daniel 9:24-27 3<sup>rd</sup> vision reveals the 70 week time table required to bring Israel to repentance and restoration.
    - e) Daniel 10:1-11:35 4<sup>th</sup> vision reveals more details of history up to the time of the Maccabees
    - f) Daniel 11:36- 12:6 reveals the time of the end and the defeat of the antichrist, the resurrection of God's people
- F. The prophets of the returning remnant from Babylon speak of Israel's judgment and restoration.
  1. Haggai—about 520 B.C. during Persian King Darius
    - a) Haggai 2:20-23 God will shake all gentile nations as he restores the nation of Israel
  2. Zechariah—about 520 B.C., contemporary of Haggai
    - a) Zechariah 5:5-11 a picture of Babylon in the last days
    - b) Zechariah 9:9-17 Israel's deliverance in the last days
    - c) Zechariah 10:9-12 Israel's regathering



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- d) Zechariah 11:1-17 reveals why Israel's regathering would take so long, some 2500 years.
  - e) Zechariah 12:1-9 Jerusalem would be the controversy of all nations in the last days.
  - f) Zechariah 12:10-14 Israel's repentance when they see Jesus returning (like Thomas the disciple)
  - g) Zechariah 13:1-7 Israel's cleansing and restoration
  - h) Zechariah 14:1-8 the battle of Armageddon
  - i) Zechariah 14:9-21 the establishment of the millennium
3. Malachi—about 416 B.C., in the latter part of Nehemiah's leadership at Jerusalem.
- a) Malachi 4:4-6 prepare the way of the Lord is making reference to both the 1<sup>st</sup> and 2<sup>nd</sup> comings of Christ