

Old Testament Survey – Prophets and Future Covenant

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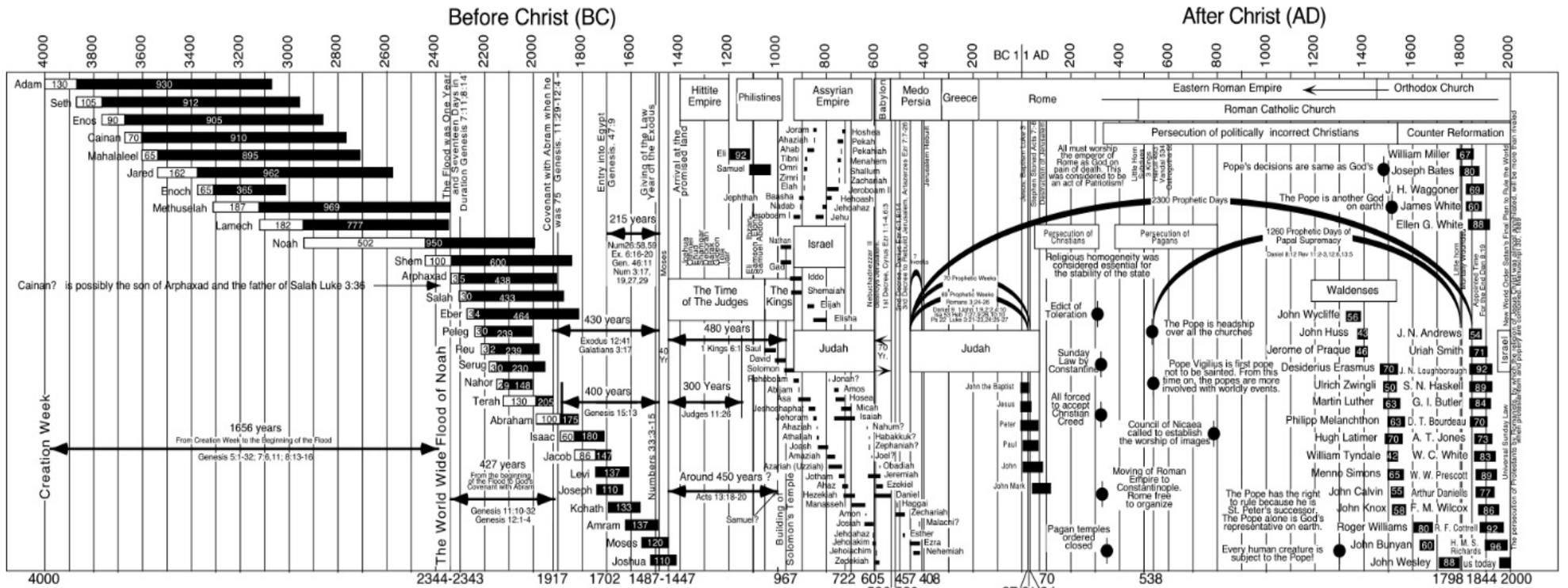
The way the OT portion of the Bible is written and presented to us is in the collections:

- ❖ Pentateuch
- ❖ History
- ❖ Poetry
- ❖ Prophets – major/minor

Whilst this structure is clear and concise, often when we read we tend to read through each section at a time and don't correlate the connection and interrelation between each. At some point in our studies it is good to do a chronological study or read a chronological bible to help us get a better understanding of the overall message God is communicating and the context upon which it relates to in the fullness of the whole of Scripture.

As good example of this Saul – was the first King of Israel, lived in the time of the Philistine empire, the book of Samuel (the prophet) covers this era, at the same time many Psalms were written. When you read and understand all of these chronologically the fullness of the messages God is trying to communicate would be better understood.

The subjects of Kings and Prophets are hard to separate contextually however this session will focus on the Kings and leadership of Israel. So to set the scene we need to acknowledge that **Kings, Prophets, World History, Psalms, the time of Judah and the tribes of Israel all run concurrently** so there is quite a bit to take in and by doing this we can then get a better understanding of how we can apply it to our current situations, circumstances, communities and even politics.



God has spoken prophetically and through Prophets since the beginning, speaking to Noah, Abraham and Aaron he spoke of things to come and actions to take. God's people lived and died in their obedience to listen to and act on the words prophetically given. As time went on the office of Prophet became more prominent and as leaders of Israel then as advisors to all Kings. In the Bible there are 85 prophets mentioned with around 60 of them being primary and 25 being secondary. The gift of a prophet has varied over time and today's prophet and prophecies differ from that of today. In the Old Testament the office of a prophet was very high in position and responsibilities. Likewise if someone didn't like what they had to say they could even face being killed. Luke 11:47 'Woe to you because you build tombs for the prophets and it was your ancestors who's killed them.' Isaiah was martyrdom by being sawn in two by Manasseh (in agreement with the Martyrdom of Isaiah), Jeremiah was martyred by stoning at Tahpanhes in Ancient Egypt where he was also buried.

Key to everything a prophet said was that it was 100% accurate and 100% from God so it was extremely rare for prophecy to occur outside of the chosen office.

The prophets often spoke in symbols, pictures, sometimes for a specific situation, sometimes for a nation's, often about Israel and all with a specific or underlying reference to the coming of Christ. There are over 300 prophecies about the coming of Christ these include where he was to be born, whose family line and they way he was going to die even though that form of punishment hadn't been invented when it was said. The prophets have played a very important role for God and we should take special interest in what they have to say, especially about the coming of Christ and eternity. It's good to note that the coming of Christ was not unexpected and yet when he did come it's hard to understand that many have still not acknowledged him. Perhaps it's because they have heard of hundreds of not thousands over the generations and they expected him to come as King or great warrior or amazing leader who sets Israel free in the way they expected.

United Kingdom				
Years (BC)	King	Start / End	Prophet	Scripture
1050 - 1010	Saul	Good / Evil	Samuel	1 Sa 8-31 1 Ch 9-10
1010 - 970	David (Captain)	Good / Good	Samuel	1 Sa 16-31 2 Sa 1-24 1 Ki 1-2 1 Ch 11-29
			Nathan	
970 - 930	Solomon (Son)	Good / Evil	Nathan	1 Ki 1-11 2 Ch 1-9

Divided Kingdom									
Judah					Israel				
Years	King	Start / End	Prophet	Scripture	Years	King	Start / End	Prophet	Scripture
931 - 913	Rehoboam (Son)	Evil / Evil	Shemaiah	1 Ki 12, 14 2 Ch 10-12	931 - 910	Jeroboam I (servant)	Evil / Evil	Ahijah	1 Ki 12-14 2 Ch 10
913 - 911	Abijah (Son)	Evil / Evil		1 Ki 15 2 Ch 13					
911 - 870	Asa (Son)	Good/Good	Hanani	1 Ki 15 2 Ch 14-16	910 - 909	Nadab (son)	Evil / Evil		1 Ki 15
					909 - 886	Baasha	Evil / Evil	Jehu	1 Ki 16
					886 - 885	Elah (Son)	Evil / Evil		1 Ki 16
					885	Zimri (captain)	Evil / Evil	Micaiah	1 Ki 16
870 - 848	Jehoshaphat (Son)	Good/Good		1 Ki 22 2 Ch 17-20	885 - 874	Omri (Captain)	Evil / Evil	Elijah 1 Ki 17-19 1 Ki 21 2 Ki 1-2	1 Ki 16 1 Ki 17 2 Ch 18
					874 - 853	Ahab (Son)	Evil / Evil		1 Ki 22 2 Ki 1
848 - 841	Jehoram (Son)	Evil / Evil		2 Ki 8 2 Ch 21	853 - 852	Ahaziah (Son)	Evil / Evil		2 Ki 3
841	Ahaziah (Son)	Evil / Evil		2 Ki 8-9 2 Ch 22	852 - 841	Joram (Son of Ahab)	Evil / Evil	Elisha 1 Ki 19 2 Ki 2-9 2 Ki 13	2 Ki 3
841 - 835	Athaliah (mother)	Evil / Evil		2 Ki 11 2 Ch 22-23	841 - 814	Jehu (Captain)	Good / Evil		2 Ki 9-10
835 - 796	Joash (son of Ahaziah)	Good / Evil	Joel	2 Ki 11-12 2 Ch 23-24	814 - 798	Jehoahaz (Son)	Evil / Evil		2 Ki 13
796 - 767	Amaziah (son)	Good / Evil		2 Ki 14 2 Ch 25	798 - 782	Jehoash (Son)	Evil / Evil		2 Ki 13-14
767 - 740	Uzziah aka Azariah (Son)	Good/Evil	Isaiah Micah	2 Ki 15 2 Ch 26	782 - 753	Jeroboam II (Son)	Evil / Evil	Amos Hosea Jonah (2 Kings 14:25; Jonah 1:1)	2 Ki 14
					753 - 752	Zechariah (Son)	Evil / Evil		2 Ki 15
					752	Shallum	Evil / Evil		2 Ki 15
					752 - 742	Menahem (Son)	Evil / Evil		2 Ki 15
748 - 732	Jotham (Son)	Good/Good		2 Ki 15 2 Ch 27	742 - 740	Pekahiah (Son)	Evil / Evil		2 Ki 15
732 - 716	Ahaz (Son)	Evil / Evil		2 Ki 16 2 Ch 28 Is 7	752 - 740 (rival) 733 - 722 (sole)	Pekah (Captain)	Evil / Evil		2 Ki 15
716 - 687	Hezekiah (Son)	Good/Good		2 Ki 18-20 2 Ch 29-32 Is 36-39	732 - 722	Hoshea	Evil / Evil		2 Ki 17
Israel into Assyrian captivity - 722 BC									
687 - 642	Manasseh (Son)	Evil / Good		2 Ki 21 2 Ch 33				Nahum	
642 - 640	Amon (Son)	Evil / Evil		2 Ki 21 2 Ch 33					
640 - 608	Josiah (Son)	Good/Good		2 Ki 22-23 2 Ch 34-35					
608	Jehoahaz (Son)	Evil / Evil		2 Ki 23 2 Ch 36					
608 - 597	Jehoiakim (Son of Josiah)	Evil / Evil	Habakkuk Zephaniah Jeremiah Ezekiel (Lamentations)	2 Ki 23-24 2 Ch 36				Daniel	
597	Jehoiachin (Son)	Evil / Evil		2 Ki 24-25 2 Ch 36					
597 - 586	Zedekiah (Son of Josiah)	Evil / Evil		2 Ki 24-25 2 Ch 36				Obadiah	
Judah into Babylonian captivity - 586 BC									

They spoke the oracles of God (it was extremely rare for any person to have a prophetic gift outside of the actual chosen prophets at the time) so they had to be accurate

The prophets foretold of the future of Israel, but more importantly, to the coming of Jesus

The coming Messiah was not a shock to Israel in the New Testament, the Pharisees and scribes were constantly looking out for the Messiah. They just found it difficult to accept that Jesus was the Messiah they had been seeking. Their interpretation of the prophets was that He would be a military leader, a king like David, coming to physically set Israel free.

The prophets spoke of a future covenant with everything pointing to Jesus and a covenant that would be written on the hearts of man, not on stone, and the coming of the Holy Spirit.

Every prophet relates to us either specifically or symbolically, when we read these books we need to understand what it meant then, what it means for the church today and what it means for us as an individual. Likewise when we read them we can also get a new application for our situation, so the lesson is that we need to constantly read over the prophets. Ultimately, so much to do so little time... yet never enough to say we have learnt enough.

Elijah and Elisha

The Bible story of Elijah and Elisha is found in both books of Kings from the Old Testament. They are two of the most notable prophets from scripture helping to restore Israel in a time of wicked rulers. Elijah is initially presented in 1 Kings 17 as the seer who foretold a three-year drought in the land of Israel. At that time, Israel was ruled by corrupted Kings whose evil ways caused the drought from God upon the land. Residing in the desert, Elijah is saved by God when ravens bring him food amidst the drought that he predicted. Elijah then travels to the home of a widow and her son where God had promised to provide food until the drought has ceased.

The tale proceeds as Elijah confronts the evil king, Ahab, about being the cause of problems for the people of Israel. Elijah dares Ahab to a challenge of his deity, Baal, versus the God of Elijah at Mount Carmel. The challenge is to offer sacrifices to their own deities and see which starts a fire to show their divinity. Ahab's prophets pray for hours to Baal but nothing happens. When it is Elijah's turn he boldly soaks the sacrifice with water to display his supreme trust in God to start a fire despite being wet.

After Elijah's victory over the prophets of Baal when he called down fire from heaven, the drought ended. Rain fell, and Elijah retreated from the evil Queen Jezebel, who had sworn to kill him (1 Kings 19). Reaching Mount Horeb, Elijah heard the voice of God tell him to anoint two kings as well as Elisha as a prophet. He did this, and Elisha promptly joined him (1 Kings 19:19-21).

In 2 Kings 1, Elijah again called down fire from heaven to slay two groups of 50 men sent from King Ahaziah. The third group of men was led by a commander who pleaded for mercy and was spared retribution. Elijah went to Ahaziah and declared the king would die from his sickness, a prophecy that was soon filled.

In 2 Kings 2, Elijah and Elisha traversed the Jordan River on dry land, and Elisha, understanding that Elijah would soon pass away, asked to be blessed with a double portion of Elijah's spirit. Elijah was then carried straight into heaven by a chariot of fire. Elisha picked up Elijah's mantle and used it to cross the Jordan again on dry land. He received the double portion he had asked for and performed many miracles in Israel. Some of Elisha's miracles were the turning of bad water into clean water (2 Kings 2:19-22), making a widow's oil to fill many jars (2 Kings 4:1-7), and even raising a boy from the dead (2 Kings 4:32-37).

Elijah and Elisha were both very regarded by those in the "school of prophets" (2 Kings 4:38-41) as well as by the rulers of their country. Their influence led to an awakening among some of the Israelites during a dismal stage of Israel's history. Through the corrupt reigns of Ahab and Ahaziah, God trusted in Elijah and Elisha to lead the charge for righteousness.

Elijah and Elisha's joined legacy proceeded to help Israel even after their lives. Even the New Testament talks of the anticipated return of Elijah, a role answered by John the Baptist, the precursor or the one to proclaim the arrival of the Messiah.

Isaiah:

A prophet of Judah around 740 B.C., Isaiah, for around fifty years revealed many of his thoughts and visions. Some of these can be interpreted as having implications for the future of the time of Isaiah or even possibly yet to come now. In the "last days," Jerusalem would be the main attraction:

"And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4, from King James' Version).

"The Lord Almighty has a day in store for all the proud and lofty, for all that is exalted (and they will be humbled)" (Isaiah 2:12).

"See, the day of the Lord is coming -- a cruel day, with wrath and fierce anger -- to make the land desolate and destroy the sinners within it. The stars of heaven and their constellations will not show their light. The rising sun will be darkened and the moon will not give its light." (Isaiah 13:9-10).

"Therefore I will make the heavens tremble; and the earth will shake from its place at the wrath of the Lord Almighty, in the day of His burning anger." (Isaiah 13:13).

"So will it be on the earth and among all the nations...gleanings are left (i.e., a few people will remain)...They raise their voices, they shout for joy...singing: 'Glory to the Righteous One'..." (Isaiah 24:13-16).

"In that day the Lord will punish the powers in the heavens above and the kings on the earth below...the Lord Almighty will reign on Mount Zion in Jerusalem..." (Isaiah 24:21-23). 8. "He will swallow up death forever...." (Isaiah 25:8).

"...the deaf will hear...the eyes of the blind will see... the humble (i.e., meek) will rejoice... ruthless will vanish..." (Isaiah 29:18-20).

"All the stars of heaven will be dissolved and the sky rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shrivelled figs from the fig tree." (Isaiah 34:4).

"...the Lord will be your everlasting Light, and your days of sorrow will end." (Isaiah 60:20).

"Behold, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind." (Isaiah 65:17)

Jeremiah:

Around 625 B.C., Jeremiah was the prophet of Judah.

Much of Jeremiah's concern is of the taking of Judah and Jerusalem and destruction of the Temple by Babylon, Jeremiah tells the Hebrews that they will be taken captives by Babylon and held for a long time, yet "You will seek Me and find Me when you seek Me with all your heart." (Jeremiah 29:13). Jeremiah believed that everyone is rewarded according to his life and deeds (Jeremiah 32:19), not his father's life and deeds.

On predestination, related to Jeremiah himself:

"The Word of the Lord came to me, saying, 'Before I formed you in the womb I knew (or chose) you, before you were born I set you apart; I appointed you as a prophet to the nations.'" (Jeremiah 1:4-5).

Jeremiah speaks and prays directly to God. God reveals his dislike of the worship of Baal, the "Queen of Heaven" (Ishtar), and idols by the Hebrews. Jeremiah warned the people not to use idols such as totem-pole-like "gods" (Jeremiah 10:2-5). Jeremiah described the "Portion of Jacob" (i.e., the one God of Jacob) as the Maker (or Creator), whose name is "The Lord Almighty" (Jeremiah 10:16).

Jeremiah is concerned about why wicked men seem prosperous (Jeremiah 12:1-4). The Lord, through Jeremiah, states that He will scatter the Hebrews "like chaff driven by the desert wind" (Jeremiah 13:24; and similarly in 18:17; 19:11). God states that one should not trust mortal man (or be like a "bush in the wastelands") but should trust the Lord (and be like a "tree planted by the water") Jeremiah 17:5-8. Like Isaiah, Jeremiah used the comparison of Potter (God) with clay (the people God created) -- Jeremiah 18:6. Importantly, it is revealed that God can change His mind (Jeremiah 18:7-10; 26:3), or that the direction of things (destiny) can be altered. Jeremiah warned against "false prophets" that do not speak for God (Jeremiah 23:16-17). As Isaiah did, Jeremiah warned of the future around his time (or even possibly yet to come now) of the "last days:"

"...'I am calling down a sword upon all who live on the earth, declares the Lord Almighty.'" (Jeremiah 25:29).

"'The tumult will resound to the ends of the earth, for the Lord will bring charges against the nations; He will bring judgment on all mankind and put the wicked to the sword'..." (Jeremiah 25:31).

"...'He who scattered Israel will gather them and will watch over His flock like a shepherd.'...' This is the covenant (i.e., New Covenant, or New Agreement) I will make with the house of Israel after that time...I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people." (Jeremiah 31:10-33).

Jeremiah refers to the Messiah:

"'The days are coming,' says the Lord, 'when I will raise up to David (or, up from David's line) a Righteous Branch...'This is the name by which He will be called: The Lord Our Righteousness.'" (Jeremiah 23:5-6 "'In those days and at that time I will make a Righteous Branch sprout from David's line...The Lord Our Righteousness'...'David will never fail to have a man to sit on the throne of the house of Israel...'") (Jeremiah 33:15-17) and states that, when He comes, the Jews will be back in Israel (Jeremiah 23:78).

Lamentations:

This is an outpouring of sadness over the destruction of Jerusalem by Babylon. "...The Lord has... summoned an army... to crush my young men. In His winepress the Lord has trampled the Virgin Daughter of Judah (i.e., His beloved city)." (Lamentations 1:15)

Ezekiel:

Ezekiel was a priest living with the Jewish exiles in Babylon after the taking of Judah and Jerusalem by Babylon, around 580-600 B.C. Ezekiel has visions of God appearing like a Man, yet glowing and dazzling with fire; and, of angelic beings with four faces, wings, hands, and WHEELS within WHEELS that contained all-seeing eyes (Ezekiel 1 and 10; also 8). Like other prophets, Ezekiel says that God is very dismayed by worship of idols and "gods" and at "false prophets" and hypocrites (for example, Ezekiel 7:3; 14:10). Like Jeremiah, Ezekiel believed that the old doctrine of children being punished for their father's sins was wrong (the old doctrine, referring to the 10 commands '...no idols lest you be cursed to the third and fourth generation...' Ex 20:5 Dt 5:9. (Context 3 or 4 generations often lived together then and the rest of the passage talks about thousands of generations blessed for those who love him).

Ezekiel was told to warn the people, so that if the people then did not repent, Ezekiel would not be responsible. (Ezekiel 33:9). The view of God as the Shepherd seeking lost sheep and bringing them home again is presented (Ezekiel 34:11-16). Ezekiel taught the feeling of a "new heart" and "new spirit" that will be given to the people who will be cleansed of their sins (Ezekiel 36:26) and of the return of God's people to Israel (Ezekiel 36:28; 35), where God said "you will be My people, and I will be your God." Ezekiel's most remembered story:

Valley of the Dry Bones (Ezekiel 37):

In a vision, Ezekiel was carried to a valley of old, dry bones, and Ezekiel spoke the Words of the Lord, whereby the bones came together, became covered with skin, and became alive again. This was a symbol of the Hebrews, with all hope seeming to be gone, returning once again to their own land and thriving. As Isaiah and Jeremiah, Ezekiel warned of the "last days" -- the future around his time (or even possibly yet to come now). Dry bones have no life, to have life there must be blood, the dry bones of Israel are given blood that is Christ and this vision dramatically speaks of the resurrection of life for mankind.

"I will bring you from the nations...I will execute judgment upon you." (Ezekiel 20:34-35).

"...'Wail...' For... the day of the Lord is near -- a day of clouds, a time of doom for the nations." (Ezekiel 30:2-3).

"...every creature that moves...all the people on the face of the earth will tremble...The mountains will be overturned, the cliffs will crumble and every wall will fall to the ground...I will pour down torrents of rain, hailstones and burning sulphur..." (Ezekiel 38:20-22) Ezekiel implies that Gog (representing all forces of evil) from the land of Magog will be finished "in the latter years of history."

Ezekiel refers to the Messiah:

"And I will set up One Shepherd over them (i.e., all God's people), and He shall feed them, even My servant David; He shall feed them, and He shall be their Shepherd." (Ezekiel 34:23). "

Daniel:

After King Nebuchadnezzar of Babylon had taken over Jerusalem, some of the young Hebrews were educated as counsellors to the king -- particularly four: Daniel (Babylonian name was Belteshazzar [after King Nebuchadnezzar's "god" -- thus this Book uses Daniel for his name]), Hananiah (Babylonian was Shadrach), Misha-el (Babylonian was Meshach), Azariah (Babylonian was Abednego). Note Daniel didn't accept a name change...

Daniel was the best in understanding visions. Of God, Daniel said (Daniel 2:22), "He reveals deep and hidden things, He knows what lies in darkness, and Light dwells within Him."

Two well-known stories from Daniel: The Fiery Furnace (Daniel 3): When Shadrach, Meshach, and Abednego refused to worship a golden idol of King Nebuchadnezzar, they were thrown into a flaming furnace, yet were untouched due to God's deliverance. The Lion's Den (Daniel 6): When Daniel prayed to God against King Darius' orders, he was thrown into a den of lions but was untouched. Those who plotted against him were then thrown into the lion's den and were killed.

Daniel, analysing a dream, foretold that King Nebuchadnezzar would go insane for seven years and eat "grass like the cows," after which his kingdom would be restored (Daniel 4). For another king (Belshazzar), Daniel read the writing on a plaster wall by a mysterious "hand," indicating that the king would be killed (Daniel 5). Daniel described God's throne in a manner like Ezekiel, as fiery and on flaming wheels, with God having clothing white as snow and white hair with millions of angels (Daniel 7:9-10) -- coming to judge as "The Books" were opened.

As Isaiah, Jeremiah, and Ezekiel, Daniel spoke of the "last days" -- the future around his time (or even possibly yet to come now) in passages like when:

'Gabriel (an angel from heaven) told Daniel, "...the vision concerns the time of the end." (Daniel 8:16-17)

"...Then Michael, one of the chief princes (i.e., of the heavenly army), came to help me...to explain...the future, for the vision concerns a time yet to come." (Daniel 10:13-14)

"At that time Michael...will arise...everyone whose name is found written in the Book -- will be delivered. Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt." (Daniel 12:1-2)

Daniel refers to the Messiah:

"...one like a Son of Man, coming with the clouds of heaven... He was given authority, glory and sovereign power; all people, nations and men of every language worshiped Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will never be destroyed. (Daniel 7:13). "After the sixty two 'sevens' (i.e., a time of 434 years), the Anointed One will be cut off (i.e., killed) and will have nothing (i.e., will not have His kingdom)..." (Daniel 9:26). Many of the dreams and visions of Daniel are of strange creatures (lion with eagle's wings; leopard with four heads; horned animal with one horn that had eyes and a mouth) that are still hard to interpret.

Hosea:

Hosea, a prophet of the Northern Kingdom (Israel), tells about his wife Gomer, who was a prostitute. Hosea sees that Israel has also acted like a prostitute, serving their "gods," yet God still loves the Jews, who will return to the Lord in the "last days" (Hosea 3:5). When you read Hosea you just can't imagine the pain frustration and indignity he had to go through, so much so you'd think why God, why make him do that, why make him go through so much, when all along

when you look at in the context of God, man and Israel you start to understand God's pain when he looks at creation, you understand the need to not have other gods and let nothing become an idol in you life.

Joel:

Joel warns, "...The day of the Lord is great (i.e., awesome); (yet) it is dreadful..." (Joel 2:11). At that time, the "sun will be turned to darkness and the moon to blood... everyone who calls on the Name of the Lord will be saved..." (Joel 2:31(or Judgment Day) was near). However, Joel stated that, since the Day of the Lord should "Beat your ploughshares into swords and your pruning hooks into spears..." (Joel 3:10; reversal of Isaiah 2:4 perhaps Joel thought of Isaiah after or on the day.)

Amos:

Amos, a herdsman, had a vision of God roaring like a lion from Mount Zion in His Temple (in Jerusalem), saying that He would test the Hebrews with a "plumb line" and will scatter Israel across the world. Amos did see that Israel and the Hebrews would eventually have their fortunes restored.

Obadiah:

This book tells of the land of Edom and its fall, along with other nations: "...As you have done (implied done to Israel), it will be done to you..." (Obadiah 1:15)

Jonah:

The story of Jonah and the Whale (Jonah 12), essentially Jonah was appointed by God to tell the people of Nineveh of their destruction because of their wickedness. Jonah was afraid and hid from God on a ship. When a storm occurred, the seamen threw Jonah overboard to please God, and the seas calmed. Jonah was then swallowed by a "great fish" (whale) for three days and then was "vomited" up onto dry land. Jonah then delivered the message to the people of Nineveh, they prayed to be saved, and they were saved from destruction (i.e., God changed His mind about destroying them). Jonah was angry about these people being saved, and God illustrated to Jonah that Gentiles (non-people of Nineveh) can be important to God. The Messianic overlay with this story is amazing, also the people of Nineveh worshipped the fish God so when Jonah turned up they should have listened. Think about the grace of God and the lengths he is prepared to go to reach his people, yet 'we' still don't listen.

Micah:

Micah said that God is coming to earth, speaking of the "last days" -- the future around his time (or even possibly yet to come now), new and future Covenant focussed. "...The law will go out from Zion, the word of the Lord from Jerusalem (i.e., Jerusalem will rule in the end)..." (Micah 4:2)

"...They will beat their swords into ploughshares and their spears into pruning hooks. Nations will not take up sword against nation, nor will they train for war anymore." (Micah 4:3; note similarity to Isaiah 2:4)

"In that day I will gather the lame, the exiles, those I've brought grief, the Lord will rule over them in Mount Zion from that day and forever." (Para Micah 4:6-7)

Micah refers to the Messiah:

"But you, Bethlehem, Ephrathah, though you are small among the clans of Judah, out of you will come for Me One who will be Ruler over Israel, whose origins are from of old, from ancient times (or from days of eternity)." (Micah 5:2).

"...His greatness will reach to the ends of the earth. And He will be their peace." (Micah 5:4-5).

Micah says that all God wants of man is: "To act justly and to love mercy and to walk humbly with your God." (Micah 6:8)

Nahum:

Regarding Nineveh/Assyria, Nahum tells them God said, "...I will prepare your grave..." (Nahum 1:14). Nahum says that God is good and knows all who trust Him, and He knows His enemies, who will be destroyed.

Habakkuk:

The prophet, Habakkuk, pointed out. "For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it lingers, wait for it; it will certainly come and will not delay." (Habakkuk 2:3) "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Habakkuk 2:14).

Zephaniah:

Zephaniah spoke of the now "last days" both for his generation and for 'end times'. "On the day of the Lord's sacrifice I will punish the princes and the king's sons and all those clad in foreign clothes." (Zephaniah 1:8)

"...Seek righteousness, seek humility; perhaps you will be sheltered on the day Lord's anger." (Zephaniah 2:3)

Haggai:

The prophet, Haggai, delivered his message to Zerubbabel, governor of Judah (Southern Kingdom, including Jerusalem) encouraging the rebuilding of the Temple. (Notice... southern tribes and the relationship to the 'remnant' 64 passages using the remnant, with many more references not using that actual word. Note also Haggai said that future "splendour" of the Temple would be greater than in the past. (Christianity is that temple, as stewards of the temple how are we doing??? it's worth studying the use of the temple and it's implications for us today.)

Zechariah:

Zechariah told of his visions, some with Angels on horses, golden lampstands, and chariots. Zechariah said that the Lord is coming to earth from heaven (Zechariah 2:13), speaking of the "last days" and using images like that of Revelation.

"Many nations will be joined with the Lord in that day and will become My people. I will live among you and you will know that the Lord Almighty has sent Me to you." (Zechariah 2:11)

"On that day I will destroy all the nations that attack Jerusalem...They will look on Me, the One they have **pierced**, and they will mourn for Him as one mourns for an only child..." (Zechariah 12:9,10) 3. "A day of the Lord is coming...On that day there will be no light, no cold or frost... plague with which the Lord will strike all the nations that fought against Jerusalem..." (Zechariah 14:1,6,12)

Zechariah refers to the Messiah: "Listen, O high priest Joshua... I am going to bring My Servant, the Branch...seven eyes on that one Stone...I will remove the sin of this land in a single day." (Zechariah 3:8,9)

"...Joshua... Tell him this is what the Lord Almighty says: 'Here is the Man whose name is The Branch, and He will branch out from His place and build the Temple of the Lord.'" (Zechariah 6:11-12)

Malachi:

The prophet Malachi said that God will be honoured "among the nations" (i.e., by the Gentiles). (Malachi 1:11,14) Malachi speaks against divorce, saying that God makes the two marriage. (Malachi 2:15)

Malachi also spoke of the into end times.

"...A scroll of remembrance was written in His presence concerning those who feared the Lord and honoured His name. 'They will be Mine... in the day when I make up My treasured possession. I will spare them...'" (Malachi 3:16)

"Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be waste..." (Malachi 4: 1)

Malachi refers to the Messiah:

"But for you who revere My name, the 'Sun of Righteousness' will rise with healing in His wings. And you will go out and leap like calves released from the stall..." (Malachi 4:2)

The prophets, sat alongside leaders and kings all the way throughout history. They all pointed to or symbolised the coming of Christ and this was the primary plan, there was no plan B. There were 356 OT prophecies about Christ, and in the last 24 hours, many Jews didn't accept the Jesus as the Messiah, however in the last 24 hours 28 were all fulfilled in detail.

New and Future Covenant

The days are coming when I will make a new covenant with the people of Israel (Jer. 31:31). We live today in the 'inbetweenities' a time in between Jesus on earth and his return.

Communion passage Luke 22:20 ...he took the cup saying, 'this cup is the new covenant in my blood poured out for you...'

1Cor 11:25, 2 Cor 3:6, Heb 8:6, 8:8, 8:13, 9:15, 12:24 all refer to a new promise making the old completely obsolete and fulfilled in Christ. Jesus as the Christ, Jehovah Jehoshua Christos the saviour, redeemer, fulfiller, Messiah, our King and our redeemer to usher us into eternity.

The Future Covenant

Is where the fullness of creation is completed, is where just like the Wizard of Oz is revealed, all of creation will be with God as he intended the moment he said... In the beginning God created... This is where all of the unimaginable gifts of God will be fully revealed.

1Cor. 2:9 No eye has seen no ear has heard and what no human mind can conceive, the things God has prepared for those that love him...

Do you love him today? The Future Covenant may be here any day.