

PROPHECY

SAMPLE

ADVANCED
BIBLE
STUDY
SERIES

David W. Cloud

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2018 Edition of *Understanding Bible Prophecy*

The 2017 and 2018 editions of *Understanding Bible Prophecy* represent a major reconstruction of the course based on extensive new study and research over the past few years, including research in Israel itself.

We have added memory verses for most of the sections.

The section on “Interpretation of Prophecy” has been extensively reworked and enlarged.

The section on the Covenants has been entirely reworked and greatly enlarged.

The section on “Messianic Prophecies” has been greatly enlarged.

The old sections on “The Kingdom of God” and “A Prophetic Overview of the Future” have been reworked and greatly expanded under the title of “Great Prophetic Events of the Future.” In this section we cover the Valley of Dry Bones, the Rapture, the Tribulation, the Antichrist, the Conversion of Israel, the Battle of Armageddon, the Resurrections and Judgments, Christ’s Kingdom, and the New Jerusalem.

For 2018, there are the following new sections: The ministry of the prophets, the prophets from Adam to Malachi, the division of the writing prophets, the divine inspiration of the prophets, how God spoke to the prophets, the repetition of the prophets, the school of the prophets, the chronological order of the prophets, and the prophetic writings as legal documents.

How the Advanced Bible Studies Series Courses Can Be Used

- *Private study for the individual Christian*
- *Sunday Schools*
- *A textbook in Bible institutes and colleges*
- *Home schooling curriculum*
- *Study material in jails and prisons*
- *Discipling new Christians*
- *Refresher studies for Bible College graduates*
- *Expository preaching outlines*
- *Commentaries*
(e.g., *Genesis, Romans, Hebrews, Revelation*)

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In What Order Should the Courses Be Studied?

The best place to start is with the course *How to Study the Bible*. This teaches the principles of how to interpret the Bible and how to study it effectively by means of some of the most important Bible study tools. The 2014 edition of the course is enlarged and improved.

A briefer edition of this is *The Effectual Bible Student*, which is a 12-hour video course. The course, which is the product of 40 years of Bible study and teaching, has life-changing potential. It has four major sections: (1) The spiritual requirements for effectual Bible study, (2) tips for daily Bible study, (3) principles of Bible interpretation, and (4) how to use Bible study tools. It also deals with using Bible study software on a computer, a tablet, or a smartphone. It is a package consisting of the videos of the course and the textbook with review questions for testing. The course notes can be used as a standalone tool by teachers to teach church classes and home schooling programs or can be used for self-study. The package can be purchased as a set of DVDs and textbook, or it can be downloaded for free from www.wayoflife.org. See the Bible Study section of the *Articles Library* using the button at the top of the Way of Life home page.

The next course that we recommend is *Old Testament History and Geography*, which gives an overview of the Bible and how that each part fits together within the whole. The 2014 edition of this course is much enlarged and improved with new maps.

After this we recommend *The Four Gospels*, then *Acts*. Both of these have been enlarged and improved in recent years. The latest edition of the *Four Gospels* was published in March 2017 with new maps and PowerPoint presentations.

After that we suggest studying the courses in whatever order best fits your need and interest or that of your class.

The course titles of the *Advanced Bible Studies Series* are as follows:

Acts
Bible Version Issue
Daniel
Defense of the Faith
1 Corinthians
Four Gospels
Genesis
Give Attendance to Doctrine
Hebrews
History of the Churches from a Baptist Perspective
History and Geography of the Old Testament
James
Job
Minor Prophets (scheduled for publication 2018)
New Testament Church
Pastoral Epistles
Prayer
Proverbs
Psalms
Revelation
Romans
Understanding Bible Prophecy

Currently there are the following other Bible study courses published by Way of Life Literature which are not a part of the *Advanced Bible Studies Series*.

The Bible and Islam
Bible Separation
Bible Times & Ancient Kingdoms
The Discipling Church
Effectual Bible Student

Effectual Prayer (scheduled for 2018)
Keeping the Kids: A course in child training and discipleship
The Mobile Phone and the Christian Home and Church
One Year Discipleship Course
Sowing and Reaping: A Course in Evangelism
An Unshakeable Faith: A Course on Christian Apologetics
Woman and Her Work for the Lord

Review Questions

A lot of time and effort has gone into the creation of the review questions which are designed to draw the student's attention to the most important points of the lessons and to help him remember these points after the course is finished. Each question deals with things that the Bible student needs to keep in mind beyond the life of the course. The review questions go over all of the important points in the lessons, thus pointing the student's attention to the most significant material.

The questions help to focus the student's attention on the things that he should take away from the course and helps him remember these things by providing a means by which he can easily go back to test himself.

If you take the courses by yourself, don't skip over the very important review questions. Find someone who will test you and let them present the review questions to you. It is a very important part of the learning process.

For the classroom setting, the teacher can use our review questions (plus his own, of course) to create appropriate sectional and final tests at the learning level desired.

Introduction

This course is an introduction and overview of Bible prophecy. In the *Way of Life Bible Commentary Series*, which is scheduled to begin publication in 2018, we study the prophets themselves (e.g., Isaiah to Malachi).

Some Introductory Facts about Bible Prophecy

1. The main theme of Bible prophecy is Jesus Christ (Re. 19:10; Lu. 24:44-46). If we study prophecy and fail to see Jesus, we have missed the main message. The main purpose of the Bible is to reveal God, and the fullest revelation of God is Christ, God manifest in the flesh. The reason God has given His revelation to mankind is that fallen men might be brought back into right relationship with Him through Christ, that we might know Him personally and grow in our knowledge of Him forever. John 17:3 says that eternal life is to know God in Christ, and this knowledge is revealed in the Bible. Ephesians 1:8-17 says the mystery of God's will, which is contained in Scripture, is to redeem sinners and ultimately to bring all things together in Christ. This is God's great plan that is revealed in the Bible and it will culminate in the new heaven and new earth.
2. Prophecy in the Bible refers not merely to the foretelling of future events, but to divine revelation in general. The "more sure word of prophecy" refers to the entire New Testament, not merely to future events (2 Pe. 1:19-21).
3. There are two types of prophesying: *forthtelling and foretelling*, or *preaching and prediction*. The prophets of old practiced both aspects. Bible prophecies are composed of a mixture of preaching and prediction, forthtelling and foretelling. You can see this in any of the prophets. Isaiah chapter one, for example, is mostly forthtelling (verses 2-24). Only verses 25-30 are foretelling of future events. New Testament prophecy is also composed both of preaching (forthtelling) and foretelling (1 Co. 14:3). With the completion of the Canon of Scripture, the gift of prophetic foretelling

ceased, but there remains the gift of preaching or forthtelling (2 Timothy 4:2).

How Bible Prophecies Are Different from Extra-biblical Prophecies

1. *Bible prophecies are clear and detailed rather than ambiguous and vague.*

Names are given in Bible prophecy. In Isaiah 44:28 - 45:4, King Cyrus is mentioned by name 150 years before he ascended to the throne.

Locations are given in Bible prophecy. For example, Micah 5:2 gives the name of Jesus' birthplace 700 years before He was born.

Minute details are given in Bible prophecy. Psalm 22, for example, describes Jesus' crucifixion in amazing detail 1,000 years before He was born.

Dates are given in Bible prophecy. Daniel 9:24-27 tells exactly when Christ would come.

But when it comes to prophecies outside of the Bible, you typically find vagueness and generality.

Consider **Nostradamus** (1503-1566), one of the most famous non-Bible prophets. His messages are described as "obscure" even by those who believe in him. Consider one of his most famous prophecies:

"Beasts ferocious from hunger will swim across rivers:
The greater part of the region will be against the Hister,
The great one will cause it to be dragged in an iron cage,
When the German child will observe nothing"
(centuries #2, quatrain #24).

Some have said that this is a prophecy about Hitler and World War II, yet it is so vague and obscure that it could refer to practically anything.

Astrological prophecies, too, are usually so vague that they are meaningless. For example, a prophecy for those born under the sign of Aquarius might be as follows: “Several friends may have the feeling that you’ve been ignoring them,” or, “You are going to meet a person soon who will be important in your life.” That is so vague that it would be true for most people at any time.

2. Bible prophecies have never failed.

The surety of Bible prophecy stands in great contrast to the uncertain predictions of astrologers and soothsayers.

Consider **the Oracle of Delphi**. This was the high priestess at the Apollo temple in Delphi, Greece. Croesus, king of the great Lydian Empire, consulted the oracle about whether he would be victorious over the Persians. The oracle replied, “If Croesus sends a great army against Persia, a mighty empire will fall.” This vague statement is a “win-win” prophecy for the soothsayer, since regardless of which empire fell, the prophecy would hold true! Croesus took the prophecy to mean that *he* would be successful, but he was defeated, and it was his empire that fell. When Philip of Macedonia consulted the Delphi oracle in 336 BC about his planned expedition against Persia, she replied, “The bull is ready for slaughter, the end is near, the sacrificer is present.” This obscure nonsense is typical of pagan “prophecies.” If the prophetess had said, “You will soon die and your son will conquer Persia,” then it would have been a true prophecy of real significance.

Consider **Jeane Dixon** (1918-1997), a famed Roman Catholic psychic and astrologer. When she was a child, Dixon’s mother took her to a gypsy fortuneteller, who predicted that she would be a famous seer. She supposedly foretold the assassination of President Kennedy, but we have never seen evidence of that. Mostly, she made false predictions. She erroneously predicted, for example, that the Soviets would beat the U.S. to the moon, that World War III would begin in 1958, that there would be a cure for cancer in 1967, that labor leader Walter Reuther would run for

president in 1964, and that President Bush would win the presidential election in 1992 (actually Bill Clinton did).

Consider **Edgar Cayce** (1877-1945). He a famous psychic who gave prophecies while in a trance state, but his prophecies were more typically false than true. He said, for example, that China would be converted to Christianity by 1968, and he predicted the arrival of Armageddon in 1999.

Consider **astrology**. Those who have depended upon astrological forecasts have usually been disappointed. Two famous astrologers in Britain said that World War II would not happen. An astrologer named Naylor, whose predictions appeared in the London *Sunday Times*, said, “In this column, for years, I have constantly laboured these points: Hitler’s horoscope is not a war-horoscope ... there will be no war” (August 27, 1939). Another British astrologer, Edward Lyndoe, said: “I see absolutely no signs of a Great War during 1939” (*The People*, January 1, 1939, p. 11). Hitler started World War II later that year.

3. Bible prophets agree perfectly.

The Bible prophets speak with one voice, and the fact that they agree perfectly in their doctrine and predictions is irrefutable evidence that they wrote under divine inspiration. The 40 or more prophets who wrote the Bible lived in different centuries and in different countries, yet they described the same events.

Consider the prophecies of Christ’s second coming. Compare, for example, Enoch’s prophecy written about 2350 BC (Jude 14-15) with that made by Isaiah in about 700 BC (Isa. 13:3-5) with that made by Jesus Himself in about AD 33 (Mt. 24:30) with that made by Paul writing in a Roman prison in about AD 50 (2 Th. 1:7-9) with that made by John in about AD 90 on the Isle of Patmos (Re. 19:11-21). Though separated by centuries, these prophecies agree perfectly.

If you could get together 40 different non-Bible prophets or fortune tellers or astrologers and put them in separate rooms and have them describe the future in detail, especially if they lived in different centuries and in different times, you would have 40 conflicting, confusing messages!

4. Bible prophets did not prophesy for money

It is a powerful fact that the prophets who wrote the Bible did not labor for money. Consider, for example, 2 Kings 5:15-16, where Elisha refused the gifts offered by Naaman. In fact, the Bible prophets were often persecuted and impoverished because of their prophecies. Their motive was not for personal gain. On the other hand, worldly prophets typically have used their prophecies to enrich and glorify themselves.

Why Are the Prophecies Not Even More Explicit?

Though Bible prophecy is clear and precise compared to non-biblical prophecy, there is symbolism in Bible prophecy that must be interpreted by its context and by comparing Scripture with Scripture. The prophecies are not always given in an exact order, but in some cases are scattered within a text of Scripture. And near events are given together with far events.

Following are some of the reasons why there are difficulties in Bible prophecy:

1. Some things in Scripture are given to hide truth to those who refuse to believe.

This is why Christ taught in parables at times (Mt. 13:10-17).

Daniel said the wicked will not understand prophecy (Da. 12:10).

Peter said the scoffer is willfully ignorant (2 Pe. 3:3-5).

Peter said that the difficult things in Scripture are misused by unbelievers to their own destruction (2 Pe. 3:16)

The truth of Scripture is plain to those who believe, but it is obscure to those who disbelieve. In other words, God gives willful unbelievers enough rope to hang themselves! This is true of the Bible as a whole and of its prophecies in particular. For the believer, there is ample evidence that the Bible's prophecies have been fulfilled; but the skeptic, looking at the same prophecies, doesn't understand (and doesn't want to understand) and is thus confirmed in his unbelief.

Harvard law professor Simon Greenleaf said, "Christianity does not profess to convince the perverse and head-strong, to bring irresistible evidence to the daring and profane, to vanquish the proud scorner, and afford evidences from which the careless and perverse cannot possibly escape. This might go to destroy man's responsibility. All that Christianity professes, is to propose such evidences as may satisfy the meek, the tractable, the candid, the serious inquirer" (*The Testimony of the Evangelists Examined by the Rules of Evidence*).

Consider the prophecies pertaining to the destruction of Tyre in Ezekiel 26. The believer sees their exact fulfillment in the events of history, but many unbelievers mock those same prophecies and say they were off the mark. For example, they point out that Tyre still exists even though the prophecy says, "thou shalt be built no more" (Eze. 26:14). The believer sees that old Tyre was completely destroyed as the prophecy predicts and that the city has never been rebuilt. The ruins of the old city of Tyre, in fact, still exist today. The modern city of Tyre is in a different location and is not a city of any consequence. Thus the believer rejoices in the accuracy of God's Word, while the unbeliever mocks such reasoning and says the prophecy of Scripture failed. The believer sees that the complete destruction of Tyre took centuries and was accomplished by many subsequent nations and understands that this is what the prophecy foretold (Eze. 26:3), but the unbeliever sees the continued existence of Tyre for many centuries after its destruction began by the armies of Babylon, as evidence that the prophecy

failed. Thus, the same prophecy is viewed in varying ways by different people depending on their spiritual condition and their relationship with God.

2. Some prophecies were sealed until the time of the end (Da. 12:9).

They were not understood because the symbolic language was not interpreted literally. The allegorical method of interpretation sealed the true meaning of the prophecy until the literal movement of the 20th century.

3. Symbolic language is an important part of human communication.

We use symbolic speech continually in normal conversation (e.g., “I’m going to run down to the store.”). Men write songs, poetry, and works of fiction that incorporate symbolic language.

Symbolic language can emphasize the message. Consider hyperbole -- “Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!” (Jer. 9:1); “Tyrus ... heaped up silver as the dust” (Zec. 9:3).

Symbolic language can make the message more visual and memorable. “... they *are* the eyes of the LORD, which run to and fro through the whole earth” (Zec. 4:10). Christ continually used symbolic language to describe Himself: Good Shepherd, the Door, the living Bread, the living Water, Light, the true Vine, the Bridegroom. All of these are powerful images that communicate deep truth to the understanding human heart.

Symbolic language can condense a message. For example, the image of Daniel 2 that Nebuchadnezzar saw in his dream is described in five verses (Da. 2:31-35). But even the briefest interpretation of the dream requires 10 verses (Da. 2:36-45). And in fact, a great many entire books have been written to explain it.

4. God requires that men study His Word diligently (Pr. 2:1-6; 2 Ti. 2:15).

Those who are not willing to seek God and to study His Word will not know the truth. There are simple things in Scripture, and there are difficult things. Bible prophecy will not be well understood unless the individual is willing to be a real student.

Why Every Christian Should Study Prophecy

Most churches are very weak in educating the people about Bible prophecy. The people might have a vague idea about some of the major events of Bible prophecy, but they don't understand prophecy clearly. They don't know much, if anything, about Isaiah or Ezekiel or Zechariah or Malachi.

Following are some of the reasons why Bible prophecy should be studied:

1. *Prophecy is necessary to understand the Bible.* About one-third of the Bible is prophecy.

2. *Prophecy is a blessing* (Re. 1:3). God has promised a special blessing to the individual who reads, hears, and obeys Bible prophecy.

3. *Prophecy is necessary for spiritual perfecting* (2 Ti. 3:16-17). We are told that ALL Scripture is given by God and is profitable for the building of the mature Christian, and prophecy forms a large part of Scripture. According to the *Encyclopedia of Biblical Prophecy*, the Bible contains 1,817 prophecies comprising 8,352 verses, forming 27% of Scripture. The study of, understanding of, and obedience to prophecy is therefore essential for a strong Christian life. Pastors should aim to preach all of the Bible, which is one reason why expository preaching is so important.

Bible prophecy gives hope in a hopeless world (Ro. 15:4).

It gives joy (Joh. 8:56).

It gives comfort in trials (1 Th. 4:18; Isa. 40:1-2).

It gives understanding in the midst of confusion (Da. 9:1-2).

It produces diligence and moral purity (Ro. 13:11-14; 1 Joh. 3:1-3).

It produces patience and endurance in the midst of troubles (2 Co. 4:16-18).

It stimulates zealous Christian service (1 Co. 15:51-58).

It brings this life into proper perspective with eternity (2 Co. 4:17-18).

4. Prophecy is light in a dark world (2 Pet. 1:19-21). Here we see that this world is dark. Bible prophecy contains more light than we could find in all of the world's universities combined.

5. It is our responsibility to study prophecy (Lu. 24:25-27). The Lord Jesus Christ rebuked the disciples for not believing prophecy. At the judgment seat of Christ every Christian will be held accountable for whether or not he believed the prophecies of the Bible. In light of this warning, we must reject the tendency by many to treat prophecy lightly. The interpretation of prophecy is not a "non-essential" matter.

Not only will the Christian be held accountable for his attitude toward prophecy, but the unbeliever will be, as well. In Luke 16:29-31, Abraham told the rich man in hell that his unsaved brothers on earth would be accountable for whether or not they believed the prophets.

6. Prophecy is sure evidence that the Bible is God's Word, and God Himself uses it as such. Through the prophet Isaiah, God addresses the nations and challenges them to show the future to thus prove that their gods are true gods (Isa. 41:22-23; 44:6-7; 45:21-22; 46:9-10). Bible prophecy is intended to be an apologetic to prove the divine inspiration of Scripture. Fulfilled prophecy proves the divine origin of the Bible to unbelievers and increases the faith of believers. We must observe that to be effective as evidence, prophecy must be fulfilled and interpreted literally.

Professor Peter Stoner, Professor Emeritus of Science at Westmont College, examined the probabilities of just eight of the 456 prophecies being fulfilled concerning Jesus Christ. He said the probability would be one in 10 to the

17th power. That would be like putting a mark on a coin, then putting that coin in the midst of enough coins to cover the state of Texas or the country of India two feet thick, then having a blind man wander all over the ocean of coins and pick out a coin at random. The chance that he would find the marked coin is equal to the chance *of only eight of the Messianic prophecies coming to pass!* It is impossible that someone could describe eight unique things about a man who will be born in the future. Only God can do that. We are not talking about general things, but things that pertain only to that individual, including the time and place of his birth. There are not merely eight prophecies about Christ in the Bible, though. There are 456!

“If that doesn’t boggle your mind enough, Stoner also computed that the probability of 48 prophecies being fulfilled in one person is 10 to the 157th power. How large is 10 to the 157th power? Ten to the 157th power contains 157 zeros! He said to take, not a silver dollar, or even an atom, but an electron for an illustration—that little tiny thing that spins around the nucleus of the atom. Electrons are so small, by the way, that if you had a line of electrons laid side by side to make one inch, and you were counting four electrons every second and you counted twenty-four hours a day, it would take you 19 million years just to count that one-inch line of electrons. But how many electrons would it take if we were dealing with 10 to the 157th power of electrons? Imagine that we packed the whole earth with electrons, and we piled them up until they reached out a mile, ten miles, a thousand miles, a million miles from the earth! Let’s make it more than that--let’s make it thirty-eight trillion miles in radius on either side--nothing but packed electrons. Well, that’s not enough, either. Now let’s multiply that number by a billion--a billion times thirty-eight trillion miles in both directions, and you have a solid ball of electrons. Imagine marking just one of those electrons. Then put a man in a space ship, let him fly around as long as he wants to, and finally he stops, gets out a microscope, and points to one of the electrons. The probability of him selecting the right one is the same as just 48 Bible prophecies being fulfilled in one person’s life” (*The Case for Jesus the Messiah*, Ankerberg, Weldon and Kaiser).

Again, there are not merely eight or 48 prophecies about Christ in the Bible. There are 456 specific prophecies.

7. *Prophecy describes the believer's future.* Born again Christians have a portion in the things promised in Bible prophecy! The New Testament believer will enjoy the blessings spoken of in Old Testament prophecy, including the millennial reign of Christ (Col. 3:4; Re. 2:26-27), the renewed creation (Ro. 8:18-25), and the New Jerusalem (Re. 21-22). There are hundreds of prophecies directly related to the believer's future.

8. *Prophecy challenges believers to preach the gospel to unbelievers before it is too late.* Prophecy teaches us that Christ could come at any time, so there is no promise of tomorrow for the unbeliever. It teaches us that "behold, now is the accepted time; behold, now is the day of salvation" (2 Co. 6:2).

The Ministry of the Prophets

The prophets were God's spokesmen (Jer. 1:9). They wrote by the moving of God's Spirit (2 Pe. 1:21).

The prophets did not just describe the future. Their ministries involved both *foretelling* and *forthtelling* (preaching).

The prophets revealed God. The chief purpose of Bible prophecy is to reveal God to man. In the prophets we see the character of God, both His severity and His goodness (Ro. 11:12).

The prophets prepared for the coming of the Messiah. The first Messianic prophecies were recorded in the books of Moses, beginning in Genesis 3:15.

From the days of Samuel, prophets were raised up by God to instruct and reprove Israel during periods of spiritual decline.

The Jewish prophets spoke not only to Israel, but also to the nations of the whole world (e.g., Isa. 1:2; 34:1; 42:10-12; 45:22).

“To a correct understanding of the prophetic functions, and of the writings of the prophets, however, it is necessary to bear in remembrance that the office of foretelling future events comprised only a small portion of their public duties. They were the messengers of God to His people and to the world. They were appointed to make known His will, to denounce His judgments, to rebuke the crimes of rulers and people, to instruct in the doctrines of religion, and generally to do whatever was necessary in order to effectually promulgate the will of God. The prophet was, therefore, a man who was commissioned to teach and rebuke kings and nations, as well as to predict future events” (Barnes).

The Prophets from Adam to Malachi

The ministry of prophecy has operated in the world since God made man. Men have no excuse for rejecting God, for they have had the light of prophetic revelation throughout history.

The following list of known prophets from the time of Adam is from Adam Clarke’s commentary on Isaiah, with the addition of Oded.

1. The first man, Adam, has an undoubted right to stand at the head of the prophets, as he does at the head of the human race. His declaration concerning marriage, “For this cause shall a man leave his father and mother, and cleave to his wife,” is so truly prophetic, that no doubt can be formed on the subject. There was then nothing in nature or experience to justify such an assertion; and he could have it only by Divine inspiration. The millions of instances which have since occurred, and the numerous laws which have been founded on this principle among all the nations of the earth, show with what precision the declaration was conceived, and with what truth it was published to the world. Add to this, his correct knowledge of the nature of the different animals, so that he could impose on them

names expressive of their respective natures or propensities; which proves that he must have acted under a Divine inspiration; for known only to God are all his works from the beginning.

2. Enoch, the seventh from Adam, is expressly called a prophet; and Jude (Jud 1:14, Jud 1:15) has preserved a portion of one of his prophecies, relative to the corruption of the ante-diluvian world, and the approaching judgments of God.

3. Noah was a prophet and preacher of righteousness, and predicted the general deluge, and the time of respite which God in his mercy had granted to the offenders of that age.

4. Abraham is expressly called a prophet also, Ge. 20:7; and it appears from Psa 105:15, that he partook of the Divine anointing.

5. Isaac, Ge. 27:27, predicted the future greatness of his son Jacob, and of the race that was to spring from him.

6. Jacob was so especially favored with the prophetic gift, that he distinctly foretold what should happen to each of his sons. See Genesis 49.

7. Joseph was favored with several prophetic visions, and had the gift of interpreting dreams which portended future occurrences; (see Genesis 27, 40, 41.); and foretold the redemption of the Israelites from Egypt; Ge. 50:25. Thus far the prophetic influence extended through the patriarchal dispensation for about two thousand three hundred and seventy years from the creation.

With the Jewish dispensation the prophetic gift revived; and,

8. Moses became one of the most eminent prophets that had ever appeared. He not only enjoyed the continual prophetic afflatus, but had such visions of and intercourse with God as no other person either before or since was favored with; and by which he was highly qualified to perform the arduous work which God had given him to do, and to frame that Code of Laws

which had no equal before the promulgation of the Gospel. See De. 24:10. He predicted expressly the coming of the Messiah. See De. 18:18.

9. Aaron, the brother of Moses, his prime minister and God's high priest, was also a partaker of his Divine influence, and declared the will of God to Pharaoh and the Israelites, not merely from information received from Moses, but also by immediate communication from God. See Ex. 4:15.

10. Miriam, the sister of Moses and Aaron, is expressly called a prophetess, Ex. 15:20; Nu. 12:2.

11. Joshua, who succeeded Moses, was a partaker of the same grace. He was appointed by Moses under the especial direction of God; Nu. 27:18-23; De. 34:9; and has always been reckoned among the Jews as one of the prophets. See Sirach 46:1-6. Though I cannot place them in the same rank, yet it is necessary to state that, by the Jews, several of the judges are classed among the prophets; such as Othniel, Ehud, Samson, and Barak.

12. Deborah, the coadjutor of Barak, is called a prophetess, Jg. 4:4. During her time, and down to the days of Eli the high priest, prophecy had been very scarce, there having been very few on whom the Spirit of the Lord had rested; for "the word of the Lord was scarce in those days, and there was no open vision;" 1 Sa. 3:1.

13. Hannah, the wife of Elkanah, is supposed to have partaken of the spirit of prophecy; and to have foretold, at least indirectly, the advent of the Messiah, and the glory that should be revealed under the Gospel. See her Song, 1 Sa. 2:1-10. And what renders this more likely is, that it is on the model, and with many of the expressions, of this song, that the blessed Virgin composed her Magnificat, Lu. 1:46-55.

14. Samuel, her son, was one of the most eminent of the Jewish prophets, and was the last, and indeed the greatest, of the judges of Israel. In his time the prophetic influence seems to have rested upon many; so that we find even whole schools or colleges of prophets which were under his direction. See 1 Sa. 10:5, 10; 19:20, and elsewhere.

15. David united in himself the character of prophet and king, in the most eminent manner; and from his reign down to the captivity the succession was not only not interrupted, but these extraordinary messengers of God became very numerous.

16. Gad flourished under his reign, and was emphatically called David's Seer, 2 Sa. 24:11; 1 Ch. 21:9, 19; 21:20; and it appears that he had written a Book of Prophecies, which is now lost, 1 Ch. 29:29.

17. Nathan lived also under the same reign, 2 Sa. 7:2; and, in conjunction with Gad, composed a book of the acts of David, 1 Ch. 29:29.

18. To Solomon also, son of David, the prophetic gift has been attributed. This might be implied in the extraordinary wisdom with which God had endowed him, 1 Ki. 3:5-9; 2 Ch. 1:7; 2 Ch. 7:12; and in his writings several prophetic declarations may be found, even independently of the supposed reference to Christ and his Church in the Song of Solomon.

19. Iddo is termed a Seer, 2 Ch. 12:15; 2 Ch. 13:22; and was one of Solomon's biographers.

20. Shemaiah lived under Rehoboam; he is called a man of God, and to him the word of prophecy came relative to Judah and Benjamin, 1 Ki. 12:22-24. Some think this was the same person who was sent to Jeroboam relative to his idolatry; see 1 Ki. 13:1, etc.

21. Ahijah, the Shilonite, prophesied to Jeroboam, 1 Ki. 11:29-39.

22. Hanani the Seer prophesied under Azariah and Asa, 2 Ch. 16:7.

23. Jehu, son of Hanani, prophesied under Jehoshaphat, 1 Ki. 16:1, 7; 2 Ch. 16:7; 19:2; 20:34.

24. Oded prophesied in the days of Asa, 1 Ch. 15:8.

25. Azariah, the son of Oded, prophesied under Asa, 2 Ch. 15:1.

26. Elijah prophesied under the reign of Ahab and Jezebel.

27. Elisha succeeded Elijah under the same reigns. And these eminent men had many disciples on whom the spirit of prophecy rested. They, and their masters, Elijah and Elisha, prophesied in the kingdoms both of Israel and Judah. Their histories make a prominent part of the first and second Books of Kings; and are well known.
28. Micaiah, the son of Imlah, prophesied under the same reign, 1 Ki. 21:9.
29. Hosea prophesied under Jeroboam the second, king of Israel, and under the reign of Uzziah, king of Judah.
30. Isaiah was contemporary with Hosea, but probably began to prophesy a little later than he did.
31. Amos prophesied about the same time.
32. Jonah, son of Amittai, is supposed to have been contemporary with the above.
33. Eliezer, the son of Dodavah, prophesied against Jehoshaphat and Ahaziah, 2 Ch. 20:37.
34. Jahaziel, son of Zechariah, prophesied against Judah and Israel under the same reign, 2 Ch. 20:14.
35. Micah prophesied against Samaria and Jerusalem, in the reigns of Jotham, Ahaz and Hezekiah.
36. Oded, father of Azariah, prophesied against Asa, 2 Ch. 15:8.
37. Nahum prophesied under Hezekiah.
38. Joel, under Josiah.
39. Jeremiah, about the same time.
40. Zephaniah, under the same reign. See their prophecies.

41. Huldah, the prophetess, was contemporary with the above.
42. Igdaliah, called a man of God, and probably a prophet, was contemporary with Jeremiah, Jer. 35:4.
43. Habakkuk lived about the end of the reign of Josiah, or the beginning of that of Jehoiakim.
44. Ezekiel lived under the captivity; and prophesied in Mesopotamia, about the time that Jeremiah prophesied in Jerusalem.
45. Obadiah lived in Judea, after the capture of Jerusalem and before the desolation of Idumea by Nebuchadnezzar.
46. Daniel prophesied in Babylon during the captivity.
47. Haggai prophesied during and after the captivity.
48. Urijah, the son of Shemaiah, prophesied under Jehoiakim. See Jer. 26:20; 26:21.
49. Zechariah, son of Barachiah, flourished in the second year of Darius, after the captivity.
50. Malachi lived in the days of Nehemiah and prophesied some time after Haggai and Zechariah.

The previous list of known prophets from the time of Adam is from Adam Clarke's commentary on Isaiah, with the addition of Oded.

There were also unnamed prophets. See 1 Kings 13:1, 11, 18; 18:4; 20:13, 22, 35; 27:6, etc..