

Bible Study #30

5 16 17

1st Kings 11- 2nd Kings 25

Important passages

- **Genesis 15:7; 13-16** Story of the Ammonites
- **Exodus 20:1-6** The First commandment
- **Deuteronomy 8:18-20** *Do not become like the people in the land*
- **Deuteronomy 9:1-5** God calls them to conquer the evil in the land but not to become like them
- **Deuteronomy 27-28** Blessings and curses
- **Joshua 23:6-14; 24:14-28** Reminder of history of Jewish people

Review of the Prophets

- **Royal Kingdom** 1050-930 BC = 120 yrs.
 - Saul
 - David
 - Solomon
- **Divided Kingdom** 930–540 = 390 yrs.
 - Israel 930 – 722 = 208 yrs.
 - Judah 930-540 = 390 yrs.
- **Pre-exilic prophets** 870-605 = 265 yrs.

Review of the Prophets (Cont)

- When you read a Book of the Bible you need to know three bits of very important information:
 - Who is **the author**
 - Who is the **intended audience**
 - What is the **purpose of the author's writing**
- It is **also important** to understand the **historical context**
 - The Old Testament Prophets were prophesying during a certain period in the history of Israel known as the “age of the prophets”
 - They were not prophesying to modern day Christians

Review of the Prophets (Cont)

- Prophet
 - In Hebrew *Nabi*: a spokesman, speaker, prophet
 - In Greek *Prophétés*: an interpreter or forth-teller of the divine will
- What is a prophet?
 - A man or woman anointed by God and ultimately recognized by the people to announce God's word to his or her generation
 - Someone who is the mouthpiece, spokesman for God
 - He is **not a fortune teller!**
- Upon receipt of His message the people (the king, the society, the people in general) who hear it must decide what they are going to do with what the prophet said

Review of the Prophets (Cont)

- Every OT prophet does not have his or her own book and thus are considered Non –Conical Prophets
 - Ahijah
 - Shemaiah
 - Man of God from Judah
 - Lying prophet
 - Jehu
 - Micaiah
 - Elijah
 - Elisha

Review of the Prophets (Cont)

- The difference between major and minor prophets is the length of his book
- The prophetic books appear in the Bible from the longest to the shortest
- Usually a historical setting is presented at the beginning of each book

Review of the Prophets (Cont)

- Two aspects of most prophecies:
 - A threat (bad news)
 - Judgment
 - Breaking of the Covenant
 - Curses of Deuteronomy
 - A consolation (good news)
 - Restoration

Review of the Prophets (Cont)

- Most prophets taught orally and often added symbolic acts to catch the attention of their hearers
- Prophetic predictions included
 - The Day of Yahweh
 - The saved
 - Messianism
 - Eschatology

Review of the Prophets (Cont)

- Divine messages came in various ways:
 - Visions
 - Hearing
 - Internal interpretation
 - Sometimes unexpected and occasionally by extraordinary events
- The historical dates for the prophets vary widely

Review of the Prophets (Cont)

- Judgment is often presented as a lawsuit from the king's court called the "*rib*"
 - The prophets serve to accuse the people of formally violating the Law (Covenant) or their part of the contract
 - The language is very formal "God promised this, you did that, now judge what should happen next"
- The exile is the ultimate price paid for breaking God's covenant

Review of the Prophets (Cont)

- Most of the time the prophet presents both good and bad news as reflected by the blessings and curses of **Du 28**
 - Good News:
 - Restoration
 - Blessings
 - Bad News :
 - Judgment
 - Breaking the Covenant
 - Curses

Review of the Prophets (Cont)

- There are different meanings for a “Man of God”/Prophet
 - One who came and spoke for God
 - A mediator between God and man
 - A mouthpiece for God
 - NOT a fortune teller
- Also a “Seer” – one who could see or perceive things that others could not

Review of the Prophets (Cont)

- A false prophet is one:
 - Who calls the people to follow “other gods” and speaks rebellion against the “Lord God” who brought Israel out of the land of Egypt
 - Whose message does not come true

Prophets we looked at oriented toward Israel

- Elijah 870 BC - prophesied to Israel
- Elisha 850 BC - prophesied to Israel
- Jonah 800-753 BC - prophesied to Assyria
- Amos 760-753 BC - prophesied to Israel
- Hosea 750-715 BC - prophesied to Israel
- **Fall of Israel 722 BC**

Prophets we looked at oriented toward Judah

- ***Isaiah*** – prophesied to Israel and Judah
- Micah – prophesied to Judah
- Nahum – prophesied to Assyria
- Zephaniah – prophesied to Judah
- ***Jeremiah*** – prophesied to Judah
- **Fall of Judah 586 BC**

Factors Leading to the Exile

- The “Promised Land” was seen as a kind of Garden of Eden
 - Where God dwells among His people
 - A land flowing with milk and honey
- The Exile was:
 - A theme woven throughout the entire Old Testament
 - The heart of the story of Israel
 - The price the people pay for breaking God’s law, especially by practicing polytheism

Factors Leading to the Exile (Cont)

- The problem is that Israel and Judah do what Adam and Eve did by disobeying God
- The punishment for their disobedience by Adam and Eve was exile to the East
 - Adam and Eve disobeyed God and were evicted from the Garden of Eden to the East
 - Israel and Judah disobeyed the Covenant and were eventually evicted from the “Promised Land” East to Assyrian and Babylon

Factors Leading to the Exile (Cont)

- The kings of Israel and Judah are seen as the shepherds who broke the Covenant
- Israel is a nation born out of the slavery in Egypt who, due to sin, is returned to slavery in Babylon

Review of the Prophets (Cont)

- An overview of the kings
 - 20 bad kings of Israel
 - 8 good kings of Judah
 - 12 bad kings of Judah

Israelite Kings Date Chart

(Based on the chronology of John Bright)

Dennis Bratcher

The United Monarchy				
Dates (BC)	Kingdom of the Israelites			
1020-1000	Saul			
1000-961	David			
961-922	Solomon			
The Divided Kingdoms				
Dates (BC)	Israel (Northern)		Judah (Southern)	Dates (BC)
922-901	Jeroboam I		Rehoboam	922-915
			Abijah	915-913
901-900	Nadab		Asa	913-873
900-877	Baasha			
877-876	Elah		Jehoshaphat	873-849
876	Zimri	Tibni		
876-869	Omri			
869-850	Ahab			
850-849	Ahaziah			
849-843	Joram (Jehoram)		Jehoram	849-843
			Ahaziah	843
843-815	Jehu		Athaliah (non-Davidic Queen)	843-837
815-802	Jehoahaz		Joash	837-800
802-786	Jehoash (Joash)		Amaziah	800-783
786-746	Jeroboam II		Uzziah (Azariah)	783-742
746-745	Zachariah		Jotham (co-regent)	750-742
745	Shallum		Jotham (king)	742-735
745-737	Menahem			
737-736	Pekahiah		Ahaz	735-715
736-732	Pekah			
732-724	Hoshea		Hezekiah	715-687
721	Fall of Samaria		Manasseh	687-642
			Amon	642-640
			Josiah	640-609
			Jehoahaz	609
			Jehoikim (Eliakim)	609-598
			Jehoiachin (Jeconiah)	598-597
			Zedekiah (Mattaniah)	597-587

Jonah 800-753 BC Pre Exilic

- Jonah typifies a category of prophets of *Yahweh*
 - He prophesied to *Israel*
 - The exact date of his works is not known but is similar to the universal message of *Isaiah* (550-525) and post exilic work of *Zechariah*
 - He is mentioned by name in 2 Kg 14:25 during the reign of *Jeroboam II* (**793-753 B.C.**)
 - Is he a real person?

Jonah (Cont)

- Jonah was born at *Gath-hepher* in the territory of *Zebulun* about 5 miles north of *Nazareth*
- His early prophecies were popular because he prophesied the victory of Israel and the expansion of its territory to the original boundaries
- The Lord granted a temporary stay in his judgment on Israel by permitting his people an unparalleled era of prosperity under Jeroboam II
- Israel and Judah took God's grace for granted

Jonah (Cont)

- By the time of Jonah's ministry, Assyria was preoccupied with local insurgents and did not continue her westward campaigns until *Tiglath-pileser III* (**745 B.C.**) came to power
- During this preoccupation, Israel aggressively pursued a policy of defense by fortifying cities, raising an army and employing international diplomacy
- Israel did not realize how God was free to deal favorably with Assyria and pour out his judgment on Israel

Jonah (Cont)

- Jonah is a narrative about a disobedient prophet who evades his divine mission, is redirected, and then complains of its success
- It is meant to amuse and instruct
- Its message is:
 - Serves Israel and extends Joel's message of God's mercy as it applies to Israel and other nations
 - Stresses the importance of humility and sincere repentance

Jonah (Cont)

- Jonah is presented with two commissions from God to prophesy to Nineveh:
 - First he flees, goes to sea, is cast overboard and swallowed by the great fish
 - Then he obeys and preaches to Nineveh
- In both, God uses nature to bring him to deliver a message of new life
- Presents the divine mercy that no human can merit but which God bestows on all people

Jonah (Cont)

- Jonah's main focus is on the idea that God desires that all men be saved
 - This represents the Old Testament understanding of the value of repentance
- This concept reflects the type of death and resurrection of Jesus Christ as we saw in Mt 12:39-41
 - Jesus says that "one greater than Jonah is here"
 - Jonah will spend three days and three nights in the belly of the whale as will Jesus in the tomb *

Amos 760-753 BC Pre Ex

- *Amos* falls within the historical context of 2nd Kings 14 & 15
 - *Jeroboam II* is king in *Israel* (786 – 756 B.C.)
 - *Azariah (Uzziah)* is king in *Judah* (800-783 B.C.) and was a leper
 - His son *Jotham* serves as the al bayith until the death of his father and then he takes over as king
- *Jeroboam II* is a very powerful king who is expanding the borders, prestige, and wealth of *Israel* under the prophecies of *Jonah*

Amos (Cont)

- *Amos* is a simple herdsman/shepherd and a dresser of sycamore-trees (not a professional prophet)
- He lives in ***Tekoa***, a village about five miles south of *Bethlehem* on the edge of the *Judean* desert
- God calls him to prophesy to the polytheists of *Israel* at ***Bethel*** during the reign of *Jeroboam II* (783-743) when *Israel* is wealthy and the rich exploited the poor
- He condemns corrupt city life, social injustice, the deceitful consolation of insincere ceremonies
- He predicts the salvation of those who stay faithful (the remnant of Joseph)

Amos (Cont)

- Often the name of a prophet has something to do with his character or mission
- Amos means “burden”
- He is sometimes called the “firebrand” among the prophets
- Most Old Testament prophets split their message between doom and gloom vs happy stuff like a restoration
- In his book *Amos* tells his listeners that they are all going to die
- It is a heavy burden to read right up to the last chapter

Amos (Cont)

- He proclaims hope for the faithful who would remain as a remnant (*Anawim*)
- And he uses the prophetic “rib” (Hebrew lawsuit) as he calls the people to turn back and be dependent on God (**Ps 50**)
- He is the first among the canonical prophets to speak about the Gentiles coming into the faith
- Parts of his message will be echoed by all the rest of the prophets
- He is prophesying just before *Samaria* falls to the *Assyrians* in 721 B.C.
- *Azariah* is a leper
- His son *Jotham* serves as the *al bayith* until the death of his father and then he takes over as king

Amos (Cont)

- He will be quoted in **Acts 15** at the first council of the church by the Apostle James, Bishop of Jerusalem
- *Stephen*, the first martyr, quotes from *Amos* in his long speech in **Acts 7**
- *Amos* was very important for the early Christians
- By contrast, today very few Christians are aware of his important message
- Most think of famous cookies when they hear the word “Amos”!

Amos (Cont)

- Amos is not mentioned in 2nd Kings, instead the historical setting of 2nd Kings is at the beginning of the Book of Amos
- Amos 1 and 2 present a series of oracles against several nations in the region
- He and other prophets often condemn not only Israel and Judah but also the nations around them
- He then presents five oracles followed by five visions of judgment against Israel and then concludes with an epilogue

Amos (Cont)

- He focuses on three themes
 - Social justice concerning worship
 - God's word and the Day of Yahweh (a day of deliverance)
 - The day God would enter into history to judge and punish Israel of her enemies
- His message focuses on God's call to the nation of Israel to repent
- Since Israel fails to heed his call, she will be conquered by the *Assyrians* a few years later in 722 B.C.

Hosea 750-715 BC Pre Ex

Native of Israel (only prophet from *Israel*)

Contemporary of *Amos*

Ministry begins under *Jeroboam II* and continues under his son *Zechariah*

May have seen the fall of *Samaria* in 722 B.C.

Married a wife whom he loved who deserts him and after putting her to the test he takes back

Hosea (Cont)

Becomes the symbol of God's dealing with his faithless people who are acting like harlots

Reflects God's anger and jealousy

Demonstrates that even though God's love remains, He must punish Israel in hope of restoring her to the joys of first love

- Contains a message of salvation

Hosea (Cont)

- His book is presented in three parts
 - His marriage to Gomer
 - The Lord's love
 - Invitation to return to God
- This mirrors God's relationship with His people
- It is the first marriage analogy in the Bible

Hosea (Cont)

- *Hosea* means “salvation”
- He is listed first among the **minor prophets** because his book is the longest of the minor prophets (listed firsts after the major prophets)
- He was instructed by God to marry a prostitute
- Scholars are not sure if he is called to marry a second prostitute after the apparent death of Gomer or is she is the same wife (Gomer) who is allowed to return by Hosea

Hosea (Cont)

- Is one of the last prophets to the northern kingdom
- Raised in a period of opulence, prosperity, opportunism, and scheming during which the rich and powerful lived in luxury
- Is well acquainted with the history and geography of the northern kingdom
- Is God's spokesman to the last generation of Israel
- Witnesses the fall of Jehu's dynasty
- Calls for absolute loyalty to Yahweh *

Isaiah - 740-680 BC Pre Ex

- ***Isaiah*** means “salvation is Yahweh”
 - **YAH** or **IAH** is the first part of the name **Yahweh**
 - Many OT names incorporate the name of God into a person, city or location’s name
 - **Isaiah**, **Jeremiah**, **Hezekiah**
 - Also, the name **Elohim** – Hebrew for gods or deity is also contained in Hebrew names
 - **Ezekiel**, **Daniel**
- This idea that *Yahweh* is salvation, (the savior) becomes a major issue at this point in the history of *Israel*

Isaiah (Cont)

- ***Isaiah***

- Born around **765 BC**
- Married and had at least two sons
- A resident of *Jerusalem* during the reigns of kings *Uzziah* through *Hezekiah*
- Received prophetic visions while in the temple in Jerusalem (**Isaiah 6**)

Isaiah (Cont)

- Began to prophesy in **740 BC** at the **age of 25** at the very end of the reign of King *Uzziah* of Judah (792-**740 BC**)
- Proclaims the **fall of *Israel*** and ***Judah*** as punishment for both nations infidelity
- His book prophesies about many events beyond his lifetime

Isaiah (Cont)

- **Historical context**

- **Isaiah 1-8** (2nd Kings 15-16)

- Syria and Samaria rise to power over Judah
 - Judah seeks assistance from Assyria and become a vassal

- **Isaiah 9-37** (2nd Kings 17-19)

- Judah under Hezekiah join with Egypt and Babylon to withstand Assyria
 - Assyria moves south through Gaza and then conquers Egypt
 - Assyria then returns and attacks Judah
 - The historical context for the Book of Isaiah stops right in the middle of 2nd Kings
 - We will leave the rest of his historical period for the later prophets

Isaiah (Cont)

- The thrust of his message is “judgment on sin”
- Nothing is known about him after **700 BC**
- He may have been martyred at a later date under King *Manasseh* (697-642 BC)
- He prophesied against:
 - **King *Pekah* in Israel** (740-732 BC) although not mentioned by name (Is 1)
 - **King *Uzziah* in Judah** (792-740 BC)
 - **King *Jotham* in Judah** (750-732 BC)

1st Isaiah (Cont)

- **King *Ahaz* in Judah** (735-715 BC) by trying to get him not to form an alliance with the King of Assyria
- **King *Hezekiah* in Judah** (715-686 BC) forming an alliance with Egypt against the Assyrians (Is 28-32)

Isaiah (Cont)

- Many scholars believe, because of the difference in language, that the **Book of Isaiah** was written by at least three different authors:
 - **1st Isaiah - Is 1- 39 (740 – 690 BC) The Book of Judgment**
 - Bad News
 - Judgment
 - Breaking of the Covenant
 - Curses of Deuteronomy from Moses

Isaiah (Cont)

- **2nd Isaiah - Is 40- 55 (550- 525 BC) The Book of Consolation – Good News**
 - Restoration
- **3rd Isaiah - Is 56-66 (525- 500 BC) focus on reconstruction after the Exile**

Isaiah (Cont)

- Today most believe that:
 - There is only **one author** who uses different language when speaking about bad versus good things and that he was given a glimpse into “divine providence” spanning the entire history of the exile and return
- The important issue is that if there was one or three authors, all of the writings were inspired and their teachings are valid

Isaiah (Cont)

- **Major themes of Isaiah 1-39:**
 - *Yahweh* is king of all the earth
 - The central importance of the city of *Jerusalem*
 - The failures of *Judah* when they turned their backs on God
 - The people disobey God who is not pleased
 - The universalistic men of *Yahweh* as Lord

Isaiah (Cont)

- **Other themes include:**

- The importance of faith
- A remnant will be spared with a messiah for its king
- The just man as one like the “poor of Yahweh”
- Use of formal court room language
 - The *rib* or law suit
 - God as a prosecutor

Isaiah (Cont)

- Imagery of the vineyard
- Punishment will conclude with exile
- God as holy and righteous
- Return to **2nd Kings 14** and review the historical context that Isaiah presents in **Isaiah 6**
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Time Line (Cont)

- These three minor prophets were all speaking at about the same time
 - **Micah - 740-700 BC – Israel and Judah**
 - **Zephaniah - 632-628 BC – Judah**
 - **Nahum - 664-654 BC – Assyria ***

Micah

- *Micah (740-700 BC)* was from ***Moresbeth*** a village in the low-lying hills country of *Judea* under the watchful eye of the military fortress at *Lachish*
- He ministered to *Israel* and *Judah*
- Being raised in the country, he was familiar with the poor of *Judah*
- He was also at home among the sages of *Judah* as he discerned the folly of the two states
- He contrasted the kingdom to come with the seedbed of corruption in *Jerusalem*

Micah (Cont)

- With the fall of *Samaria* in **722 BC** many of the *Israelites* fled to *Judah* for asylum
- The population of *Jerusalem* increased fourfold while her leaders grew more corrupt and the moral fiber further disintegrated
- Micah prophesied in *Judah* during the reign of Kings:
 - *Jotham* 742- 735 BC
 - *Ahaz* – 735 -715 BC
 - *Hezekiah* – 715 -687 BC

Micah (Cont)

- *Micha* prophesied to *Israel* during the reign of Kings:
 - ***Zachariah 746-746 BC***
 - ***Shallum – 745 BC***
 - ***Menahem – 745 -737 BC***
 - ***Pekahiah – 737 – 736 BC***
 - ***Pekah &36- 732 BC***
 - ***Hoshea 732-724 BC***
- Both he and *Isaiah* (**640 – 700 BC**) spoke of and lived to witness the fall of *Samaria (Israel)* in **721 BC**

Micah (Cont)

- Both witnessed the rise of the *Assyrian Empire* before its eclipse by *Babylon* in **612 BC** with the conquering of *Nineveh*
- *Micah's* ministry supports the significant reform programs of King *Hezekiah*
- As discussed earlier, the book of *Micah* can be seen as “cliff notes” for the book of *Isaiah*
- Again, his book begins with a brief reference to the historical context

Micah (Cont)

- He was a contemporary of *Hosea* (**750 – 715 BC**) and *Isaiah*
- As a peasant, he had much in common with *Amos* in that he was suspicious of city life
- He had a taste for swift strokes of imagery and a play on words
- His book has four parts alternating between threats and promises
- As a bearer of God's word, he was initially condemned and told not to prophesy

Micah (Cont)

- He scourges:
 - the moneyed capitalists
 - the inexorable usurer
 - the swindling tradesmen
 - families divided by rivalry
 - avaricious priests and prophets
 - tyrants
 - venial judges *

Zephaniah

- *Zephaniah* (**632-628 BC**) prophesied during the reign of the good **King Josiah** of *Judah* (**640-609 BC**)
- He preached just before the ministries of the prophet *Jeremiah* (**625-580 BC**) and he preached against:
 - Alien manners
 - Worship of false gods
 - Rebuke of Court officials
- Unfortunately, almost all of the information we have about *Zephaniah* comes from his small book

Zephaniah (Cont)

- Historically, *Judah* had just been robbed of part of its territory by the *Assyrian King Sennacherib*
- Thus, *Zephaniah* experienced living partly under *Assyrian* rule and during the wicked reigns of the *Judean* Kings, *Manasseh* and *Amon* who favored religious disorders
- The coming weakness of the *Assyrians* raised hopes for national recovery accompanied by religious reform

Zephaniah (Cont)

- *Zephaniah* was active in the city of *Jerusalem*
- He pointed toward a period of religious reform (to be carried out by King *Josiah*)
- He preached against the sins of idolatry which had been rampant during the reigns of King *Manasseh* and *Amon*
- He laid the ax to the root of the religious and moral corruption which had even reached the sanctuary of the Temple
- He predicted the coming “**Day of the Lord**”

Zephaniah (Cont)

- His range of thoughts included:
 - Prophetic exhortations
 - Threats of judgment
 - Exhortation to penance
 - Promise of Messianic salvation *

Nahum

- *Nahum* (**664-654 BC**) is identified as “the **Elkoshite**”, from the village of **Elkosh**, on the East bank of the *Tigris River*, approximately 2 miles North of **Mosel**
- *Nahum* means “comforted by *Yahweh*”
- He ministered God’s Word during the decline of the *Assyrian Empire* under the **Assyrian King Ashurbanipal** (668-627 BC)
- He prophesies about the destruction of **Nineveh** and the **collapse of the Assyrian Empire**
- He is seen as one of the great poets of Israel

Nahum

- His ministry was during the reign of King *Manasseh* of *Judah* (**696-642 BC**) who was a vassal of *Assyria*
- He contrasts the **punishments of *Assyria*** (judgment on *Nineveh*) with the **salvation of *Judah*** (comfort to *Israel*)
- His **main theme** was **raising the hope of the people of *Judah*** based on the destruction of *Nineveh*, which was captured by *Babylonians* in **612 BC**

Nahum

- He describes a **righteous God** judging and destroying human evil
- He pulsates the hatred of the **people of *Israel*** against the people of *Assyria*
- He says that God is not the source of evil for it comes from humans who rebel and miss the mark of doing His will
- His message was short-lived due to fall of *Jerusalem* in **586 BC**

Nahum (Cont)

- The book can be divided into two parts:
 - A psalm and meditation on a righteous God who will destroy the wicked of *Assyria* and *Judah* (Nahum 1:2-2:2)
 - A meditative reflection on the attack on the city of *Nineveh* (Nahum 2:3 -3:13) *

Jeremiah 625-580 BC Pre Ex

- **Jeremiah**

- Was born in **646 BC**, (approximately a century after *Isaiah*), during the regime of *King Manasseh* (696-642BC), into a priestly family in *Jerusalem*
 - *Manasseh (like King Ahab of Israel)* had opened the door to a pro-Assyrian policy and had instituted all sorts of pagan cults and practices in *Judah*
 - His son Amon reigned for a couple of years, died and was succeeded by his son Josiah
- Is better known for his life and character than any other prophet because of his biographical narratives scattered throughout his book

Jeremiah (Cont)

- Was called by God as a young man in **626 BC** (age 20) in the 13th year of the good King *Josiah* (**640-609 BC**)
- Lived through the tragic years preceding and succeeding the ruin of the kingdom of *Judah*
- Was a man of deep human emotions who actually suffered with his people
- The hopes of the people of *Judah* had been raised by the religious reforms and the rallying of the nation by King *Josiah* (**640-609 BC**) (2nd Kings 22)

Jeremiah (Cont)

- These hopes were unfortunately dashed by:
 - The tragic death of King *Josiah* at *Megiddo* in **609 BC**
 - The disruption of the balance of power in the ancient world by the fall of *Nineveh* in **612 BC** and the expansion of power of the *Babylonians*

Jeremiah (Cont)

- From **605 BC** onward King *Nebuchadnezzar* of *Babylon* imposed his will on *Palestine*
 - *Judah* rebelled, encouraged by the persistent intrigue of *Egypt*, resulting in the besiege of *Jerusalem* and deportation of many in **597 BC**
 - A second revolt ensued 10 years later in **587 BC**, resulting in the **destruction of the temple** and *Jerusalem*, followed by the **final deportation** of more of the Jews leaving only a small remnant in *Jerusalem* and *Judea*

Jeremiah (Cont)

- *Jeremiah* lived through these catastrophic events, preaching, threatening, prophesying disaster, vainly admonishing the worthless *Davidic* kings who followed *Josiah*
- He was dubbed a defeatist by the war party in *Jerusalem*, resulting in his persecution and imprisonment
- When the city fell (**587 BC**) he remained with the **remnant** in *Judah* with the support of his friend *Gedaliah* whom the *Babylonians* had appointed as governor of the region
- After the murder of *Gedaliah*, *Jeremiah* was taken to *Egypt* by a party of Jews fearing reprisal, where he most likely died

Jeremiah

- *Jeremiah* speaks of the fall and restoration of *Jerusalem* at the same time *Ezekiel* (**590-571 BC**) was preaching the same thing to those in exile in *Babylon*
- *Jeremiah* prophesied for 40 years through four of the most turbulent decades in Jewish history:
 - The reigns of five kings and a governor of Judah
 - Periods of optimism (Josiah) to despair and desolation during the fall and aftermath of Jerusalem which he foretold (587 BC)

Jeremiah

- His main message included:
 - Tearing up
 - Knocking down
 - Destroying
 - Overthrowing

Review of the Prophets (Cont)

- The three exiles to Babylon
 - **605 BC**
 - **597 BC**
 - **587 BC**

Review of the Prophets (Cont)

- To Be Continued!