

Notes for Introduction to the Babylonian Period

Intro: Hailey in his excellent work mentions three things that one should constantly keep in mind as he studies the prophets:

1. The political, moral, social, and religious conditions at the time of the prophet and how he proposed to meet these conditions.
2. Whatever use God may make of heathen nations in relationship to His own people.
3. What does the prophet say about the future king and his kingdom.

Let's start with a rough time-line to put our study into perspective. (All dates b.c.)

1446 - Exodus
1446 - 1406--Wilderness wanderings
1406 - 1050--Conquest and Judges
1050 - 931--United kingdom (Saul, David, Solomon)
1050 - 722--Divided kingdom (Israel) to Assyrian Captivity
1050 - 606--Divided kingdom (Judah) to Babylonian Captivity
606 - 536--Exile (captivity)
536 - 432--Post-exilic (return)
432 - --Intertestamental

We have attempted to study them roughly in their proper chronological order, though many dates are uncertain and some of the prophets are contemporaries. The dates themselves are usually approximate rather than exact in most cases.

Early Assyrian--Obadiah (850); Joel (830); Jonah (reign of Jeroboam II, 793-753)
Later Assyrian period--Amos (755); Hosea (750); Isaiah (740-700); Micah (735-700)
Babylonian Period--Jeremiah (626-586); Zephaniah (630-625); Nahum (shortly before 612); Habbakuk (625-605)
Exilic--Ezekial (593-570); Daniel (605-536)
Post-exilic--Haggai (520); Zechariah (520-518); Malachi (440)

In tonight's lesson we are looking at the background for the prophets of the Babylonian period (Jeremiah, Zephaniah, Nahum, Habbakuk). The prophesied during the reign of these kings of Judah:

Manasseh (695-642)
Amon (642-640)
Josiah (640-609)
Jehoahaz (609)
Jehoakim (609-597)
Jehoichin (597)
Zedekiah (597-586)