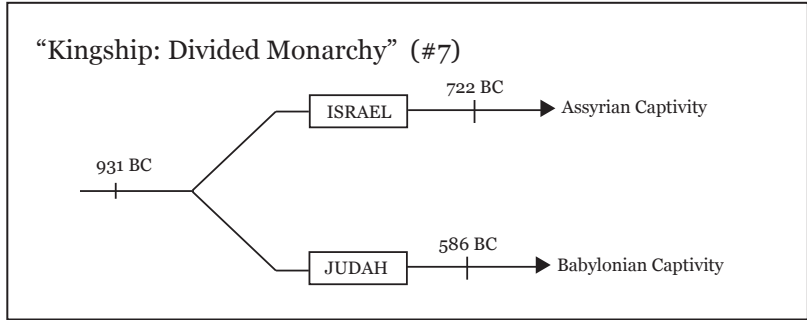
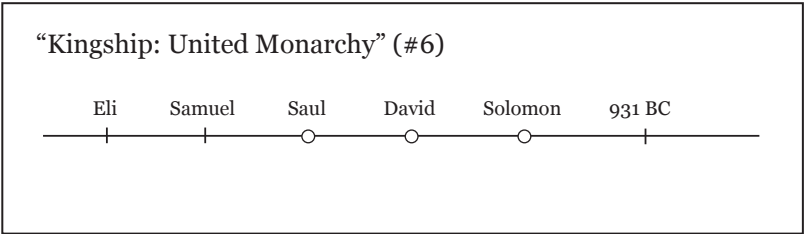


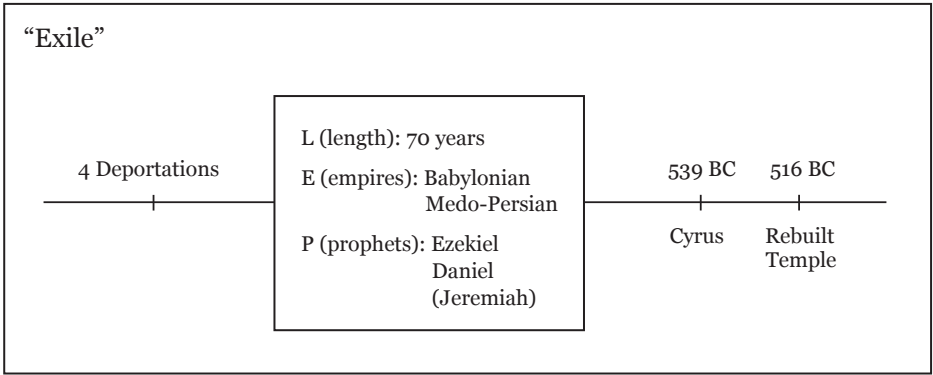
Session 8

I. PRAYER/REVIEW

A. Past Timeline (Movement #6 and #7)



B. Present Timeline (Movement #8)



II. BROAD CONTEXT: MOVEMENTS #6-9

	“Kingship” (#6-7)	“Exile” (#8)	“Return from Exile” (#9)
Primary Biblical Books	1-2 Samuel 1-2 Kings 1-2 Chronicles	Ezekiel Daniel (Jeremiah)	Ezra Nehemiah (Esther)
Location	In the “Land”	(Israel ⇒ Assyria) Judah ⇒ Babylon	Babylon ⇒ Judah (Persia)
Features	<ul style="list-style-type: none"> • United Monarchy (3 Kings) • Divided Monarchy (Israel = 19 kings) (Judah = 19 kings, 1 queen) 	<ul style="list-style-type: none"> • Israel to Assyria (Remaining intermarry) • Judah to Babylon (4 major deportations) (Defeated remnant remains) • Departure of the Shekinah Glory 	<ul style="list-style-type: none"> • Prophetic Fulfillment (Jer. 25,29) • Zerubbabel - Temple Ezra - People Nehemiah - Walls

III. REASONS FOR THE CAPTIVITIES

A. The Demise of “Israel”

1. Background

- a. Split into two kingdoms: 931 BC
- b. Assyrian Captivity: 722 BC
- c. Kings of Israel (19): all bad

2. Last King: Hoshea (#19)

a. The setting

2 Kings 17:1-2

*In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah began to reign in Samaria over Israel, and he reigned nine years. ² And he **did what was evil** in the sight of the Lord, yet not as the kings of Israel who were before him.*

b. The defeat and deportation

2 Kings 17:3-6

Against him came up Shalmaneser king of Assyria. And Hoshea became his vassal and paid him tribute. ⁴ But the king of Assyria found treachery in Hoshea, for he had sent messengers to So, king of Egypt, and offered no tribute to the king of Assyria, as he had done year by year. Therefore the king of Assyria shut him up and bound him in prison. ⁵ Then the king of Assyria invaded all the land and came to Samaria, and for three years he besieged it. ⁶ In the ninth year of Hoshea, the king of Assyria captured Samaria, and he carried the Israelites away to Assyria and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes.

c. The reasons for “exile”: Note 7 theological reasons

2 Kings 17:7-12

And this occurred because the people of Israel had sinned against the Lord their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods ⁸ and walked in the customs of the nations whom the Lord drove out before the people of Israel, and in the customs that the kings of Israel had practiced. ⁹ And the people of Israel did secretly against the Lord their God things that were not right. They built for themselves high places in all their towns, from watchtower to fortified city. ¹⁰ They set up for themselves pillars and Asherim on every high hill and under every green tree, ¹¹ and there they made offerings on all the high places, as the nations did whom the Lord carried away before them. And they did wicked things, provoking the Lord to anger, ¹² and they served idols, of which the Lord had said to them, “You shall not do this.”

d. The warning from the Lord

2 Kings 17:13

Yet the Lord warned Israel and Judah by every prophet and every seer, saying, “Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I commanded your fathers, and that I sent to you by my servants the prophets.”

Insight:

The consistent message of the prophets had been clear: “Turn” (repent) and “Obey”. A significant principle is woven through the Scriptures: repentance (and obedience) precedes restoration (and blessing).

e. The response of Israel

2 Kings 17:14-25

But they would not listen, but were stubborn, as their fathers had been, who did not believe in the Lord their God. ¹⁵ They despised his statutes and his covenant that he made with their fathers and the warnings that he gave them. They went after false idols and became false, and they followed the nations that were around them, concerning whom the Lord had commanded them that they should not do like them. ¹⁶ And they abandoned all the commandments of the Lord their God, and made for themselves metal images of two calves; and they made an Asherah and worshiped all the host of heaven and served Baal. ¹⁷ And they burned their sons and their daughters as offerings and used divination and omens and sold themselves to do evil in the sight of the Lord, provoking him to anger. ¹⁸ Therefore the Lord was very angry with Israel and removed them out of his sight. None was left but the tribe of Judah only. ¹⁹ Judah also did not keep the commandments of the Lord their God, but walked in the customs that Israel had introduced. ²⁰ And the Lord rejected all the descendants of Israel and afflicted them and gave them into the hand of plunderers, until he had cast them out of his sight. ²¹ When he had torn Israel from the house of David, they made Jeroboam the son of Nebat king. And Jeroboam drove Israel from following the Lord and made them commit great sin. ²² The people of Israel walked in all the sins that Jeroboam did. They did not depart from them, ²³ until the Lord removed Israel out of his sight, as he had spoken by all his servants the prophets. So Israel was exiled from their own land to Assyria until this day. ²⁴ And the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and placed them in the cities of Samaria instead of the people of Israel. And they took possession of Samaria and lived in its cities. ²⁵ And at the beginning of their dwelling there, they did not fear the Lord. Therefore the Lord sent lions among them, which killed some of them.

B. The Demise of “Judah”

1. Background

- a. Split into two kingdoms: 931 BC
- b. Babylonian captivity: 586 BC
- c. Kings of “Judah” (19 + 1 queen): most bad, few good

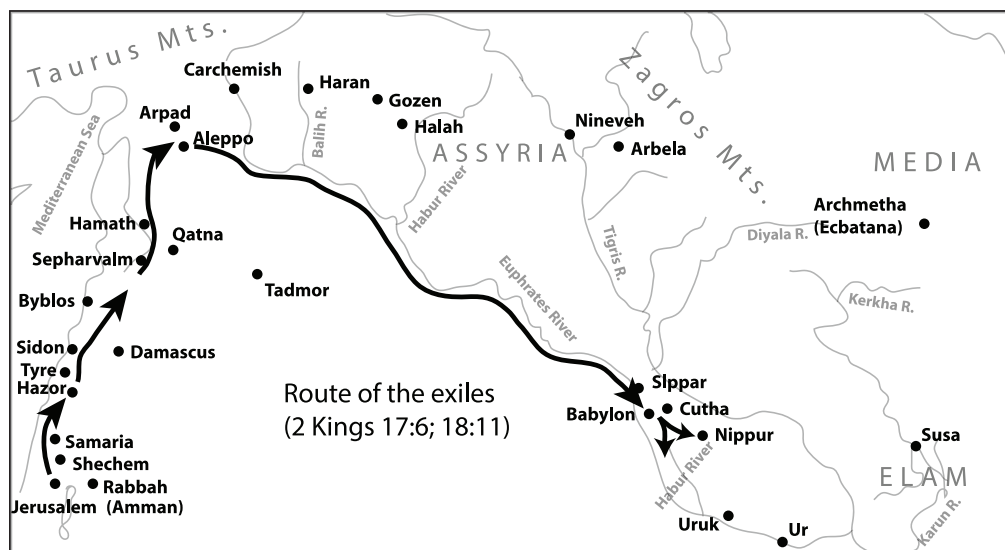
2. Last king: Zedekiah (or Mattaniah) (#19)

a. Summary

2 Kings 24:18-20

*Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name was Hamutal the daughter of Jeremiah of Libnah. ¹⁹And he **did what was evil** in the sight of the Lord, according to all that Jehoiakim had done. ²⁰For because of the anger of the Lord it came to the point in Jerusalem and Judah that he cast them out from his presence. And Zedekiah rebelled against the king of Babylon.*

b. Illustrated: map (Ryrie ESV Study Bible: p. 463)



c. Deportation: Prophecy fulfilled

(1) Moses' admonition (before entering "the land")

Deuteronomy 30:11-14

"For this commandment that I command you today is not too hard for you, neither is it far off. ¹² It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' ¹³ Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' ¹⁴ But the word is very near you. It is in your mouth and in your heart, so that you can do it.

(2) Moses' appeal

Deuteronomy 30:15-20

*"See, I have set before you today life and good, death and evil. ¹⁶ **If you obey** the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the Lord your God will bless you in the land that you are entering to take possession of it. ¹⁷ **But if your heart turns away**, and you will not hear, but are drawn away to worship other gods and serve them, ¹⁸ I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. ¹⁹ I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, ²⁰ loving the Lord your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them."*

N.B. Recall the "blessings" and "cursings" of Deuteronomy 28. The Jewish nation would prosper if obedient, suffer if disobedient. The ultimate "discipline" would be exile (Deut. 28:49-52). To move from discipline to blessing would require "repentance."

IV. “EXILE”: DESCRIPTION OF CAPTIVITY

A. Assyrian Captivity (“Israel” in the North)

1. Assyrian policy: deportation and repopulation

2 Kings 17:24-28

*And the king of Assyria brought people from Babylon, Cuthah, Avva, Hamath, and Sepharvaim, and placed them in the cities of Samaria instead of the people of Israel. And they took possession of Samaria and lived in its cities. ²⁵ And at the beginning of their dwelling there, they did not fear the Lord. Therefore the Lord sent lions among them, which killed some of them. ²⁶ So the king of Assyria was told, “The nations that you have carried away and placed in the cities of Samaria do not know **the law of the god of the land**. Therefore he has sent lions among them, and behold, they are killing them, because they do not know the law of the god of the land.” ²⁷ Then the king of Assyria commanded, “Send there one of the priests whom you carried away from there, and let him go and dwell there and teach them the law of the god of the land.” ²⁸ So one of the priests whom they had carried away from Samaria came and lived in Bethel and taught them how they should fear the Lord.*

Insight:

“Take select captives for slaves, servants, wives (e.g. Deut. 21:10-14; Daniel 1). Such a removal from their land nearly always meant the destruction of national existence and a feeling of severance from the care and protection of their local or national god; indeed it implied the defeat of that deity (cf. Isa. 52:2-5; Jer. 50:29).”

(Ralph L. Smith, “Captivity” in Wycliffe Bible Encyclopedia, 1:312)

2. Syncretistic worship (combining beliefs)

2 Kings 17:29, 32-33

*But every nation still made gods of its own and put them in the shrines of the high places that the Samaritans had made, every nation in the cities in which they lived... They also feared the Lord and appointed from among themselves all sorts of people as priests of the high places, who sacrificed for them in the shrines of the high places. ³³ **So they feared the Lord but also served their own gods**, after the manner of the nations from among whom they had been carried away.*

3. Corrupted worship

2 Kings 17:34-41

*To this day they do according to the former manner. They do not fear the Lord, and they do not follow the statutes or the rules or the law or the commandment that the Lord commanded the children of Jacob, whom he named Israel. ³⁵ The Lord made a covenant with them and commanded them, “You shall not fear other gods or bow yourselves to them or serve them or sacrifice to them, ³⁶ but you shall fear the Lord, who brought you out of the land of Egypt with great power and with an outstretched arm. You shall bow yourselves to him, and to him you shall sacrifice. ³⁷ And the statutes and the rules and the law and the commandment that he wrote for you, you shall always be careful to do. You shall not fear other gods, ³⁸ and you shall not forget the covenant that I have made with you. You shall not fear other gods, ³⁹ but you shall fear the Lord your God, and he will deliver you out of the hand of all your enemies.” ⁴⁰ However, they would not listen, but they did according to their former manner. ⁴¹ **So these nations feared the Lord and also served their carved images**. Their children did likewise, and their children’s children—as their fathers did, so they do to this day.*

N.B. These foreign, resettled peoples intermarried with Jews; by NT times, these people were called Samaritans and regarded as half-Jews (refer to John 4).

B. Babylonian Captivity (“Judah” in the South)

1. The Babylonian Empire

See Excursus, p. 153

Note the map on the extent of the Babylonian Empire taken from Eugene Merrill, Kingdom of Priests, 434.

2. The Babylonian Captivity: history

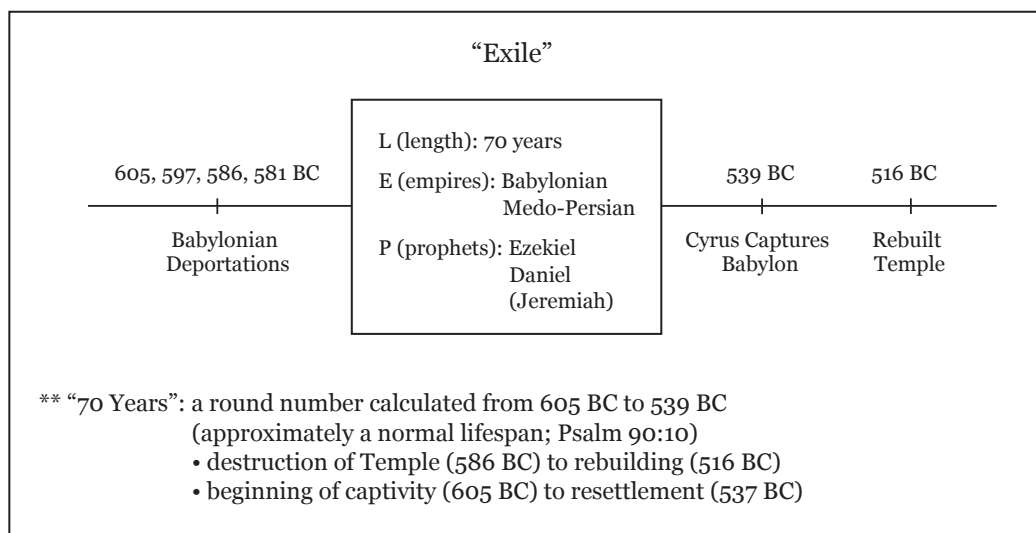
- a. Date: 586 BC (Judah defeated and Jerusalem ransacked)
- b. Babylonians (or Neo-Babylonians) conquered the Assyrian capital of Nineveh in 612 BC; Nabopolassar placed his son, Nebuchadnezzar as co-regent of the Empire.
- c. Nebuchadnezzar defeated Egyptian Pharaoh Neco at Carchemish in 605 BC and proceeded to Jerusalem where he defeated the Jews and took Daniel and his companions captive (back to Babylon).
- d. Jeremiah the prophet would later chronicle three further deportations to Babylon (597, 586, 581 BC); refer to Jeremiah 52:27^b-30.
- e. Treatment in Babylon was difficult but not harsh (as a concentration camp). Law-abiding captives could own homes, engage in commerce and be a part of the overall culture (Jer. 29:4-7; Ezek. 8:1; 12:1-7).
- f. Religiously, some Jews fully assimilated into the culture while others were more separatist. During this time away from the Temple and certain religious feasts/observances, the Synagogue emerged as a place for study of the Law.

C. Effects of the “Exile” (Judah)

1. Religious failure: leading to “exile”
 - a. The faith of the orthodox was challenged (in light of defeat and deportation).
 - b. The fact was that God was punishing His people for their stiff-necked rebellion of attitude and action.
 - (1) Lack of faith in God
 - (2) Disobedience to covenant stipulations
 - (3) Disregard for prophetic messages
 - (4) Idolatry
2. Religious developments: during the “exile”
 - a. Return to monotheistic faith in YHWH
 - b. Rejection of idolatry
 - c. Sabbaths and festivals (feasts) observed (Zech. 7:1-3; 8:18-19)
 - d. Synagogue developed; centrality of the Hebrew Scriptures emphasized

V. “EXILE” (OVERVIEW)

A. Timeline



B. Prophetic Books of the “Exile”

1. Ezekiel (“God strengthens”): the man
 - a. Contemporary of Jeremiah and Daniel
 - b. Priestly lineage (Ezek. 1:3)
(Thus, a prophet and a priest)
 - c. Taken to Babylon in 597 BC
(First deportation recorded by Jeremiah - see 52:27^b-30)
 - d. Length of ministry: at least 22 years
(Ezek. 1:2 and 29:17-21)
 - e. Ezekiel prophesied to the exiles while Jeremiah prophesied to the people in Judah.

2. Ezekiel: the prophetic book

a. Chart

EZEKIEL	
<u>Chapters</u>	<u>Subject</u>
1-24	Judgment: Jerusalem/Judah
25-33	Judgment: Various Nations
33-39	Restoration: Land of Israel
40-48	Prophetic: Temple, Worship, Land

b. Basic message

(Taken from Illustrated Bible Handbook, 358)

- (1) “You (Judah) have broken the covenant; you had better repent!”
- (2) “No repentance? Then judgment!”
- (3) “Yet there is hope beyond the judgment for a glorious, future restoration, both for Israel/Judah and the nations.”

c. Distinctives (Book of Ezekiel)

- (1) “The glory of the Lord”
(11 times in the first eleven chapters)
- (2) “Son of Man”
(90+ times; identifies the prophet with the people he prophesies to; cf. also Dan. 8:17 and Jesus in the gospels - 80+ times)
- (3) “The Word of the Lord came to me”
(49 times)
- (4) “Lord God”
(200+ times)
- (5) Priestly point of view
(note sacrifices, the Temple, so forth)

- d. Departure of the “Shekinah” glory (non-Biblical word to refer to the manifested “presence” of God in the cloud, smoke, and fire)

(1) Exodus 19:18 (Mt. Sinai)

Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly.

(2) Exodus 40:34-35 (Tabernacle)

*Then the cloud covered the tent of meeting, and the **glory of the Lord** filled the tabernacle. ³⁵ And Moses was not able to enter the tent of meeting because the cloud settled on it, and the **glory of the Lord** filled the tabernacle.*

(3) 2 Chronicles 7:1-3 (Temple)

*As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the **glory of the Lord** filled the temple. ² And the priests could not enter the house of the Lord, because the **glory of the Lord** filled the Lord’s house. ³ When all the people of Israel saw the fire come down and the **glory of the Lord** on the temple, they bowed down with their faces to the ground on the pavement and worshiped and gave thanks to the Lord, saying, “For he is good, for his steadfast love endures forever.”*

Movement of the “Shekinah” Glory (Book of Ezekiel)	
8:4	Glory resides in the Temple
9:3	Glory moves to the threshold of the Temple
10:18-19	Glory moves to the outer court
11:22-23	Glory moves to the Mount of Olives
N.B. After the destruction of Jerusalem and the Temple, there is no historical reference to the Glory returning... however, note the story of the Transfiguration of Jesus (Matt. 17:1-13; Lk. 9:28-36) and the future millennial temple (Ezek. 43:1-2).	

3. Daniel (“God is my Judge”): the man
- a. Contemporary of Jeremiah and Ezekiel

b. Probably born of noble family, taken to Babylon in 605 BC in the first of four major deportations (see Timeline chart, p. 147)

c. Neither a priest nor a prophet (in the usual sense) but a highly capable administrator in both Babylonian and later Persian rule

d. Man of strong conviction and deep spiritual faith

e. Called “highly esteemed” (NIV) or “greatly loved” (ESV) by angelic messengers (Dan. 9:23; 10:11, 19)
4. Daniel: the prophetic book
- a. Chart

DANIEL	
Chapters	Subject
1	Person of Daniel
2-7	Prophecies: Gentile Nations (“times of the Gentiles”)
8-12	Prophecies: Israel and the Gentile Nations

b. Basic message

- (1) Daniel 1-6: stories of faith in the powerful Israelite God
- (2) Daniel 7-12: panoramic and apocalyptic view of certain empires of the world as they relate to Israel (“apocalyptic” - revealing, unveiling, future-predictive; as literature, use of visions, symbols, and dreams)

c. Distinctives (Book of Daniel)

- (1) Riveting stories of faith
(Hebrew youth, great statue, lion’s den, fiery furnace)
- (2) Visions and dreams prominent
- (3) Aramaic and Hebrew languages used
- (4) Important “Seventy Weeks” (or Seventy Sevens) Prophecy (Dan. 9)

5. Prophetic chart

PROPHECIES OF THE GENTILE NATIONS		
<u>Daniel 2 Image</u>	<u>Nation</u>	<u>Daniel 7 Beasts</u>
Head (Pure Gold)	Babylon	Lion
Chest and Arms (Silver)	Medo-Persia	Bear
Belly and Thighs (Bronze)	Greece	Leopard
Legs (Iron)	Rome	Terrifying Beast
Feet (Iron/Clay)	Later Rome (?) or Revived Roman Empire (?)	Ten Horns (?)

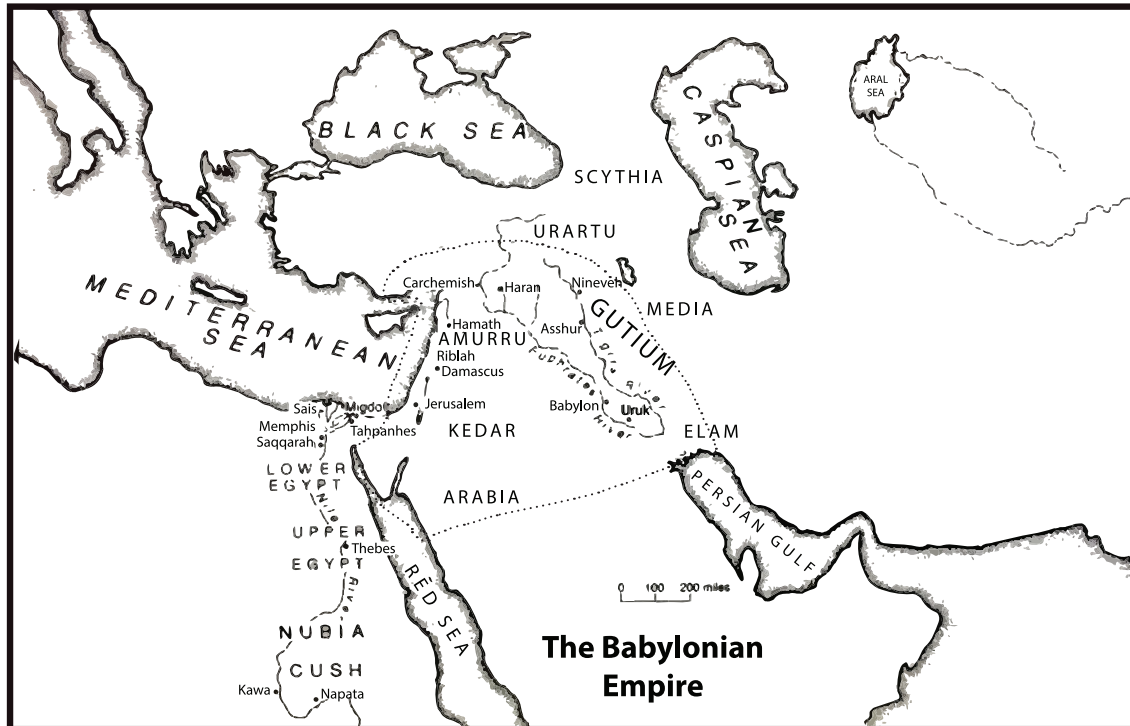
VI. TIMELINE: “EXILE”

“Exile” (Movement #8)

VII. FOR SESSION 9: “RETURN FROM EXILE” (400 SILENT YEARS)

- A. Minimal Reading: Ezra 7-10
- B. Maximum Reading: Ezra 7-10; Haggai
- C. Personal Project: Take a person through the “Timeline” for this session (review previous Movements as well). Draw and explain this as best you can.

EXCURSUS: THE BABYLONIAN EMPIRE



(Taken from Eugene Merrill, *Kingdom of Priests*, 434)