



# BIBLE

STUDENT BOOK

▶ **10th Grade | Unit 9**

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# BIBLE 1009

## The Captivity

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# The Captivity

## Introduction

The conclusion of Zedekiah's reign in Jerusalem brought to an end, after nearly five hundred years, the dynasty of David—a single dynasty at a time in ancient history when dynasties usually endured only briefly. The northern breakaway kingdom of the ten tribes had, by contrast, nine dynasties in a period of approximately two hundred fifty years—nine dynasties of nineteen kings.

This long continuation of a single dynasty, however, had something more sustaining it than mere human resources. God had said to David by Nathan, the prophet (2 Samuel 7:16): “And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” This promise finds a place of meaning in the history of redemption. God's revelation was unfolding (Psalm 72:17; Psalm 89:37; Psalm 132:11–12; and Luke 1:26–33) and would be fulfilled in Christ (John 12:34).

Notice an amplification of God's promise to David, which David related to Solomon in 1 Kings 2:2–4:

*I go the way of all the earth: be thou strong therefore, and shew thyself a man; And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.*

A condition, then, of a continuous reign of descendants on the throne of David was to walk before God in truth with all their heart and with all their soul (1 Kings 2:4 and Psalm 132:12). God sometimes sustained the seed of David on his throne for David's sake even when they did not deserve it for their own sakes; however, when, after Josiah's death, four successive kings—Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah—abandoned the way of David and walked in ways of apostasy and idolatry, God applied the alternative of promise: judgment.

Continuing attempts of Jehovah by His prophets to call His people to repentance had failed. Apostasy reached its outer limit; divine judgment must be executed. The last king was Zedekiah; the instrument of divine wrath was Nebuchadnezzar. The setting of divine judgment was Babylonia; the time of the exile would be seventy years (Jeremiah 25:11 and 2 Chronicles 36:21) to fulfill the neglected sabbath-years (Leviticus 26:34).

Spanning a period of more than sixty years, Jeremiah's prophetic ministry was related to the reigns of Josiah, Jehoiachin, and Zedekiah. He saw the destruction of Jerusalem and the Babylonian Captivity. Jeremiah's ministry continued into the exilic history of Judah. He was permitted by Babylonia to remain in the land, but he was forced by the remnant to accompany them to Egypt, where he died.

Two prophets to Judah in exile were Ezekiel and Daniel. The histories, ministries, and books of Jeremiah, Ezekiel, and Daniel are presented in this LIFEPAK.

# Objectives

**Read the following objectives.** The objectives tell you what you will be able to do when you have successfully completed this LIFEPAC. When you have finished this LIFEPAC, you should be able to:

- 1. Trace the history of Judah from the Babylonian Captivity to the Restoration.
- 2. Identify when Jeremiah was chosen of God for the prophetic ministry.
- 3. Explain the spiritual significance of Josiah's reforms in Judah.
- 4. Discuss the history of Jeremiah's time.
- 5. Describe Jeremiah's prophetic ministry to the kingdom of Judah.
- 6. Outline the content of Jeremiah's books (Jeremiah and Lamentations).
- 7. Discuss the historical background of Ezekiel.
- 8. Describe Ezekiel's prophetic ministry.
- 9. Outline the content of Ezekiel's book.
- 10. Identify two Messianic prophecies in Ezekiel.
- 11. Discuss the historical background of Daniel.
- 12. Describe Daniel's prophetic ministry.
- 13. Outline the content of Daniel's book.
- 14. Identify any Messianic prophecies in Daniel.
- 15. Trace the revelation of God's redemptive plan.

Survey the LIFEPAC. Ask yourself some questions about this study and write your questions here.

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# 1. JEREMIAH

The history, ministry, and book of Jeremiah will be revealed in this section and studied in more detail. The content of Lamentations will also be surveyed.

## Section Objectives

**Review these objectives.** When you have completed this section, you should be able to:

1. Trace the history of Judah from the Babylonian Captivity to the Restoration.
2. Identify when Jeremiah was chosen of God for the prophetic ministry.
3. Explain the spiritual significance of Josiah's reforms in Judah.
4. Discuss the history of Jeremiah's time.
5. Describe Jeremiah's prophetic ministry to the kingdom of Judah.
6. Outline the content of Jeremiah's books (Jeremiah and Lamentations).
15. Trace the revelation of God's redemptive plan.

## Vocabulary

**Study this word to enhance your learning success in this section.**

**defensed city (defenced city)**

## HISTORY

The history of Jeremiah's time was introduced in the preceding unit and is recorded in 2 Kings chapters 21–25. Before his birth, Jeremiah was chosen and set apart by God to be a prophet in Judah (Jeremiah 1:5). Born into the family of a priest at Anathoth, a Levitical town of Benjamin about three miles north of Jerusalem (Joshua 21:18), Jeremiah began his prophetic ministry during the reign of Josiah, king of Judah (Jeremiah 1:1 and 2).

Jeremiah began his ministry at a time when Judah was being cleansed and purged of its abominable apostasy and idolatry. Apostasy and idolatry had reached their zenith in Judah during the reign of the wicked king Manasseh (2 Kings 21:1–17). Manasseh had placed idols and altars for idol worship in the Temple, which had been designed, built, and dedicated

**Read Jeremiah and Lamentations.**



exclusively for worshiping Jehovah. Manasseh's wickedness exceeded not only all previous wickedness of Israel and Judah in the land but also the wickedness of the Canaanites before them (2 Kings 21:11). For a brief period of time, Amon followed in the footsteps of his wicked father Manasseh as king of Judah (2 Kings 21:18–25).

Josiah, son of Amon, became king at the early age of eight. In the eighth year of his reign, Josiah began to seek after the God of David his father (he was a descendent of David and followed God with a similar devotion); and in the twelfth year of his reign, he began to purge Judah and Jerusalem of the high places, the groves, the idols, and idol altars. His reforms extended also to the cities of the northern tribes (2 Chronicles 34:3–7).

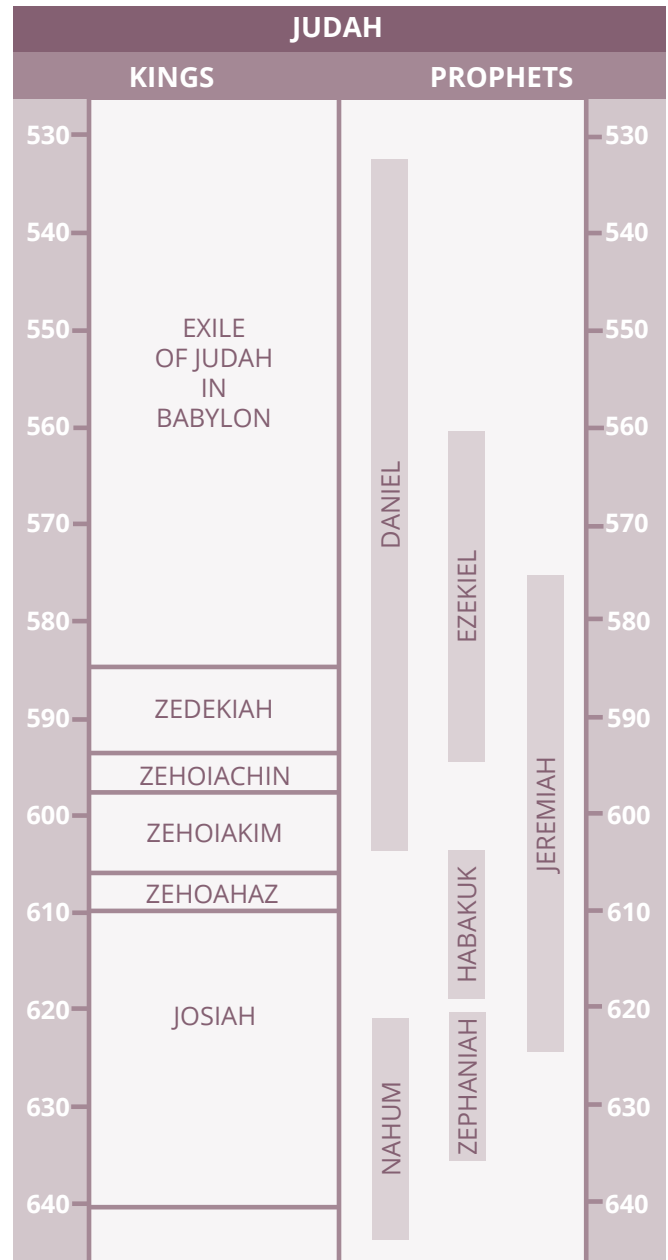
Recall that Josiah was apparently related to and a close associate of Zephaniah. Both Zephaniah and Josiah were fourth-generation descendants of Hezekiah. In the thirteenth year of Josiah, Jeremiah began his ministry as a prophet in Judah; and in Josiah's eighteenth year a book of the Law of Moses was found in the Temple. Through priests, prophets, and His Word, God prepared Josiah and used him as no other king was ever used (2 Kings 23:25).

In spite of the tremendous reforms under Josiah, the trend of Judah's apostasy and idolatry had been irreversibly set. God had declared Judah's doom in Manasseh's day (2 Kings 21:11–15):

*Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.*

Apparently Josiah's reforms had cleansed the land, but not the hearts of the people. Upon the death of Josiah, Judah lapsed again into apostasy and idolatry which continued through the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah until the fall of Jerusalem and the Babylonian Captivity, predicted by Isaiah in 2 Kings 20:17–18.

Judah's position geographically was between two great powers: Egypt to the southwest and Assyria to the northeast. Assyria was under the attack of a third rising power, Babylonia in the east. Pharaoh-necho attempted to take advantage of the situation and invaded Syria, defeating Assyria and conquering the territory to the Euphrates River. Recognizing the threat a victorious Egypt would continue to pose, Josiah



| Prophets and Kings of Judah

went against Egypt at Megiddo; but he was defeated and slain by Necho (2 Kings 23:29), who appointed Jehoiakim king over Judah in place of Jehoahaz whom he captured and carried to Egypt.

Nineveh fell to the Babylonians, and Nebuchadnezzar defeated the Egyptians at Carchemish. Jehoiakim was subject to Babylonia for three years; and after three years, he rebelled in spite of Jeremiah's repeated admonitions to submission. Upon the death of Jehoiakim, his son Jehoiachin surrendered to Nebuchadnezzar and was carried captive to Babylon. Zedekiah was made king in Jerusalem by the king of Babylon.

Messengers came to Zedekiah from Edom, Moab, Ammon, Tyre, and Sidon, probably to

plan a revolt against Babylon. The message of the Lord by Jeremiah to Zedekiah and to the foreign ambassadors was to submit to Babylon and live in their land. If they rebelled, they would be punished by the Lord with famine, pestilence, and sword (Jeremiah chapter 27).

Anticipating assistance from Egypt (Jeremiah 37:7), Zedekiah revolted against the Babylonians; but according to God's word (Jeremiah 37:7-10 and 52:3-11), he was defeated, blinded, bound in chains, carried away captive to Babylon, and imprisoned there until his death.

Fearing the Babylonians and rejecting the word of the Lord by Jeremiah, the poor remnant remaining in Judah went down to Egypt, carrying with them all their possessions and compelling Jeremiah to accompany them.



### Answer true or false.

- 1.1 \_\_\_\_\_ Before his birth, Jeremiah was chosen and set apart by God to be a prophet in Judah.
- 1.2 \_\_\_\_\_ Jeremiah was born of royal lineage, a descendant of Hezekiah.
- 1.3 \_\_\_\_\_ Jeremiah began his prophetic ministry during the thirteenth year of Josiah.
- 1.4 \_\_\_\_\_ Josiah began his reforms in Judah during his twelfth year.
- 1.5 \_\_\_\_\_ Manasseh's wickedness in Judah was exceeded only by the Canaanites before Israel in the land.
- 1.6 \_\_\_\_\_ Josiah was used of God in Judah as no other king was ever used.
- 1.7 \_\_\_\_\_ Apparently Josiah's purges in Judah cleansed the hearts of the people, but not the land.
- 1.8 \_\_\_\_\_ In Josiah's day, Judah's geographical position was between two great powers: Egypt and Assyria.
- 1.9 \_\_\_\_\_ Pharaoh-necho pursued the Assyrians northward to the river Euphrates.
- 1.10 \_\_\_\_\_ Pharaoh-necho slew Josiah at Megiddo.



**Complete the following statements.**

- 1.11** Jeremiah was born in a Levitical town named a. \_\_\_\_\_ , located about three miles north of b. \_\_\_\_\_ .
- 1.12** Jeremiah began his ministry in Judah at a time when Judah was \_\_\_\_\_ .
- 1.13** During the eighth year of his reign, Josiah began to \_\_\_\_\_ .
- 1.14** Josiah was apparently related to and closely associated with the prophet a. \_\_\_\_\_ ; they were both fourth-generation descendants of b. \_\_\_\_\_ .
- 1.15** A book of the Law of Moses was found in the a. \_\_\_\_\_ during Josiah's b. \_\_\_\_\_ year.
- 1.16** In spite of the tremendous reforms under Josiah, the trend of Judah's apostasy and idolatry had been \_\_\_\_\_ .
- 1.17** Upon the death of Josiah, Judah again lapsed into apostasy and idolatry, which continued throughout the reigns of four kings: a. \_\_\_\_\_ , b. \_\_\_\_\_ , c. \_\_\_\_\_ , and d. \_\_\_\_\_ .
- 1.18** In addition to Assyria and Egypt, a third rising great power in Jeremiah's day with a history related to Judah was \_\_\_\_\_ .
- 1.19** The Egyptians made a. \_\_\_\_\_ king in Judah; the Babylonians, made b. \_\_\_\_\_ king of Jerusalem.
- 1.20** God's message by Jeremiah to Zedekiah and to the visiting foreign ambassadors was either a. \_\_\_\_\_ to Babylon and b. \_\_\_\_\_ in the land or c. \_\_\_\_\_ by the Lord with famine, pestilence, and sword.

## MINISTRY

Jeremiah's prophetic ministry began in Judah during a time of reformation by Josiah. Jeremiah seems to have prophesied for a time in his native city of Anathoth; but as Jesus was rejected by His countrymen, Jeremiah was opposed in Anathoth (Jeremiah 11:21–23).

Jeremiah witnessed the cleansing of the land of Judah of all its abominable idolatry, but he probably also perceived the superficiality of the cleansing. The land was cleansed, but apparently the hearts of the people were not. God, therefore, assigned Jeremiah the task of rooting out, pulling down, destroying, throwing down, building, and planting. His ministry would be not only to Judah, but also to other nations and kingdoms. By Jeremiah, God would utter His judgment. Jeremiah was to declare all that God commanded him. In preparation for his ministry, God both assured him that he was a **defensed city** (defenced city) and warned him of the upcoming struggle (Jeremiah 1:18–19):

*For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.*

Jeremiah saw in Judah a nation wise to do evil but without knowledge to do good (4:22). The poor were oppressed by the rich, the prophets prophesied falsely, and the priests conducted only a profitable ministry. Instead of rejecting the false prophets and the mercenary priests, the people approved their wicked ways (5:30 and 31). The nation was sick with sin, their sacrifices were superficial and without meaning, and truth had perished in the land (7:21–28). A recurring theme in Jeremiah's messages was (6:13–14 and 8:10–11, for example) "...from the prophet even unto the priest every one dealeth



| Jeremiah Lamenting the Destruction of Jerusalem

falsely... saying, Peace, peace; when there is no peace."

In Jerusalem, Jeremiah ministered in the Temple (7:2 and 26:2), at the city gates (17:19), in prison (32:2), in the king's house (22:1 and 37:17), by object lessons (18:1–2; 19:1–2; and 27:1–5), in sermons, and in writing (29:1 and 36:2). For twenty-three years (25:3) Jeremiah faithfully proclaimed the word of the Lord, warning Judah that they would be subjected by Nebuchadnezzar, king of Babylon, and that resistance to this divine instrument of judgment would only lead to more severe judgment (27:8). Jeremiah affirmed that other nations would also be given over to Babylon, (25:19–25); therefore, reliance on them, even upon Egypt, would be futile. For seventy years, all the nations would serve Babylon. After seventy years, Judah would be delivered from Babylonian dominion (25:11–12; 27:7; and 29:11).

When Jeremiah had faithfully proclaimed the word of the Lord, he was arrested and his life was threatened by the priests, prophets, and people (26:8). God had given Jeremiah friends among the princes and the elders. As God had promised Jeremiah (1:19), he was delivered from the threat of death (Jeremiah 26:16–24).

In prison during the fourth year of Jehoiakim (the twenty-third year of Jeremiah's ministry), Jeremiah wrote a scroll and sent it by his servant and scribe, Baruch, to be read at the Temple. When the king heard about the scroll, He sent for it to be read in his presence. Sitting before the fire in his winter house, Jehoiakim listened only briefly to the reading of Jeremiah's scroll. He cut it in pieces and threw it into the fire because it predicted the Babylonian Captivity (36:29). At the word of the Lord, Jeremiah wrote another scroll to which was added the predicted end of Jehoiakim's dynasty and his death (36:30). Jehoiakim's end came as Jeremiah had predicted.

Under Zedekiah, Jeremiah experienced his most severe suffering. The princes, who once protected Jeremiah, now regarded his admonition to surrender to the Babylonians as treasonous; and they petitioned the king to put Jeremiah to death (38:4). He was arrested on a false charge, beaten, and imprisoned (37:11–15).

From prison, Jeremiah continued his ministry of God's word, proclaiming the destruction of Jerusalem and promising life only for those who

would surrender themselves to the Babylonians. Angered by this message, the enemies of Jeremiah cast him into a slime pit, from which he was rescued by a royal Ethiopian eunuch, Ebed-Melech, with the permission of King Zedekiah. Having sent for Jeremiah and inquiring of him again concerning the word of the Lord, Zedekiah swore secretly to Jeremiah that he would neither put him to death nor deliver him to those who desired to see him dead. Again, Jeremiah faithfully declared to Zedekiah the Lord's message (38:17–23): Surrender to the Babylonians and live; resist them and you will be taken and Jerusalem shall be burned with fire.

During this terrible period of suffering at the hand of Zedekiah and the nobles of Judah, Jeremiah prophesied the salvation that would come to Judah and Jerusalem by the "Branch of righteousness" Who would grow out of David and would execute judgment and righteousness in the land (33:15). This prophecy was fulfilled in the Lord Jesus Christ, heir of the throne of David (Luke 1:30–33).

Jeremiah ministered by letter to the captives in Babylon (29:1–23), to the remnant remaining in Judah after the captivity (40:1–6 and chapter 42), and to the remnant in Egypt who had fled in disobedience to God's clear word by Jeremiah (43:7 and chapter 44). Jeremiah's ministry was concluded in Egypt where the remainder of his life was spent. According to tradition, he was stoned by the remnant in Egypt in angry response to his preaching.

**Answer the following questions.**

**1.21** According to Jeremiah 1:10, what task did God assign the prophet Jeremiah relative to the nations and kingdoms?

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**1.22** In preparing Jeremiah for his prophetic ministry, how did God both assure him and warn him?

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**1.23** How did Jeremiah describe the intellectual nature of Judah?

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**1.24** How did Jeremiah describe the moral and spiritual condition of Judah?

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**1.25** What was the warning Jeremiah faithfully proclaimed to Judah relative to Babylon?

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**1.26** What was the reaction of Judah—the prophets, priests, and people — to the faithful ministry of Jeremiah?

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**1.27** How did King Jehoiakim react to the reading of Jeremiah’s scroll and why?

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**1.28** What additional content did God give Jeremiah for his second scroll?

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**1.29** Under which king of Judah did Jeremiah experience his most severe suffering?

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**1.30** What Messianic prophesy is recorded in Jeremiah 33:15?

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## SELF TEST 1

Write the letter for the correct answer on the blank (each answer, 3 points).

- 1.01** Jeremiah was chosen and set apart by God to be a prophet in Judah \_\_\_\_\_ .  
 a. early in life                                      b. late in life  
 c. before his birth                                      d. in the thirteenth year of Josiah  
 e. after his birth
- 1.02** Jeremiah was born in Anathoth into the family of a \_\_\_\_\_ .  
 a. priest                                      b. prince                                      c. prophet                                      d. king
- 1.03** Josiah began his reforms in Judah during his \_\_\_\_\_ year.  
 a. thirteenth                                      b. twelfth                                      c. fourteenth                                      d. eleventh
- 1.04** Jeremiah probably began his prophetic ministry in Judah at \_\_\_\_\_ .  
 a. Jerusalem                                      b. Anathoth                                      c. Gilgal                                      d. Jericho
- 1.05** Josiah began to seek the Lord during the \_\_\_\_\_ year of his reign.  
 a. eighteenth                                      b. sixteenth                                      c. eighth                                      d. twelfth
- 1.06** Jeremiah began his prophetic ministry in Judah during the \_\_\_\_\_ year of Josiah.  
 a. twelfth                                      b. thirteenth                                      c. fourteenth                                      d. fifteenth
- 1.07** Manasseh's wickedness in Judah exceeded that of the \_\_\_\_\_ .  
 a. Canaanites                                      b. Moabites                                      c. Israelites                                      d. a and c
- 1.08** In Josiah's day, Judah's geographical position was between two great powers: \_\_\_\_\_ .  
 a. Syria in the south and Babylonia in the north  
 b. Egypt in the southwest and Assyria in the northeast  
 c. Egypt in the southeast and Assyria in the northwest  
 d. Syria in the northwest and Babylonia in the southeast
- 1.09** Both Josiah and Zephaniah were \_\_\_\_\_ .  
 a. of royal lineage  
 b. descendants of Hezekiah  
 c. fourth-generation descendants of the same king  
 d. a and b  
 e. a, b, and c
- 1.010** Describing the intellectual nature of Judah, Jeremiah said that they were \_\_\_\_\_ .  
 a. wise to do evil                                      b. without knowledge to do good  
 c. wise to do good                                      d. a and b  
 e. a, b, and c

**Complete these statements** (each answer, 4 points).

- 1.011** The book of Jeremiah contains a a. \_\_\_\_\_ not only of the Babylonian Captivity, but also of the b. \_\_\_\_\_ of that captivity.
- 1.012** The book of Lamentations is a \_\_\_\_\_ of the destruction of Jerusalem.
- 1.013** In Psalm 3, the author of Lamentations described \_\_\_\_\_.
- 1.014** God's message to Zedekiah and the foreign ambassadors was to either submit to Babylon and live in the land or be punished with a. \_\_\_\_\_, b. \_\_\_\_\_, and c. \_\_\_\_\_.
- 1.015** As Jesus was rejected in Nazareth, so Jeremiah was opposed in \_\_\_\_\_.
- 1.016** Jehoiakim was made king in Judah by the a. \_\_\_\_\_; Zedekiah, by the b. \_\_\_\_\_.

**Answer these questions** (each answer, 6 points).

- 1.017** In preparing Jeremiah for his prophetic ministry, how did God both assure him and warn him? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
- 1.018** How did Jeremiah describe the moral and spiritual condition of Judah? \_\_\_\_\_  
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1.019 What Messianic prophecy is recorded in Jeremiah 33:15? \_\_\_\_\_

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1.020 What was the reaction of Judah—the prophets, priests, and people—to Jeremiah’s faithful ministry? \_\_\_\_\_

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1.021 How did King Jehoiakim react to the reading of Jeremiah’s scroll and why? \_\_\_\_\_

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*“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.”*  
— Jeremiah 33:3





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