

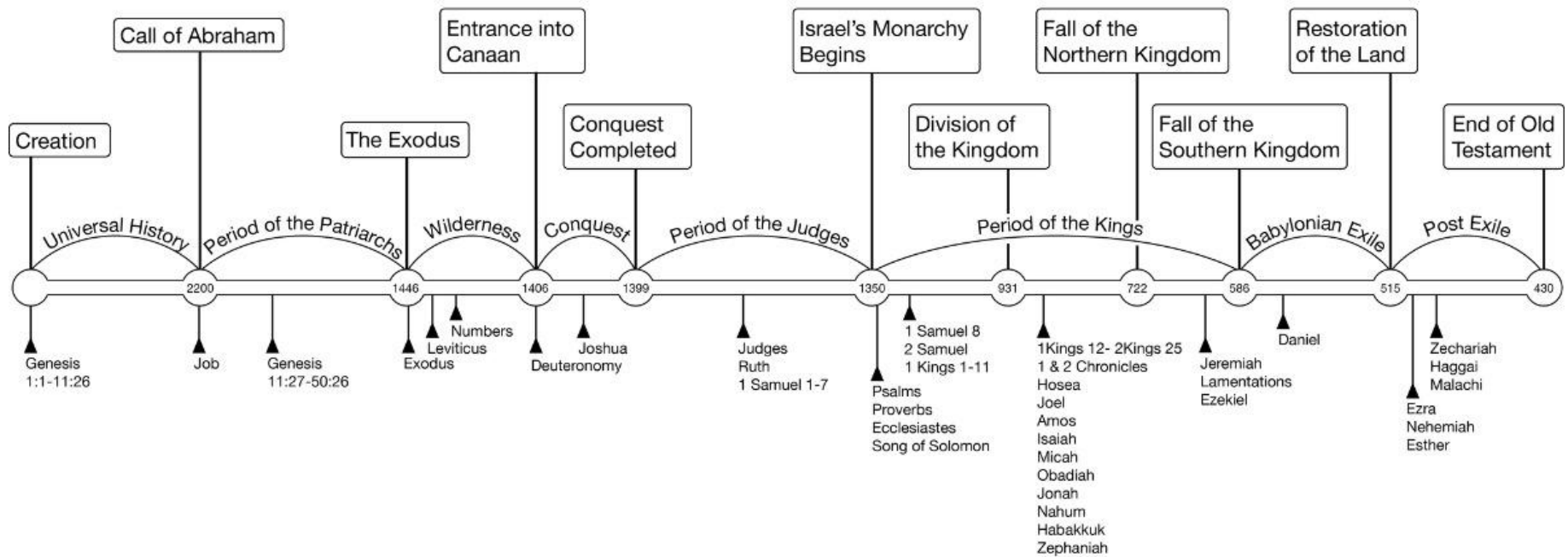
Introduction to the Prophets

**One Story that
Leads to Jesus**

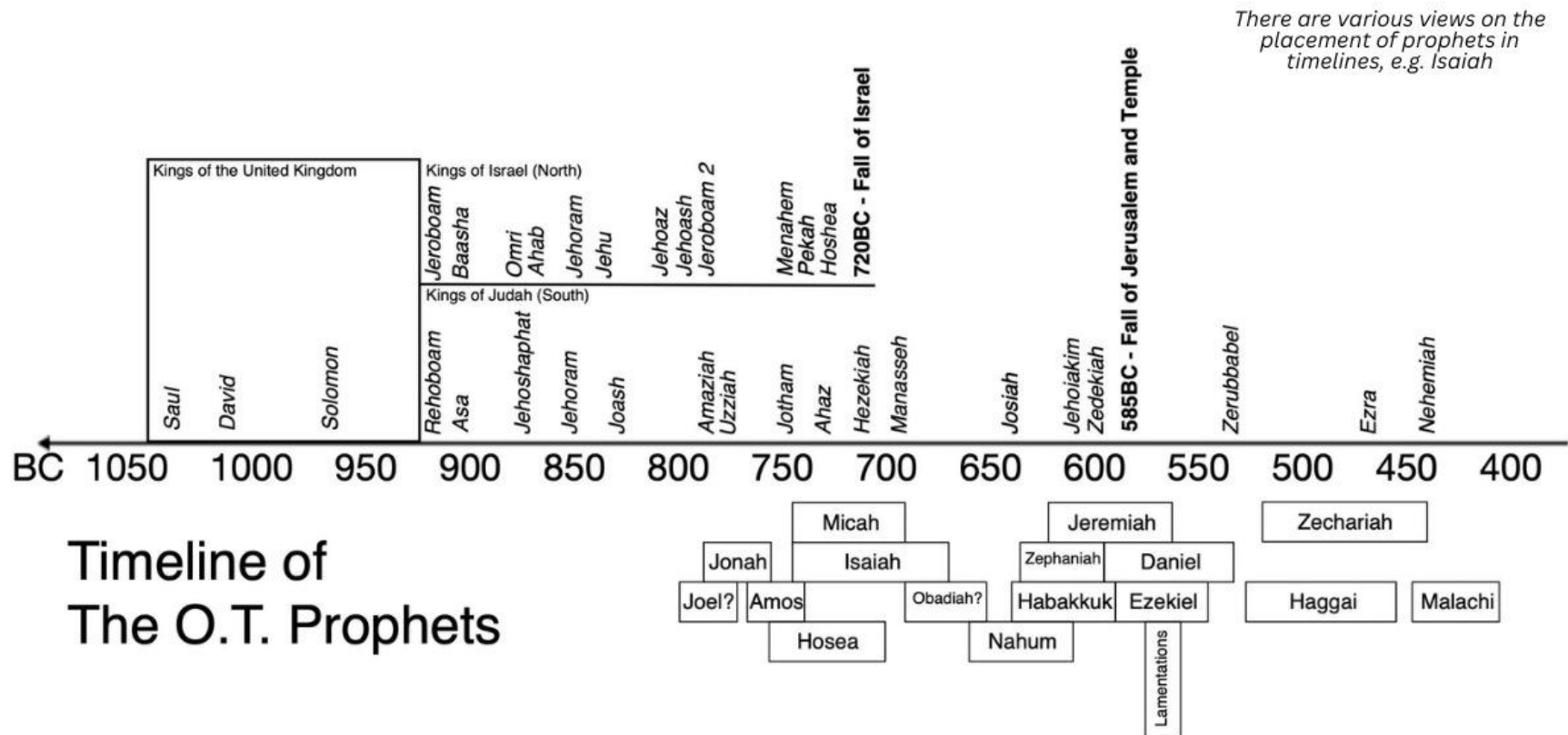


The Timeline

OLD TESTAMENT TIMELINE



The Kings & Prophets 1



The Kings & Prophets 2

Era / Century BCE	Prophetic Books [with other named Prophets]
Pre-Monarchy (13th–11th Cent.)	Books of Moses, Joshua, Judges, beginning of 1 Samuel
Early/United Monarchy (10th Cent.)	1 & 2 Samuel, most of 1 Kings [incl. Nathan & Ahijah]
Divided Monarchy (9th Cent.)	rest of 1 & 2 Kings [esp. Elijah & Elisha]
End of Northern Kingdom of Israel (8th Cent.)	Amos, Hosea, Micah, Joel?, Isaiah 1-39
End of Southern Kingdom of Judah (7th Cent.)	Zephaniah, Nahum, Habakkuk, most of Jeremiah
Babylonian Exile (597/587–520 B.C.)	some of Jeremiah, Ezekiel, Isaiah 40-55
Early Post-Exilic Restoration (late 6th - early 5th Cent.)	Haggai, Zechariah 1-8; [also Ezra & Nehemiah]
Persian Era (5th–4th Cent.)	Isaiah 56-66, Jonah, Zechariah 9-14, Obadiah, Malachi, Joel?
Hellenistic Era: Ptolemies (3rd Cent.)	Daniel 1-6 (more prophetic)
Hellenistic Era: Seleucids (early 2nd Cent.)	Daniel 7-12 (more apocalyptic)

The Role of the Prophet

- Across the Hebrew Scriptures there are variety of words used that seem to be descriptive of the “prophetic”
 - Seer: one who has visions, pronounces oracles (Ezekiel)
 - Diviner: able to communicate with the Sacred (Samuel)
 - “Man of God” – Elijah and Elisha
 - *Nabi* – “one called to a task” usually translated as “prophet”
- Prophetic literature not always synonymous with the prophets, e.g. Baruch
- Themes of covenant, ethical norms, punishment, restoration
- Preaching mission, oracles, speaking to power & people

The Times of the Prophets

- Prophets are not present at all points in Israel/Judah's history
 - Prior to the age of Kings, references are few (e.g. Moses)
 - Some references (e.g. Deborah) are not well applied
- The presence of prophets seems tied to the age of kings. Within 75 years of the end of the monarchy, there are no prophets.
- Prophets appear at key points of the history of the kingdoms
 - Inception (e.g. King David and Nathan)
 - Schisms (King Rehoboam and Ahijah)
 - External threat (King Ahaz and Isaiah)
 - Destruction, Exile and Restoration (Jeremiah, Ezekiel)

Prophets: Social Location

- Prophets come from all strata of social life
 - Near the circles of power (*most common*): Nathan and Haggai
 - Part of a disenfranchised group
 - To work , prophecy has to have an audience
- The great advocates for the poor were Micah and Amos – both of whom seem to be well off and locally connected to “power” and in some cases
- Prophets: the good, the bad, the false
 - Elijah v. prophets of Baal
 - Balaam
 - Jeremiah v. Hananiah

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