

# **DEVELOPING LEADERS**

BIBLICAL THEOLOGY

## **INTRODUCTION**

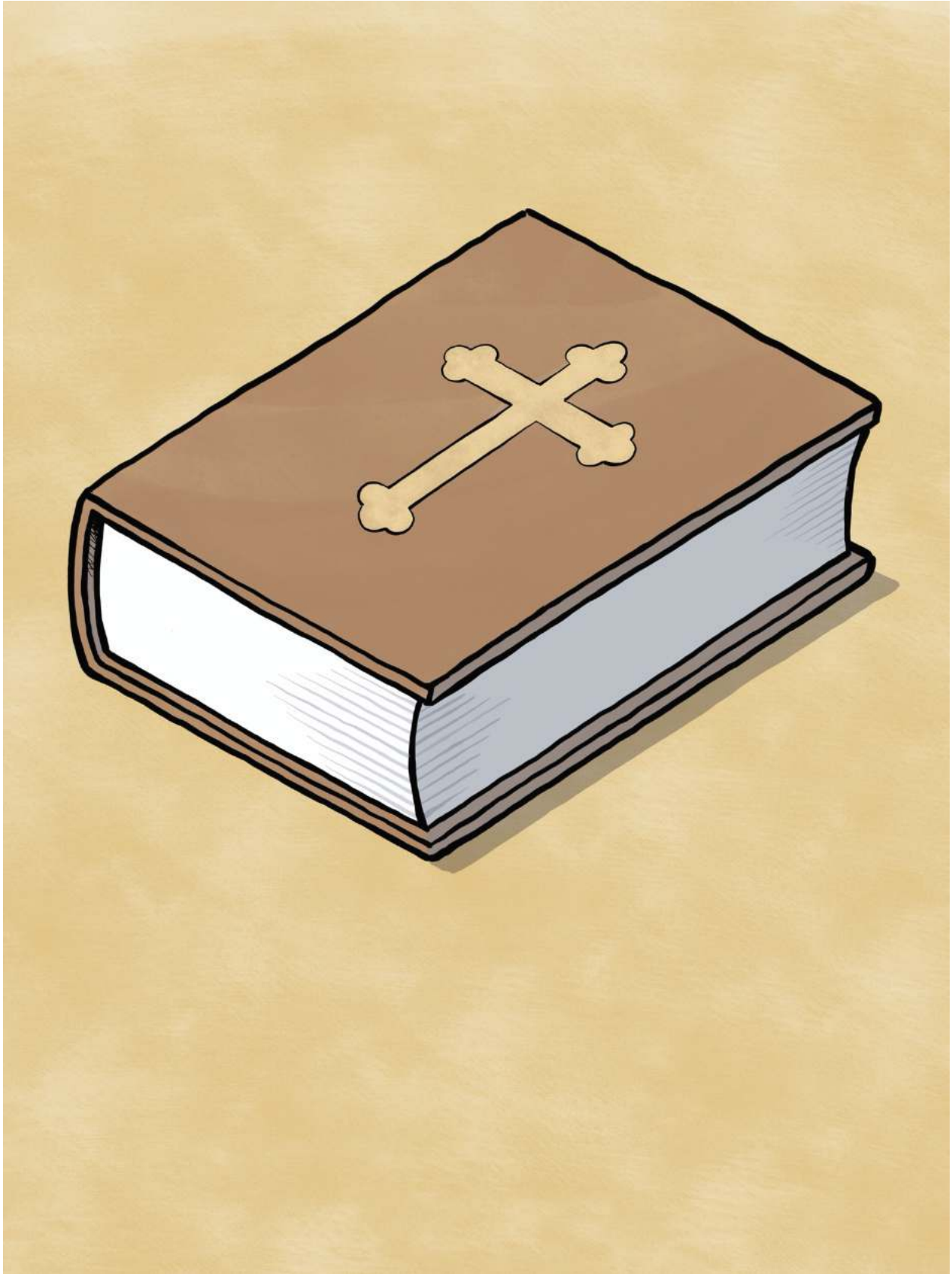
## Our purpose and structure

Developing Leaders Workshop is a training program for leaders in the church. The logo represents the format of the teaching. There are six gears in the logo. The six gears represent six sections of the Bible. Three gears represent three sections from the Old Testament. They represent the Law, the Prophets, and the Writings. The Writings are sometimes called the Psalms because that is the biggest book in the Writings. The three gears representing the New Testament books represent the historical books of the New Testament (this includes the four gospels and the book of Acts), the Epistles (these are all letters to churches or individuals), and the book of Revelation. All six sections are important and should be studied and preached.

The goal of the Developing Leaders Workshop is to help leaders in the church develop in their understanding and love of God's word and in their ability to use God's word in teaching and preaching and training. Participants in the Developing Leaders Workshop will meet six different times together. Each time we meet we will cover one of the six sections in the Bible. Because of the size of each section in the Bible, these meetings will cover main themes, storylines, and characteristics of the books within each section.

When possible, this "big-picture" overview of the different sections of Scripture will be combined with more in-depth teaching from within that particular section of Scripture. For instance, teaching on the Law as a whole will be combined with in-depth study of one portion of the Law (for instance, a certain portion of Genesis or Deuteronomy). The two parts of the training may be compared to two different ways of looking at a city. First, in the same way that a helicopter hovers over a city, we will examine each section of the Scriptures from a big-picture perspective. This "big-picture" view emphasizes themes within that part of the Scriptures. Second, in the same way that a person walking down a street in the city cannot see all of the buildings, but can see many up-close details, we will closely examine one individual

portion of Scripture within each section. The close study of one particular part of Scripture is not like a helicopter hovering over a whole city. It is more like a person walking in one part of a city. The person in the helicopter can see more of the city, but the person on the street can see more details.



# 1. What is God's word?

God's written word is a gracious gift from God to people. From the days of the Reformation (a time period of reforming in the western church which began in the 1500s), Protestant churches have believed in a principle called *sola scriptura*. This is the principle "that the great rule of faith and practice through which the Spirit teaches the Church is the Bible" (Roger T. Beckwith, *The Old Testament Canon of the New Testament Church and its Background in Early Judaism*, 5). This means that the Bible is the final authority in regard to the beliefs and actions of the church. If it is true that the Scriptures are "the great rule of faith and practice," it is important to know the identity of the authoritative books of the Bible. This authoritative list of divinely inspired books is called the *Canon*. *Canon* is from a Greek word which means "Rule."

In regard to the Old Testament, at the Council of Trent in 1546, the Catholic church declared that the books of the Hebrew Bible and the books of the Apocrypha were inspired. The Protestant churches which did not accept this judgment by the Catholic church recognize the books of the Hebrew Bible as *canonical* but do not recognize the books of the Apocrypha as *canonical*. The argument of the Protestant churches is that the books they recognized as *canonical* were the books accepted by Jesus and the apostles.

Christians believe that **the canon is closed** (the picture of the closed Bible is a reminder of this). No new books are being added to the Bible. The church is being built on the foundation of the prophets (their authoritative words and writings are found in the Old Testament) and the apostles (their authoritative words and writings are found in the New Testament).

So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, **built on the foundation of the apostles and prophets**, Christ Jesus himself being

the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. **Ephesians 2:19-21**

There are 66 books in the Bible and approximately 40 authors. These authors are kings, prophets, shepherds, tax collectors, and fishermen. But while so many different people wrote the words in the Bible, all 66 books are all connected. The authors were not writing about their own stories or ideas (see **2 Peter 1:20-21**). They are all part of the same story. The words written by the authors came from God. That is why the Apostle Paul was able to say that the Scriptures are “God breathed” (**2 Timothy 3:14-17**). The Bible did not come from the wisdom of people. Rather, “men spoke from God as they were carried along by the Holy Spirit” (**2 Peter 1:19-21**). The authors were not writing so that they might become famous. They were writing so that they might bring help to the people of God. That is why Peter says, “they were serving not themselves but you” (see **1 Peter 1:12**). The authors are servants who worked hard so that God’s inspired words might be given to God’s people.

The goal of Scripture is that people might come to know God through Christ and become mature in their knowledge of God (see **2 Timothy 3:14-17**). The Scriptures were written to instruct God’s people and to give them courage (see **Romans 15:4**). The stories Scriptures were given as examples so that the people of God might know how to live (see **1 Corinthians 9:10, 10:6**). The gospel is taught in the Scriptures (see **1 Corinthians 15:3-4**).

The message in the Bible is **progressive**. This does not mean that early parts are false and later parts are true. Rather, this means that things which were not very clear in the early parts of the Old Testament became clearer and clearer in later parts of the Scriptures. The progressive nature of the Bible can be seen in passages like **Matthew 5:17-18, 11:13-14, Hebrews 11:13, and 1 Peter 1:10-12**.

The Bible is **trustworthy**. Jesus testified that God's word cannot be broken (see **John 10:35**). God's word is true because God is its author and God cannot lie (see **Titus 1:2**).

In ancient days, people placed their faith in God based on things that had been written (see **Joshua 10:13**). This served as proof for them. The same is to be true today. The Bible is to be the foundation of what we believe and do. Those who lead in the church need to devote themselves to study of God's word.

Christians have found it helpful to speak about the “**authority**,” the “**sufficiency**,” and the “**clarity**” of the Scriptures. The **authority of the Scriptures** means that God's word is the final authority over God's people in regard to all faith and practice (see **Psalms 1, 119, 2 Timothy 3:14-17**). The **sufficiency of the Scriptures** means that God has given the church, in the Scriptures, **everything** needed to wisely live before him and to do his works. The Christian does not need any writings that are outside of Scripture. If anything else needed to be written for the church, it would have been written. This does not mean that Christians cannot read other books. Rather, it means Scriptures are sufficient in themselves. They need no “help” from other writings. They need no corrections from other writings. Everything needed for life and godliness may be found in God's good word. The **clarity of the Scriptures** means that the Scriptures are not intended to be mysteries which are only accessible to those with special training. Rather, the Scriptures are written in such a way that they may be understood by all those who desire to hear and to obey God's good words.

There are two major sections in the Bible. Both of them have been “breathed out by God.” Both of them are “profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (see **2 Timothy 3:16-17**). The first section is called the Old Testament. All thirty-nine books in the Old Testament were written before the coming of Jesus Christ.

The second section is called the New Testament. All twenty-seven books in the New Testament were written after the life, death, resurrection, and ascension of Jesus Christ.

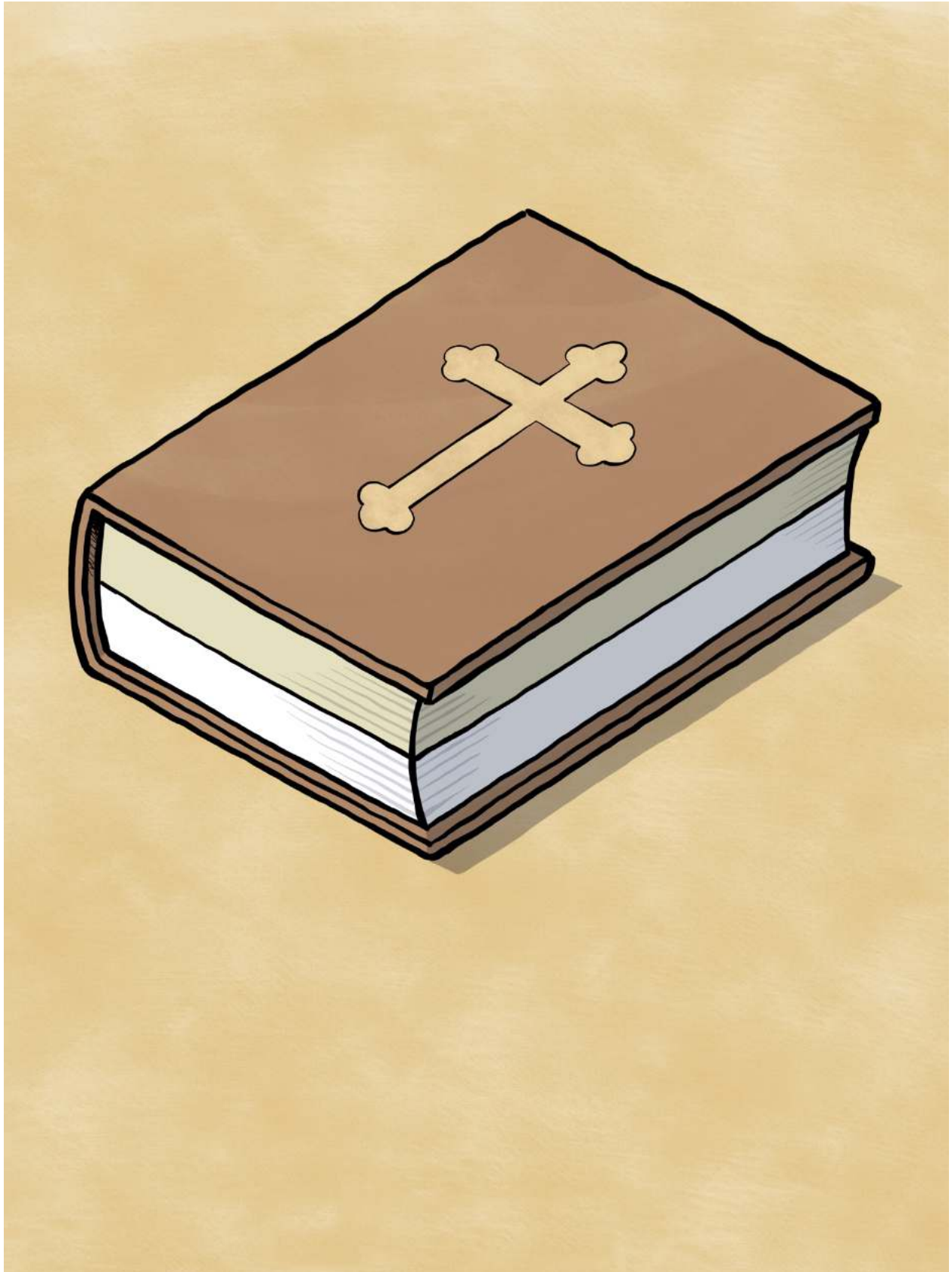
The fact that Jesus has already come does not mean that the Old Testament is no longer important. In fact, the books in the Old Testament were the books that were used by Jesus and the apostles. To say this another way, the Old Testament was their Bible! There was no New Testament at that time. The Old Testament was also the Bible of the early church. The New Testament was just being written and the different parts of the New Testament had not yet been gathered into a book! Christians today have the blessing of having the things that were written by the prophets in the Old Testament plus the things that were written by the apostles in the New Testament. This is why **Ephesians 2:20** says that the church is “built on the foundation of the apostles and prophets.” The apostles were used by God to complete the writings in the New Testament. The prophets were used by God to complete the writings in the Old Testament. The church treasures the work of the apostles (the New Testament) and the prophets (the Old Testament). The fact that the apostles are listed first in **Ephesians 2:20** demonstrates that they are, for Christians, the ones whom we look to first in order to determine meaning. To say this another way, the apostles are the interpreters of the prophets.

Both sections of the Bible are about Christ and his kingdom (see, for example, **Luke 24:25-27, 24:44-48, John 5:39-47, and Acts 3:18-26**). The fact that all parts of the Bible are about Christ, means the gospel of Jesus Christ may be preached from every book in the Bible. This is why preachers and teachers must learn to use books from the Old Testament and the New Testament.

The job for the preacher or teacher is not to proclaim the events behind the text. For instance, the job of the preacher or teacher is not to explain the nature of a worldwide flood by examining geological records, etc. Rather, the job of the preacher

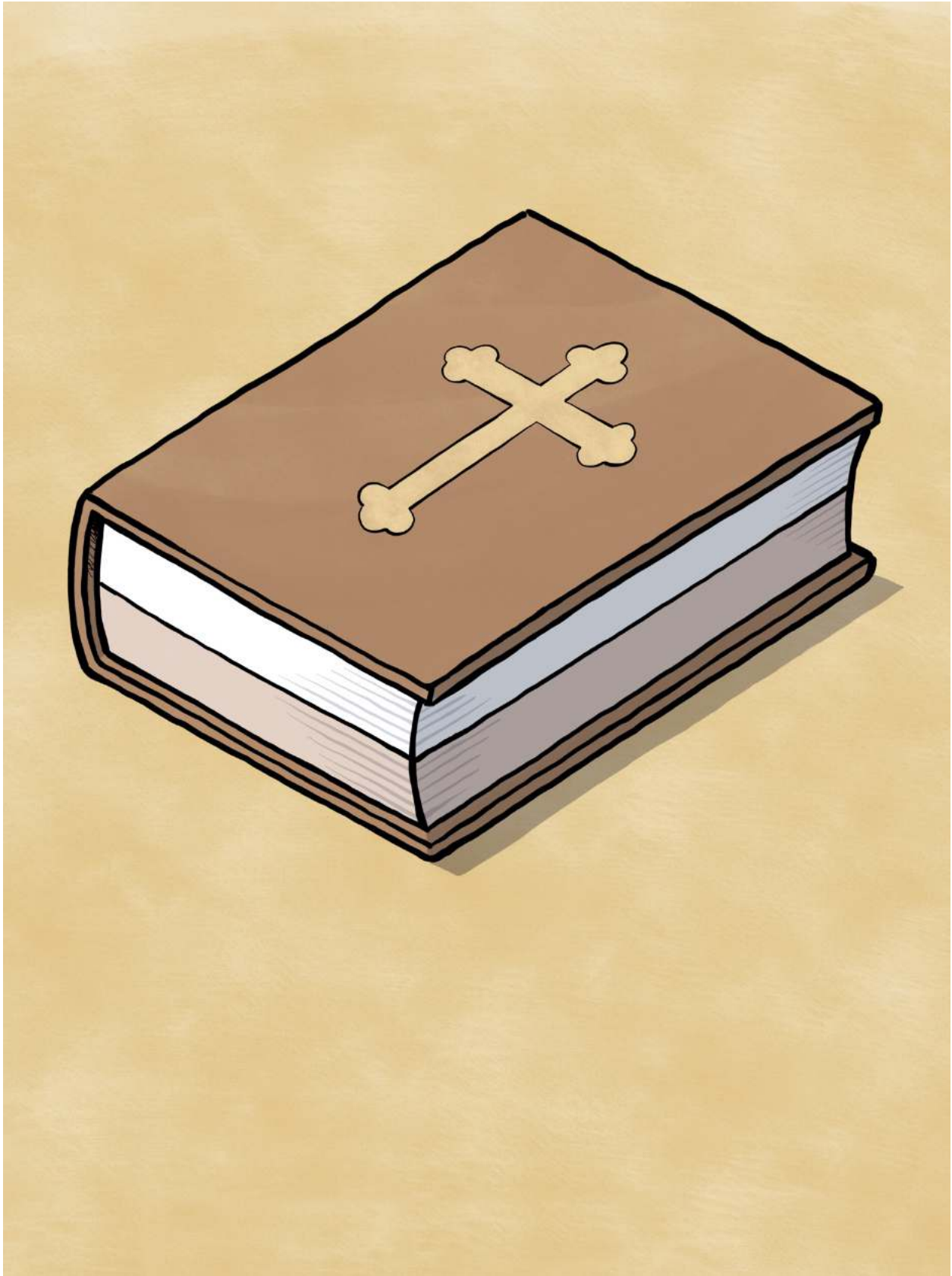


or teacher is to proclaim the text itself. How does the author speak? What does the author emphasize? What does the author claim to be true? The author's perspective is the correct perspective.



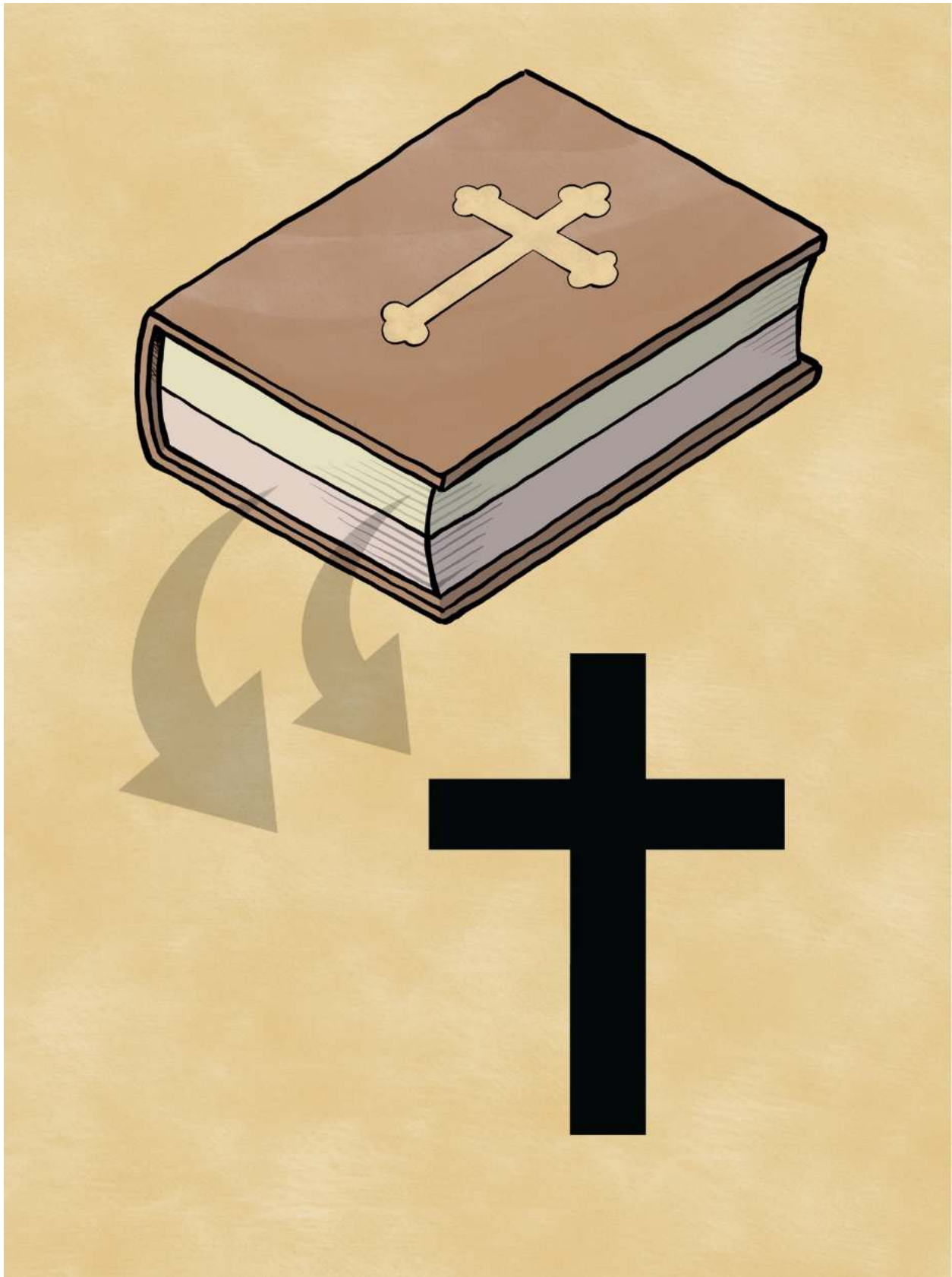
## 2. What is the Old Testament?

There are 39 books in the Old Testament. These books were originally written in Hebrew. They were also translated into Greek at some point. The most famous of the Greek translations is sometimes called the Septuagint (or **LXX** because, according to one story, **70 people** were said to be involved in the translation). The books in the Old Testament were all written before the coming of Christ. Based on their writings, it is clear the people who wrote the books in the Old Testament had faith in God. Beyond this, the Old Testament authors knew about the Christ and they knew that they were writing about him. They also knew that they were writing for the benefit of people who would come after them (see **1 Peter 1:10-12**). Based on the arrangement of the books in their final order in the three sections of the Law, the Prophets, and the Writings, it is clear that the person or people who arranged the Old Testament into its final order also had faith. The Old Testament books were used by Jesus and the Apostles. Not only this, Jesus and the Apostles expected those who came after them to also use the books of the Old Testament (see **2 Timothy 3:16-4:1**). The books in the Old Testament are still supposed to be used by the church today. When New Testament authors refer to the Scriptures, they are normally talking about the Old Testament, because the New Testament had not yet been written. There is one exception to this. In **2 Peter 3:14-16**, the Apostle Peter declares that Paul's letters are sometimes "hard to understand" and that "the ignorant and unstable twist" these writings. He then says that these people do this with "the other Scriptures." By referring to "other Scriptures," this means that Peter is declaring that Paul's writings are also Scripture!



### 3. What is the New Testament?

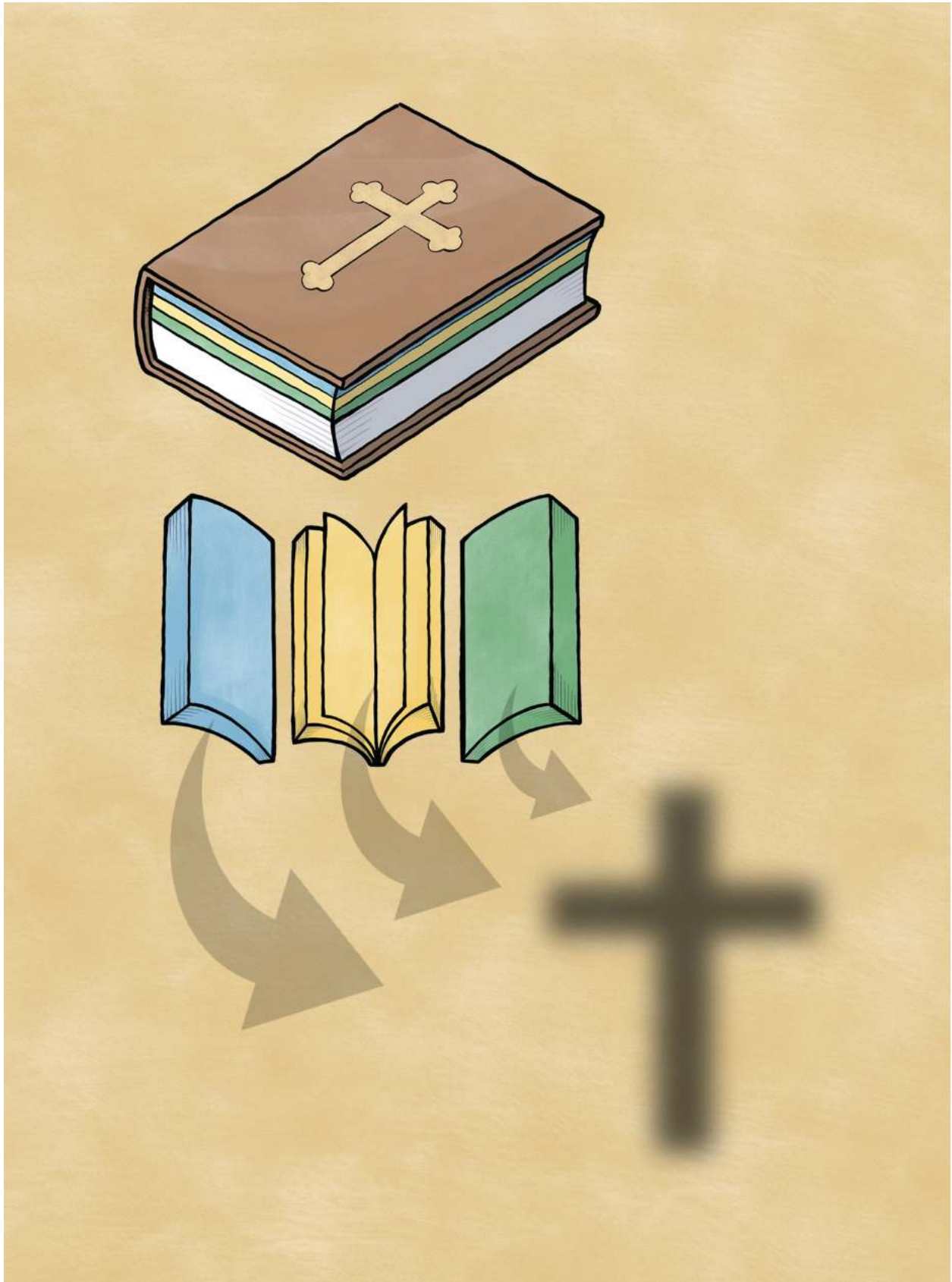
There are 27 books in the New Testament. These books were originally written in Greek. These books were all written after the coming of Christ. The authors of the New Testament books frequently quote the Old Testament. This demonstrates that there is a strong connection between the message of the Old Testament and the message of the New Testament. The Bible is one large book with two main parts. It will be a great help to the preacher to carefully study how Jesus and the Apostles interpreted the writings in the Old Testament. Jesus and the Apostles teach the proper way of understanding the Old Testament Scriptures. It is clear that Jesus wanted the church to see the Apostles as trustworthy guides (see **John 14:25-31 and 16:12-15**). Based on Jesus's words in John 14:25-31 and 16:12-15, the preacher can be confident that the Apostles are always correct in their interpretation of Old Testament writings and in their teaching of things which were not clearly proclaimed in the Old Testament.





## 4. Both sections of the Bible concern Christ and his kingdom.

Both sections of the Bible (the Old Testament and the New Testament) are about the Christ and the Kingdom of God (see **1 Peter 1:10-12**). However, they are not all about the Christ and the Kingdom of God in the same way. The books are very different from one another. Some are easier and some are more difficult. All of them should be studied, because all of them contribute something important for the people of God to know in order for them to grow in their love of God and their understanding of how they ought to live. Some books mention Jesus by name. Others do not. Some mention how he purchased salvation for people. Others do not. It is the joy and obligation of the preacher to see how the story of the Christ may be proclaimed from every portion of Scripture. For instance, there is one book that never even mentions God's name (Esther!). Yet there are many clues that the author wants the reader to see that God is the most important character in this book! It is the joy and obligation of the preacher to see how each book contributes to the story of the Christ and the Kingdom of God. Another example is the book of Judges. This book shows what it is like when God's people live without a godly king. The book of Judges doesn't mention the Christ by name, but it demonstrates that God's people need a king to rule over them. Reading about the bad times that took place during the time of the Judges when no king was on the throne over God's people should create a hunger in God's people for God's chosen king to rule over them. The book of Judges is also a warning to God's people of what will happen to them if they do not have a good king over them. Today, we celebrate that God's people do have a good king over them. His name is Jesus Christ (see **Matthew 1:1 and 28:18-20**).





## 5. The three sections of the Old Testament.

There are three sections in the Old Testament: the Law, the Prophets, and the Writings (see **Luke 24:25-27** and **44-47**). The section called the Writings is sometimes called the Psalms. All three sections are about the Christ and the gospel message. Again, these books are not about Christ and the gospel event in the same way.

The cross in this illustration is fuzzy because the way Christ and the gospel message are talked about in the Old Testament is not as clear as it is in the New Testament. For instance, the Old Testament books do not tell us the name of the Christ. The New Testament books do tell us this fact. While the books don't speak about Christ as clearly as the New Testament books do, it is important to know that the books are telling the story of the Christ and the gospel event (see, for instance, **John 5:39-47**). It is the joy and obligation of the preacher to determine how the books of the Old Testament are proclaiming the Christ.

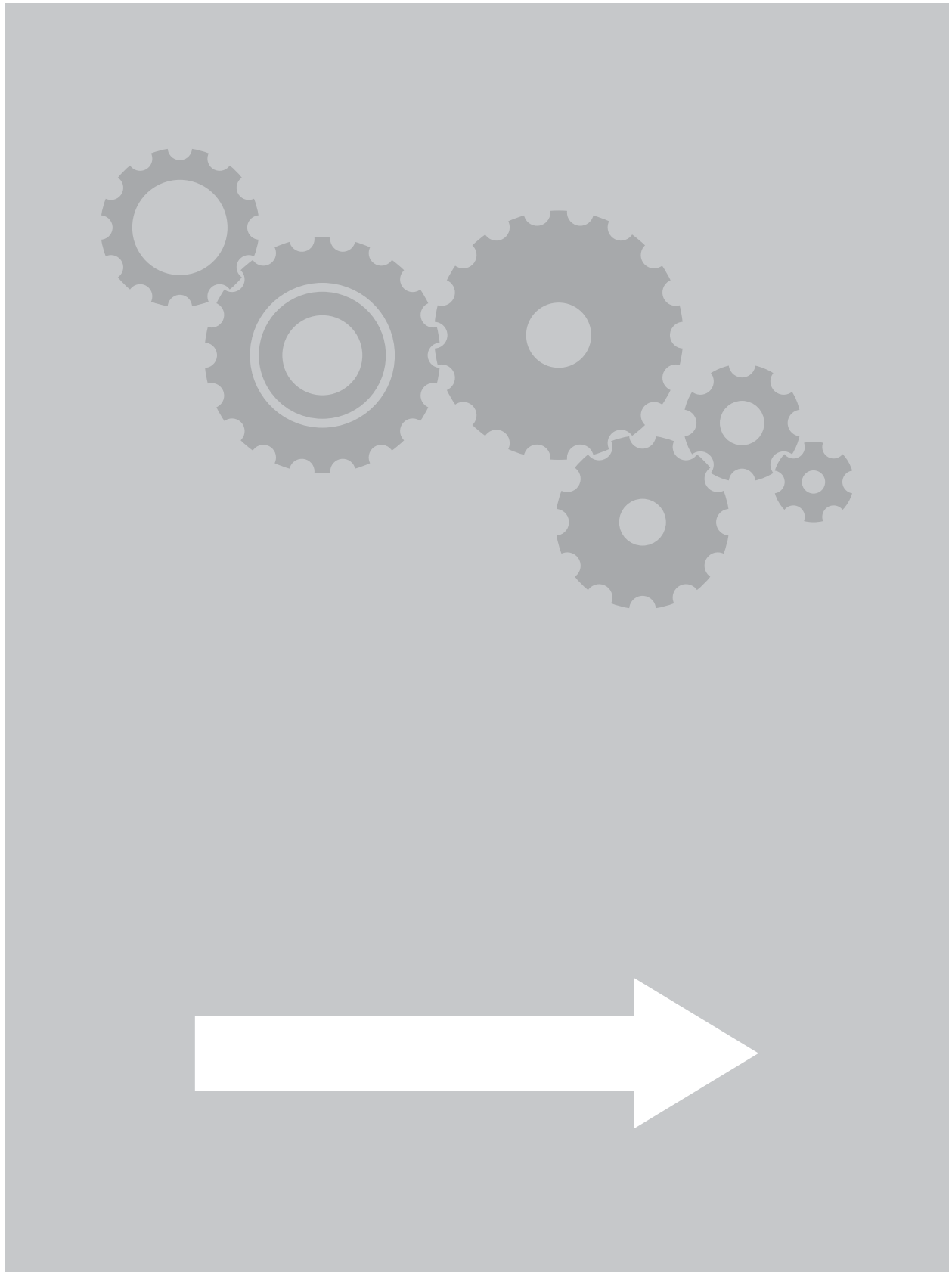
The order of the books in modern Bibles is not the same order as would have been known during the time of Jesus's earthly ministry. This is evident because of the way Jesus and other saints refer to the writings in the Old Testament (see **Luke 24:25-27**). It is also evident because scholars have found ancient lists of the books in the Scriptures. The oldest of these lists that has all the books of the Old Testament in it is known as *Baba Bathra 14b*. The arrangement of the books in *Baba Bathra 14b* is probably the same, or very similar, to the arrangement of books that Jesus and the apostles would have known. In that list—and others like it—all of the books of the Law are grouped together. Next, all of the books of the Prophets are grouped together. Finally, all of the books of the Writings are grouped together.

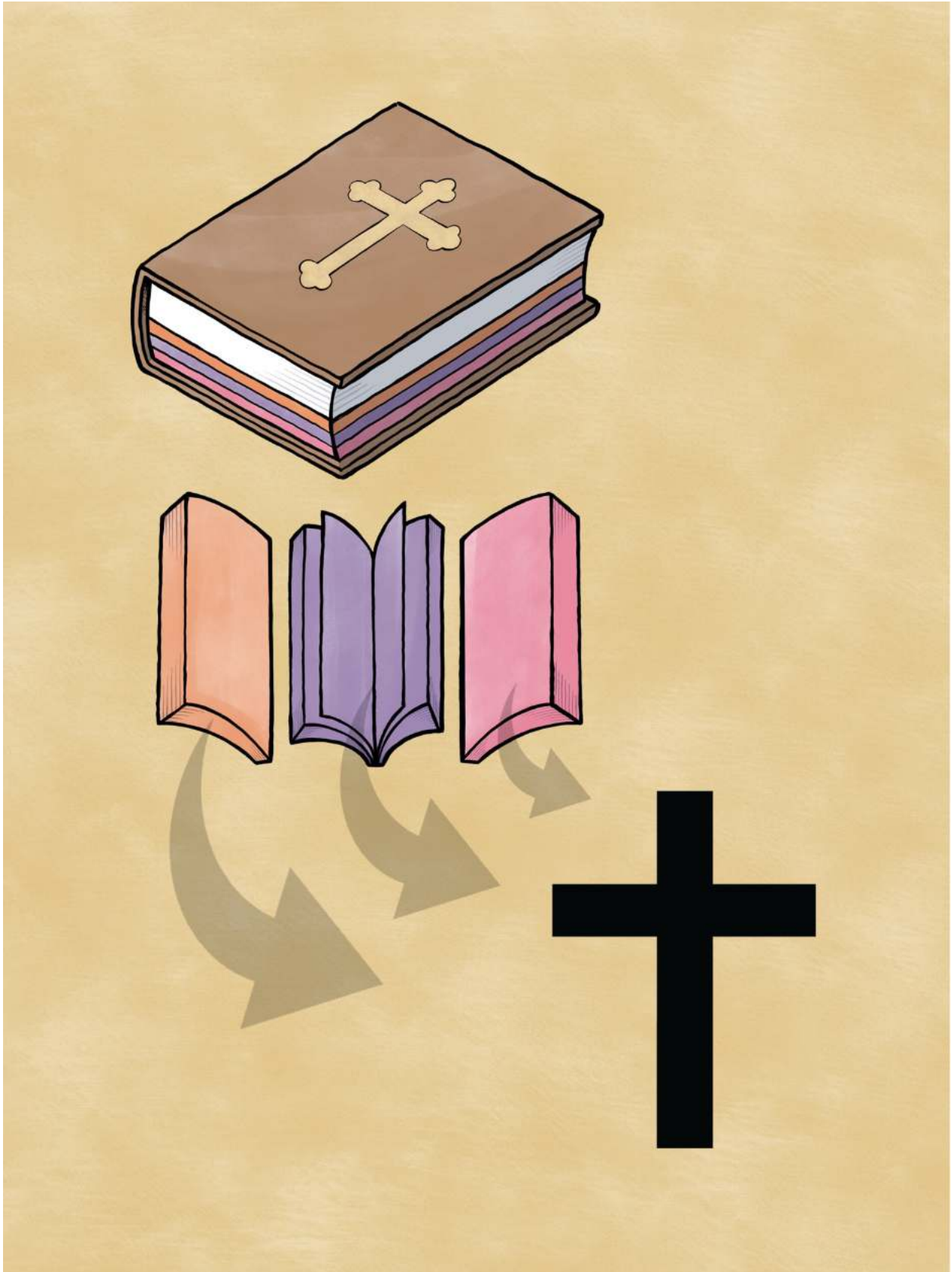
In **Luke 11:51**, Jesus provides readers with another clue that his Bible began with Genesis and ended with Chronicles. In that verse, he refers to the martyrs who died in the Old Testament time period. He wants to describe all of the martyrs, so he

says, “from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary.” Abel is the first martyr seen in Genesis. Zechariah is the last martyr in Chronicles, which would have been the last book in Jesus’s Bible. While the order of the Old Testament wasn’t the point of Jesus’s words, it is what he taught here.

In modern Bibles, Malachi is the last book in the Old Testament because, based on the chronology of when events happened, Malachi was the last prophet to speak during the Old Testament time period. Thus, in modern Bibles, the books of the Old Testament are mostly arranged in chronological order. In Jesus’s Bible, however, Malachi would not have been the last book. All of the books in the Writings would have come after Malachi.

In Jesus’s Bible, Chronicles would have been the last book because it is the last book in the Writings. Since Chronicles was part of the Writings, it was placed with other books in the Writings. It was not located next to Samuel and Kings because they are part of the section of the Old Testament called the Prophets.



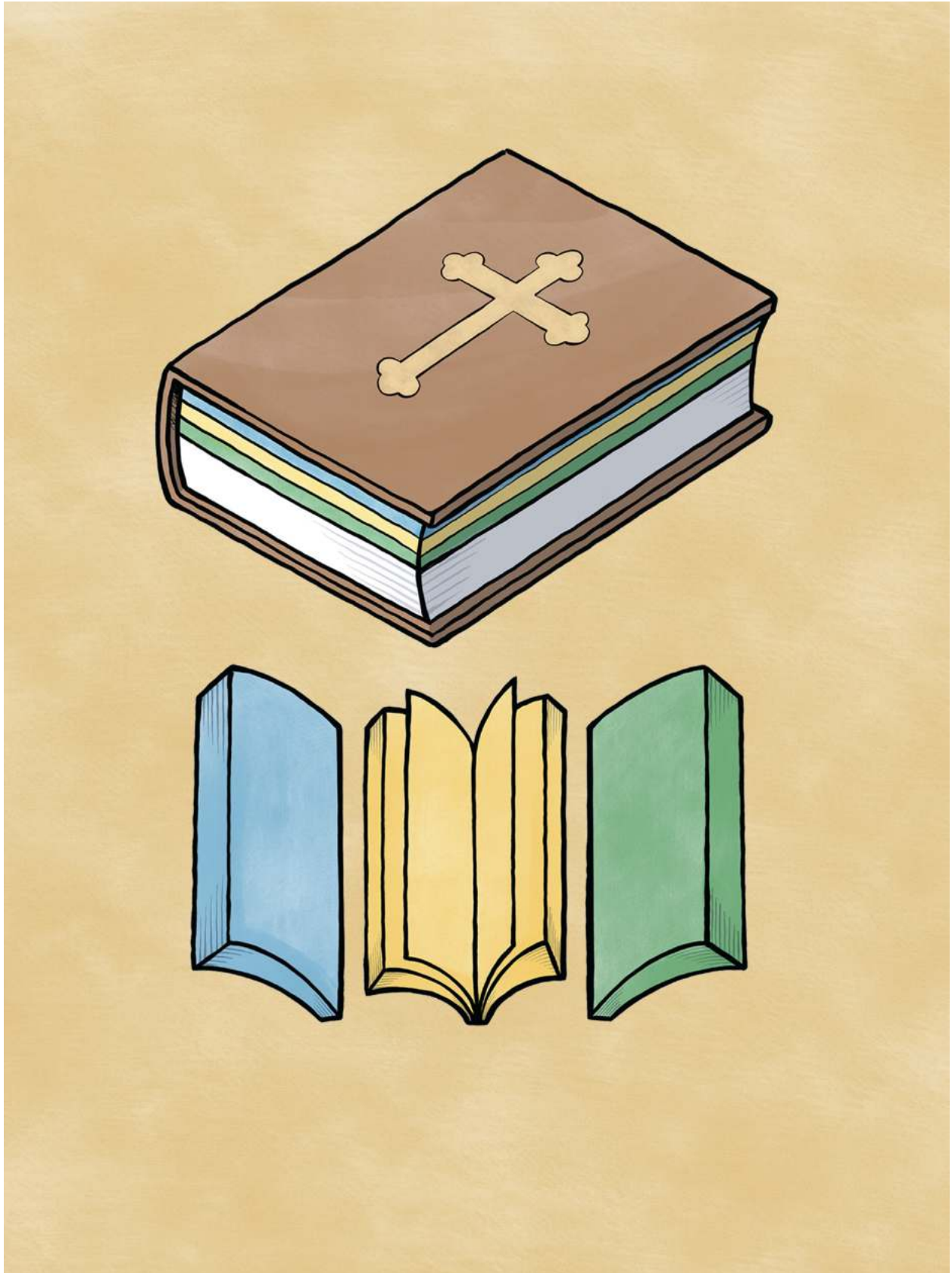


## 6. Three sections in the New Testament.

The 27 books in the New Testament can be divided into three distinct groups: the historical books, the epistles, and Revelation. The historical books cover the events that took place before the birth of Jesus through the spread of the gospel to Rome. The epistles are letters written to churches or individuals. While Revelation is a letter to “seven churches”, it is a different type of literature than the epistles; that is why it is being considered separately. Sometimes the epistles are broken into two groups, the epistles of Paul and the “catholic” (general) epistles. We will consider the epistles as one large group.

All three sections in the New Testament are about the Christ and the gospel message. The cross is clear in this illustration because New Testament authors clearly talk about the Christ and the gospel event in these three sections (see, for instance, **Matthew 1:1**). These clear writings in the New Testament also help us understand the Old Testament writings because the New Testament authors quote the Old Testament very frequently.

Important: When New Testament writers are writing about the Old Testament Scriptures they refer to them as the “Scriptures.” They don’t call them the “Old Testament.” The New Testament wasn’t written at this time, that is why they call the Old Testament the Scriptures. It is helpful to carefully consider how the Apostles use the Old Testament. Their interpretations should influence our interpretations.



## 7. The three sections of the Old Testament.

Jesus did not have a copy of the Old Testament in one book because books were not in use during the first half of the first century. He did not have a scroll of the entire Old Testament because no one scroll could have contained all of the books of the Old Testament. However, based on Jesus's words, it is clear he thought about the books in a particular way. He speaks about the Law, the Prophets, and the Psalms in **Luke 24:44**. His words in **Luke 11:51** demonstrate that he considered Chronicles to be the last book in the Old Testament canon. Outlined below are the books of Old Testament as they were probably arranged in "Jesus's Bible."

**Law** - Genesis, Exodus, Leviticus, Numbers, Deuteronomy

**Prophets** - Joshua, Judges, Samuel (1-2 Samuel were combined), Kings (1-2 Kings were combined), Jeremiah, Ezekiel, Isaiah, the 12 Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi)

**Writings** - Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra/Nehemiah (this was originally one book), Chronicles (1-2 Chronicles were combined)



# WORLD POWERS

<b>EGYPT</b>	<b>3000BC - 1200BC</b>
<b>ISRAEL</b>	<b>1010BC - 930BC</b>
<b>ASSYRIA</b>	<b>870BC - 626BC</b>
<b>BABYLON</b>	<b>626BC - 539BC</b>
<b>PERSIA</b>	<b>539BC - 323BC</b>
<b>GREECE</b>	<b>323BC - 146BC</b>
<b>ROME</b>	<b>146BC - NEW TESTAMENT</b>

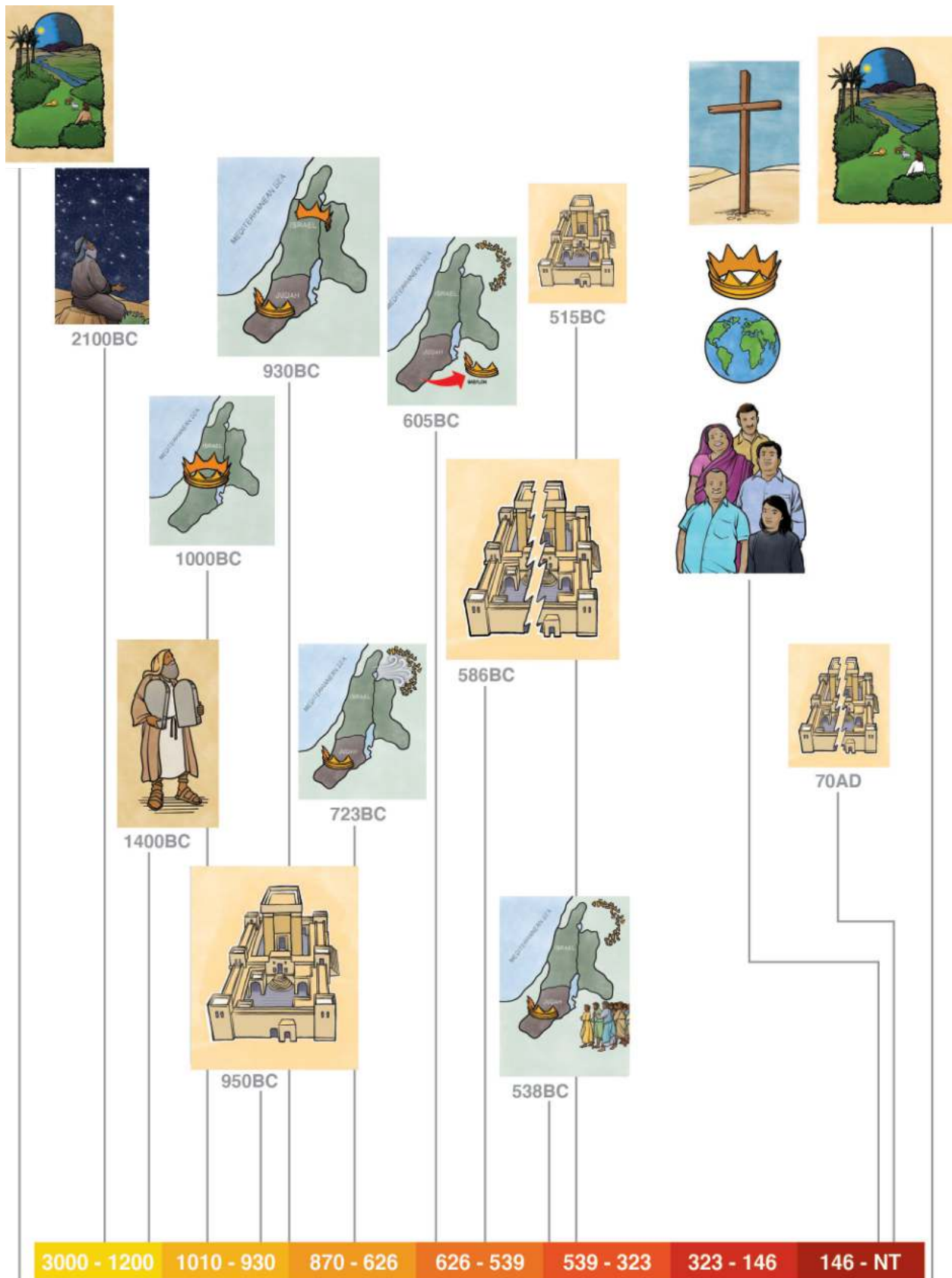




## 8. World powers during the time period covered by the Old Testament and New Testament.

The Bible tells the story of the Kingdom of God (see **Mark 1:14-15**). The Kingdom of God is the kingdom where God reigns through his anointed King Jesus and God's people joyfully submit to his commands. Christ is the Greek word for "Anointed" because Jesus is God's anointed King. Messiah is the Hebrew word for "Anointed." That is why Jesus is called Jesus Christ or Christ Jesus. The name emphasizes that he is God's anointed King.

However, the Kingdom of God is not the only kingdom referred to in the Bible and Jesus is not the only king referred to in the Bible. Almost all of the events recorded in the Bible took place during the reigns of different world powers and different kings. It is helpful to know which kingdoms were in power when the Bible was being written. The world powers war against God because they do not want to submit to his rule through the Christ (see **Psalms 2:1-3**). There is coming a day when the only kingdom will be the Kingdom of God (see **Daniel 2:44-45**). The king of Babylon had a dream in which the kingdoms of this earth were destroyed by a stone. The stone represented Christ and his people.



## 9. Major events during the time period covered by the Old Testament and New Testament.

The events recorded in the Bible are not myths. They actually happened in time and history. There are many important events in world history that took place during the time period covered by the Bible. The precise dates of some of these events are not known. The dates of other events are known. The timeline below will help the preacher understand the **context** in which particular books of the Bible were written. This will help in understanding the words found within the book and in explaining the meaning of those words to others.

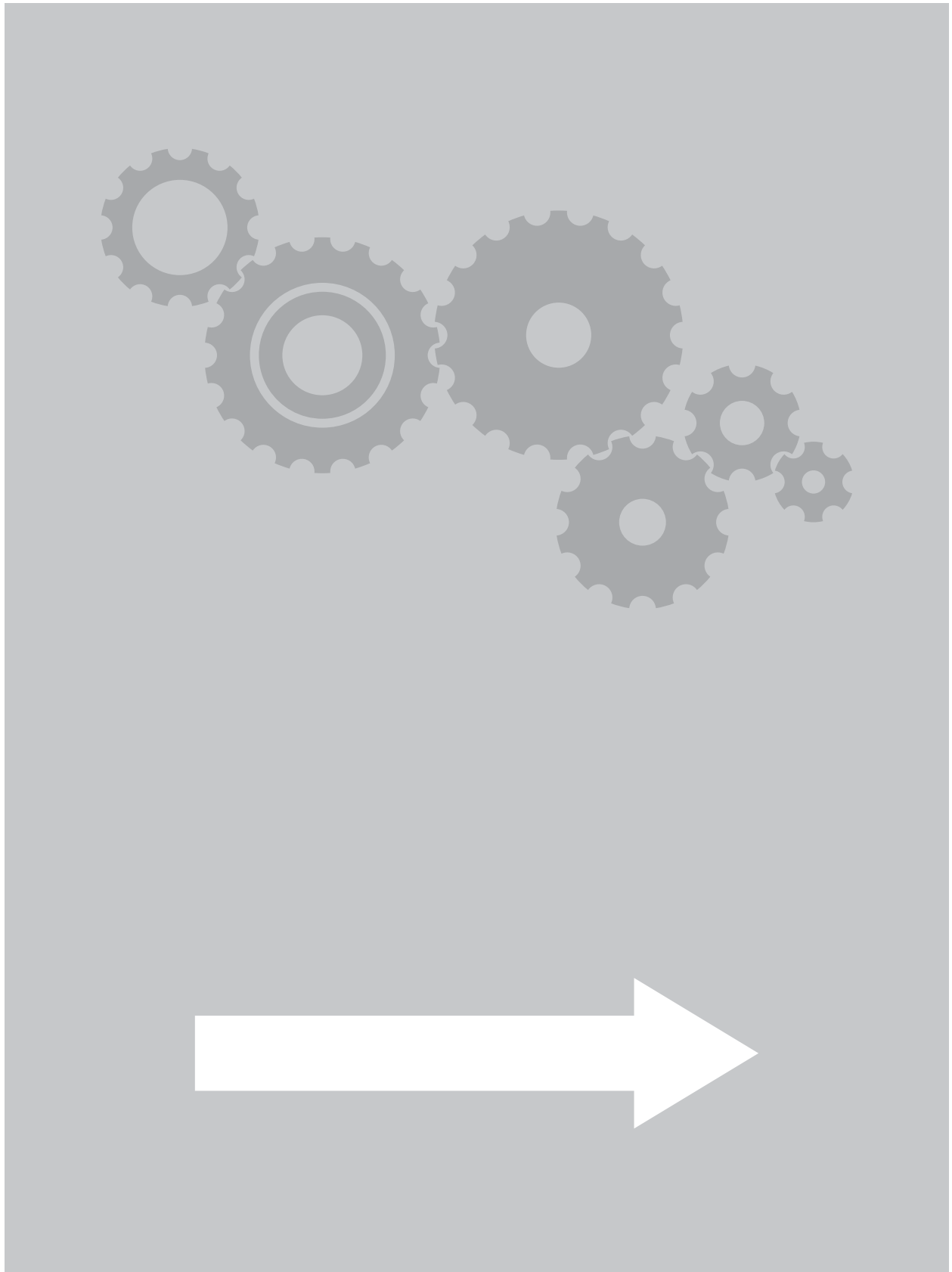


## 10. The importance of God's Anointed King.

From the beginning of Genesis, God is presented as Sovereign over all things. However, it was not a sin for God's people to desire to have an earthly king over them. In fact, from the beginning of the Bible, there were clear indications that God's people need an earthly king to rule over them (see **Genesis 49:8-12** and **Deuteronomy 17:14-20**). Based on Genesis 49:8-12, it was clear that this king should come from the tribe of Judah. The book of Judges was written, in part, to show what happens when God's people do not have a godly king over them (see **Judges 17:6, 18:1, 19:1, 21:25**). But the people did not want a godly king over them. They wanted a king like the rest of the nations. That is why Saul was chosen. He was tall and looked like a king. But he did not love God. Like Adam, the first "king" of God's people, Saul disobeyed God and the entire nation suffered because of this (see **1 Samuel 13:8-14** and **15:10-11**).

David was God's choice to be king over Israel (see **1 Samuel 13:14**, and **16:1, 12-13**). David was a real man. He ruled around 1,000 BC. An important promise was made to David in **2 Samuel 7:1-17**. This is sometimes called the **Davidic Covenant**. This promise was that one of David's sons would sit on God's throne forever and that God would be with this son and would never remove his love from him. This son would be a son to God and God would be a father to him. Jesus is called the "son of David" (see **Matthew 1:1**) because he is descended from David and is heir to the throne that David sat on. God's anointed king is called the **Christ** in Greek and the **Messiah** in Hebrew. These two words are referring to the same thing. The New Testament uses both words in regard to Christ (see **John 1:41** and **4:25**). Early in the New Testament, people were wondering if Jesus might be the Christ (see **Luke 3:15**). They knew from the Old Testament that the Christ was coming. They didn't know if Jesus was the Christ. Jesus's miracles were signs that he was the Christ (see **John 20:30-31**). In their sermons and in their letters, the Apostles demonstrate that Jesus is the Christ by "attaching" the title Christ to the name Jesus. Thus, they call Jesus "Jesus Christ" (see **Acts 2:38** and **3:6**) or "Christ Jesus" (see **Acts 24:24** and **Romans 2:16**). By using

Jesus's name in this way, the Apostles were declaring that the Christ had been found. People no longer need to wonder who he might be. The Apostles authoritatively declared that Jesus of Nazareth is the Christ.









## 11. The division of the one nation of Israel into two nations.

Because of sin, the nation of Israel was broken into two nations. This happened during the reign of David's grandson Rehoboam (see **1 Kings 12**). This happened around 930 BC. There were now "two" people of God—the nation of Israel (to the north) and the nation of Judah (to the south). Rehoboam, David's grandson, reigned in the south in Judah. A man named Jeroboam, who was not related to David, reigned in the north in Israel. Except for a remnant of faithful people, these two nations did not truly worship God. Both nations sinned greatly. Judah recognized kings that were related to David. Israel did not. Judah had the temple within it. This was located in Jerusalem. Israel did not have a temple. Because the first king of Israel (a man named Jeroboam) did not want the people traveling south to Jerusalem to worship, he set up a golden calf at the north and the south of Israel. He said that the two calves were the gods that brought Israel out of Egypt (see **1 Kings 12:25-33**). This was great sin. Israel never turned from this sin even though many prophets warned them and God showed them a great deal of mercy. Because of this, they were conquered and scattered.

Christ has brought the divided and broken people of God together. No longer do they have different leaders. He is the only king of God's people (see **Ezekiel 34:23, 37:22-28**, and **Hosea 1:11**).



## 12. The ministry of the prophets.

Because of sin, God sent prophets to his people. The prophets were God's spokespeople. When they spoke, it was to declare God's words. When they performed miracles, it was to remind the people of God's presence and power and to bring grace to God's people. The primary job of the prophets was to be "God's voice" to God's people. They reminded people of the covenant and they called the people to repentance. They also spoke about the future when God would fully and finally deliver his people from all of their sins and from all of their enemies. Malachi was the last prophet. He ministered around 400 BC. Thus, the "age of the prophets" was closed and the section of Scripture called "the Prophets" was closed. The prophets knew that they were writing about the Christ. They also knew that they were writing for the benefit of a future people. See **Matthew 13:17**, **Luke 1:67-69**, **John 8:56**, **Hebrews 11:13**, and **1 Peter 1:10-12**.

Moses describes the ministry of the prophets in **Deuteronomy 18:15-22**. In that passage he also speaks about "the prophet." This is a reference to Christ (see **Acts 3:17-26**). Christ is the greatest of all prophets. Their words and deeds were a reflection of what he would do and say. In the same way that all of God's people living in the age of the first prophets were to obey their voices, all people are to obey Christ because he is "the prophet" sent from God who is authorized to speak for God. All those who will not listen to Christ will be judged.



## 13. Prophets to Israel and prophets to Judah.

Some of the prophets primarily directed their words to the people in Israel. Some of the prophets primarily directed their words to the people in Judah. (Sometimes their words were spoken to those living in other lands.) However, even though their first audiences were living either in Israel or in Judah, Christians today who live all over the world cannot ignore the prophets. The prophets are, through their writings, still speaking to Christians. Their words need to be carefully considered and obeyed. The prophets knew that they were writing for people who would live long after them (see **1 Peter 1:10-12**). Thus, they knew that their writings weren't just for Israel or just for Judah. They were to be read and obeyed by all people.

Some of the prophets are known by the things they did, not by the words that they spoke and which were then written down and placed in the *canon*. For instance, Elijah and Elisha both prophesied in Israel. But their sermons were not recorded in a book bearing their names. Instead, the author of Kings focuses on their deeds. Their deeds are more important for Christians to consider than their sermons. One of the reasons they are important is that they are **types** of Christ. He is the greatest prophet, therefore, the ministry of these prophets was intended to be a dim reflection of his deeds. They also are a reflection of what the church should be doing in the world. For other prophets, however, the opposite is true. Their words are more important to consider than any deeds they may have done. Outlined below are the names of the “writing” prophets that are found in the section of Scripture called “the prophets” and the country they primarily spoke to. (It is important to note that the people who wrote the books in “the writings” are also described as prophets. For instance, in **Acts 2:29-30** David is called a prophet. Even though he was a prophet, David's writings are not included in “the prophets” with the other writing prophets.)

## **Prophets to Israel**

*Amos*

*Hosea*

*Jonah*

*Nahum*

## **Prophets to Judah**

*Obadiah*

*Joel*

*Isaiah*

*Micah*

*Habakkuk*

*Zephaniah*

*Jeremiah*

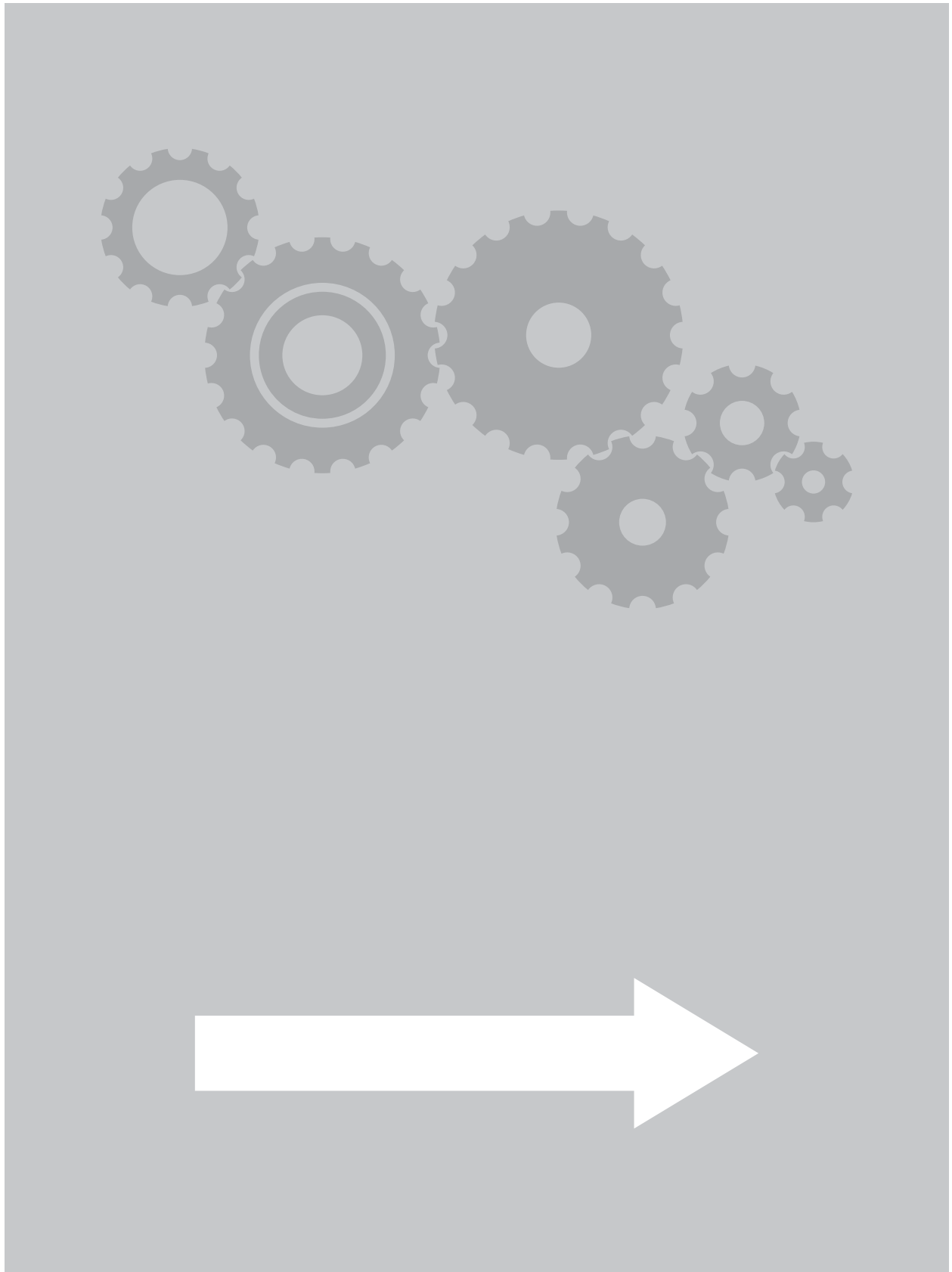
*Ezekiel\** - (Ezekiel did not serve as a prophet while living in Judah. He served as a priest in Jerusalem before the exile to Babylon. He was called as a prophet in 593 BC after being taken to Babylon in 597 BC.)

## **Prophets after return from exile**

*Haggai*

*Zechariah*

*Malachi*



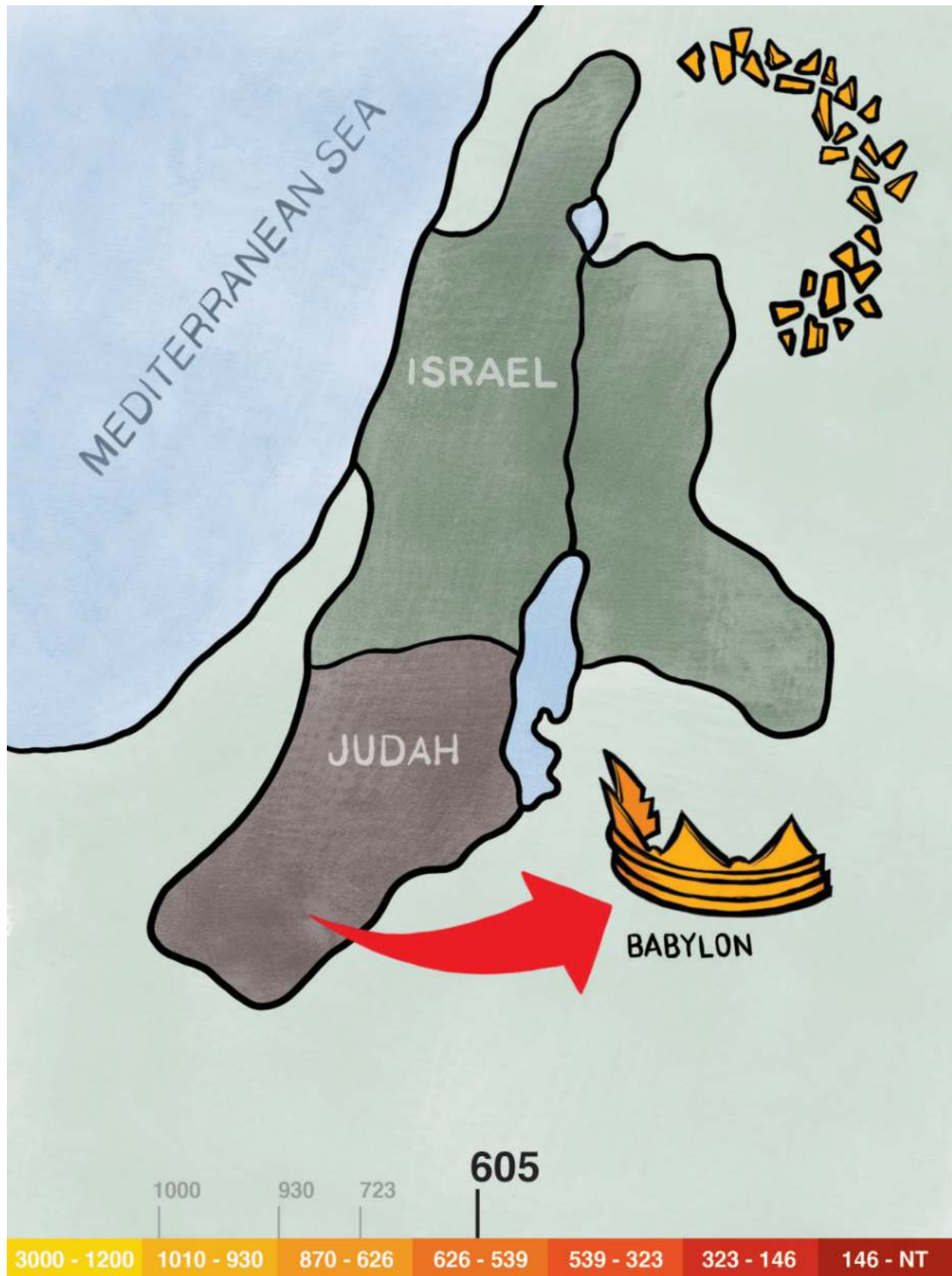






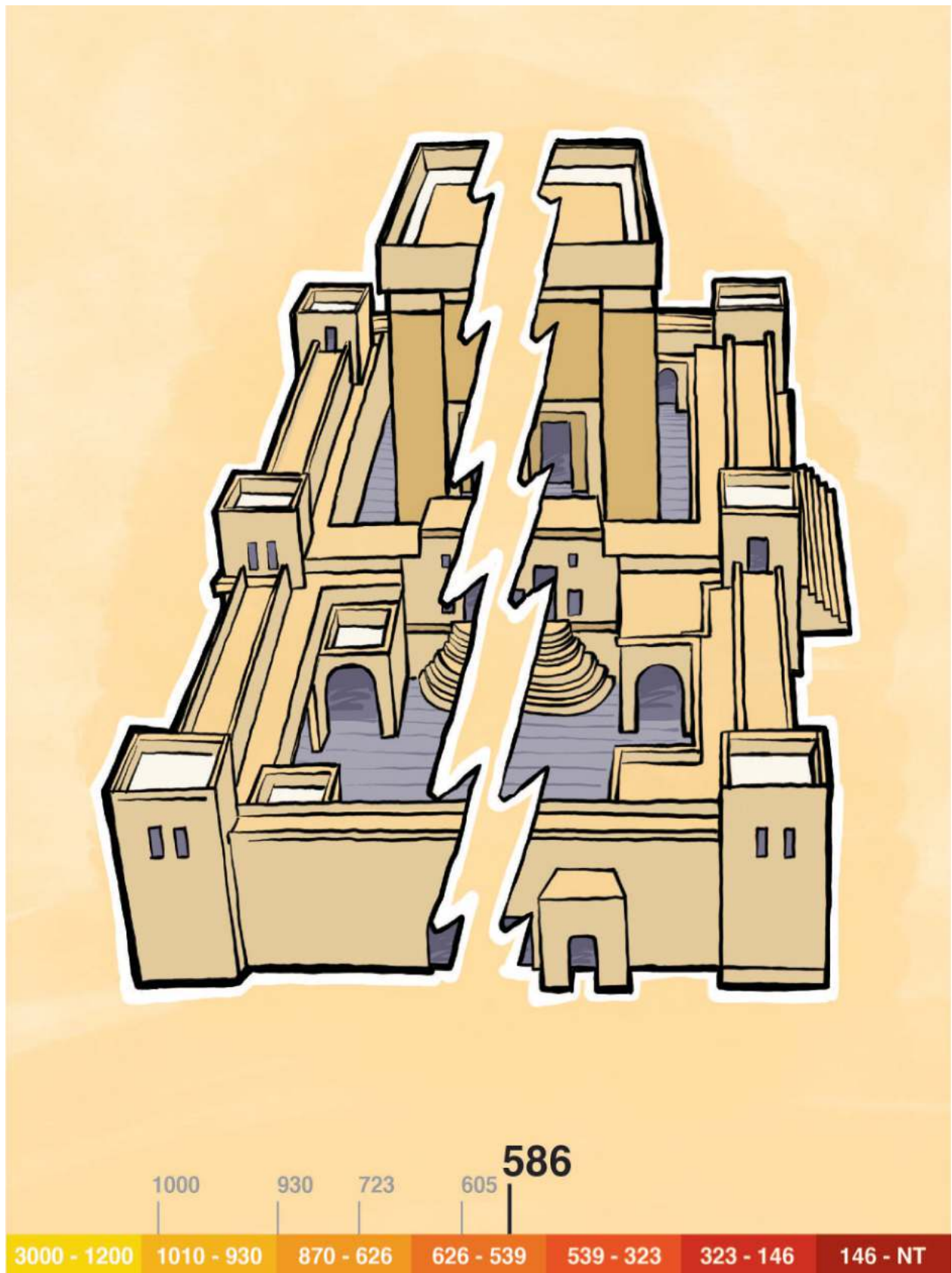
## 14. Israel is conquered and the people are scattered.

In spite of their sin, God showed mercy to the northern kingdom of Israel for 200 years. During this time, the people were warned, again and again, to turn from their sin. They did not listen to the prophets. The northern kingdom of Israel was conquered by Assyria and was scattered in 723 BC. This scattering was promised in **Deuteronomy 4:25-28**. This scattering became known as the Dispersion (see **2 Kings 17:7-23**). The New Testament writers speak of God's people throughout the world as being the 12 tribes in the Dispersion (see **James 1:1** and **1 Peter 1:1**). Christ is the one who brings God's scattered people back (see **Deuteronomy 4:29-31**).



## **15. Judah is conquered and the people are taken to Babylon.**

In spite of Israel being conquered and scattered in 723 BC, the southern kingdom of Judah did not turn from its sin. While there were periods of repentance, the people never turned from their sin. The southern kingdom of Judah was driven to Babylon in 605 BC. The temple was destroyed in 586 BC.



## 16. The destruction of the temple.

The temple built by Solomon was destroyed in 586 BC. This temple is sometimes referred to as Solomon's temple. Thus, there was no longer a God-ordained "place" where people could come to worship and where atonement for sins might be made. This is not the first time when people could no longer worship in God's dwelling place. This was true when Adam and Eve were expelled from the garden in Eden. The temple was rebuilt in 516 BC. This temple was also destroyed in 70 AD. This is sometimes referred to as the second temple period. However, even though there is no physical temple in Jerusalem today, there is a God-ordained temple where people come to worship God. Jesus himself is the cornerstone of this temple. People come to him and find healing, forgiveness of sins, and fellowship with God. All those who are "in him" form the building blocks of this temple. See **John 2:18-22**, **Ephesians 2:18-22**, and **1 Peter 2:4-8**. The temple of Christ and the church is not referred to as the third temple. It is the true and final temple and will never be destroyed. All of the earlier temples were a **type** of the true temple of Christ and the church. This means they were, like a shadow, to be like the true temple.





## 17. The return from captivity.

In 538 BC, the people returned from captivity. While this was an initial fulfillment of God's promise to bring God's people back into his good place, it wasn't the total fulfillment of this promise to bring God's scattered people back (see **Deuteronomy 4:25-31** and **30:1-10**). All of God's promises are fully and finally fulfilled in Christ (see **Acts 13:32-33**). Because of Christ's life, death, and resurrection, God's scattered people are being gathered even today. When the last of God's people have been gathered, then Christ will return and fully establish his kingdom.



