

DC401 (Last updated: February 2016)

Extra-biblical readings in DC400-level semesters

a.) required:

- Unmasking the Cults*—Alan Gomes (DC401's False Religions)
- Christian History Made Easy*—Timothy Paul Jones (DC402's Christian History)
- Across the Spectrum*—Gregory Boyd & Paul Eddy, 1st ed. (for a number of topics within the DC400-level material)

-see: appendix at <http://assets.bakerpublishinggroup.com/misc/BakerAcademic/boydappendix.pdf>.

-The chapter references in the DC books reflect the 2nd edition of Boyd & Eddy's book. From the 1st edition, the 2nd edition incorporates the Appendix and changes some chapter numbers: chapter 6 disappears, moving chapters 7-12 to 6-11; and chapters 15-18 to 14-17; chapter 14 on baptism becomes chapter 12—and chapter 13 remains the same.

-<http://mb-soft.com/believe/index.html> seems to be a similar but more wide-ranging resource

b.) optional/supplemental:

- Rose Publishing's pamphlet, "Christianity, Cults, and Religions" (<http://www.rose-publishing.com/productdetails.cfm?SKU=404x>)
- Handbook of Denominations in the United States* by Mead et. al. (for false religions in DC401 and an especially useful resource for denominations in DC403)
- Pocket Dictionary of North American Denominations*, eds. Blankman and Augustine (another nice reference work on denominations)
- Eric's book, *Turn Neither to the Right nor to the Left: A Thinking Christian's Guide to Politics and Public Policy* (Alertness Books, 2003)

Format of Meetings for the DC400-level material

- I. Opening Prayer and Memory Verse (*5 minutes*)
- II. Topic-of-the-week Bible study (*40-75 minutes*)
- III. Discussion of Bible Reading (*0-30 minutes*)
- IV. Closing Prayer and Fellowship (*2-10 minutes*)

Note: For DC401-403, you'll want to make sure to have enough time for the study topic. As such, the study topic moves ahead of the group's discussion of the Bible reading. These are more difficult topics; short-changing them on time won't work, especially since some DC'ers have been (eagerly) waiting a whole year to get to this point!

Look for ops for your DC'ers to take some in-meeting leadership—perhaps by leading the memory verse or the Bible reading.

2.) Legalism/Liberty

Administrative Details

- If you haven't done so already, get a date on the calendar for your graduation and start to make plans. (Suggestions about graduation are at the end of the DC403 Leaders Guide.)
- Have them read and sign the covenant again. As you go into DC401, it's a good time to reiterate the need for X, Y, and Z—and to encourage them to persevere through the last nine months.
- If you need substitutes for new DC101 groups, consider using your current DC400-level group members.
- This is the first time you've done new memory verses in awhile. Exhort as necessary!
- Some weeks, you may want to consider covering the memory verses in different ways—having all group members say one of them together, going around the room one word at a time, etc.
- Sometime this week, it's probably worth revisiting the broad/big picture of the 400-level material—what we can and can't answer on tougher doctrinal issues, the extent to which one can have different beliefs on difficult doctrinal issues, that we're trying to look at all biblically-orthodox positions vs. one position, trying to equip them for ministry and evangelism, getting them to own and study their positions, and so on.
- For next week's lesson, as per the instructions in question #2, encourage them to try to construct most of the lesson themselves by doing a word study on “divorce”.
- For groups at Southeast, you should now have the church “position papers” on some of our 400-level issues—to disseminate to your group members *after* you've covered that topic. (If not, remind me!)

Discussion

- This is the first topic for the 400-level study because it is so important in itself—and because it sets up the principle that we want to be careful about how narrowly we define orthodox beliefs on many of the difficult doctrinal issues to follow. Especially from this point forward, we want to encourage unity on essentials, charity on non-essentials, and some earnest wrestling with what constitutes essentials and non-essentials. If you have group members who are too dogmatic about that which is, in fact, debatable, you may find it useful to refer back to Crabb's description of a larger God—where mystery and uncertainty must be a pre-requisite in some contexts. And again, it may be helpful to note that “good (and very smart) people” have disagreed on these issues throughout Christian History. (Boyd & Eddy's book will be helpful here.)

Week 2 Discussion (cont'd)

-1: Probably early-on, you'll need/want to distinguish between judgmentalism (judging someone too harshly for something clearly wrong) and legalism (judging something or someone as wrong when it is not clearly so). And sometimes, the issue is that someone thinks something is major when someone else thinks it's minor.

-1: Note the irony that Scripture doesn't record Christ saying "grace" (but note Jn 1:14,17) and legalism is only used in Phil 3:6. Both are portrayed rather than defined.

-1a: Mercy is avoiding something bad that we deserve; grace is getting something good that we don't deserve. Grace is "unmerited favor"—God's Riches At Christ's Expense (II Cor 5:21)—whether salvation/justification or any other gift we receive from God within sanctification.

-1b: Note that “the flesh” tends to go in one of two directions: carnality (libertinism) or legalism. (Satan is happy either way!) A libertine sees Jesus as Savior, but not Lord; a legalist often sees Jesus as Lord, but not Savior. Finally, note that we are often relatively libertine with ourselves and legalistic with others.

-1c: Borrowing from Jeff Foxworthy, you might be a legalist (or are struggling with legalism) if you...

- focus on sins of commission at the expense of sins of omission, externals more than internals

- equate Christianity with morality, reducing the Christian life to meeting a list

- say "need to" much more often than "get to" (see: question #4a)

- concerning self: failure --> discouragement, success --> pride (see: #4a)

- find the Christian life "well-lived" to be condemning & joyless vs. alluring & joyful (see: 4b)

- concerning others: typically seeks their approval, sees their failures (see: 4b)

- emphasize behaviors over relationships (see: 4c)

- universal solutions (in gray areas)—for example, raising kids; difficulty in allowing freedom to debate/disagree (see: 4c and food for thought)

-2a: Charles Swindoll makes the point that when one isn't preaching grace strongly enough, then such questions won't come up—before exhorting preachers to make sure that they do preach a strong-enough version of grace.

-2b: Sin is never in our best interests (Jer 29:11). This topic gets more discussion in DC402's “saved by grace”.

Week 2 Discussion (cont'd)

-4c: Among other answers, note that this reduces candor and communication, especially over delicate and important issues.

-5d: Which son gets more attention within the Church? If you haven't already made the point, note that joy is a great barometer for the health of our walk with Christ, especially in this arena.

-6a: Make sure they understand who the "weaker brother" is. The irony here is that the weaker brother often views himself as the "stronger"!

-6b: Think of examples that illustrate the need for balance, such as swimsuits, gambling, alcohol, observing the Sabbath. A nice take-away for this question and the lesson overall is that asking the question is at least half of the answer. Another minor example: we recommend daily reading of Scripture throughout DC and the course book lists Days 1-6. Is that a good idea, a legalism or...? (In future editions, we will eliminate Days 1-6 for this week to help make the point.)

-6c: Think about the verse in context with I Thessalonians 5:21!

-A nice article: <http://www.christianitytoday.com/ct/2015/october/truth-about-heresy.html>,

3.) Divorce

Administrative Details

-Next week or preferably this week, get group members to choose their topic for world religions and potential cults of Christianity in weeks 5-7. Note that world religions are typically more complex and complicated than cults—and should, generally, be presented in week 7 to give them more time to prep and to see what others are doing in their presentations. (Imagine if a non-Christian did a report on “Christianity”.) You also might consider giving them more time for their presentation. Also, if someone chooses Islam, encourage them to avoid political tangents.

-When we ask DC’ers to read Boyd & Eddy’s book, in most cases, we purposefully save that until the end of the week’s study. (We want them to study various views on their own—before referring them to someone else’s overview.) But this can be a problem for procrastinators, since the reading can be time-consuming and a surprise when they get to the end of the study. Until they get used to looking for it on their own, remind them when they have readings in Boyd & Eddy the next week—for example, next week!

Discussion

-Chapter 11 in Kostenberger’s *God, Marriage and Family* is a terrific resource for this week’s topic.

-for those who want to follow a dialogue on Instone-Brewer's article...

-here’s a response by Piper: <http://www.desiringgod.org/blog/posts/tragically-widening-the-grounds-of-legitimate-divorce>

-and then a response to Piper by Instone-Brewer:

<http://www.christianitytoday.com/gleanings/2007/october/more-from-david-instone-brewer-on-divorce.html>

-likewise, here are two essays, one against his position and one for it:

<http://www.robagnon.net/DivorceOUPEntrySexuality.htm>

<http://www.gci.org/ethics/divorce>

-here’s a 13-question interview with Instone-Brewer:

<http://cryingoutforjustice.wordpress.com/2013/06/25/interview-with-david-instone-brewer-author-of-divorce-remarriage-in-the-bible/>

-1a: women’s earning power, extended families fading, cultural changes/norms with less interest in commitment and perseverance, entertainment glorifying aspects of infidelity and divorce, legally easier

Week 3 Discussion (cont'd)

- 1c: Note the immense failure of the Church in this arena—and thus, the damage that has been caused by people “who ought to know better”. This has also (necessarily) diminished our ability to speak into related areas in the social and political arenas.
- 2: Hopefully, group members were willing to the “word study” and classify the verses in a way that allowed them to anticipate the questions we ask in #3. One of our goals is that DC’ers would be able to write a decent version of this week’s study on their own!
- 3: Make sure to distinguish between those who instigate vs. receive divorce.
- 3b: Not so much about worrying about divorce as glorifying (good) marriage.
- 3c: Many people wish he had been clearer or that he had been more/less lenient. Perhaps things are less clear because life is not so clear—and because trying to apply these and other related principles in practice is often exceedingly difficult.
- 3e: If the standards are so high and the potential consequences are so great, then be very careful!
- 3g: The passage taken as a whole (chs. 7-11) illustrates the principle of glorifying God within whatever circumstances you find yourself in—vs. trying to get out of it so badly.
- 4a: Make sure to distinguish between separation (short-term) and desertion (long-term).
- 4b: Within conflict, note the value of space. Temporary separation as an attention-getter without forcing finality. In any case, a risky strategy, but perhaps the best alternative available. You may have very interesting testimonies in your group—either personal or among people they’ve known—on this topic in general or the use of separation in particular.
- 5: must be married; must not be divorced/widowed; must not be re-married; must not be polygamous; must not be “promiscuous”—a one-woman man vs. a ladies’ man. One interesting practical reason to draw the line at re-marriage: the often negative impact on kids of blended families.
- In a word, this is a very difficult topic—both biblically and practically within ministry. How does one balance truth and grace? How does one look to the Spirit of the Law without eliminating or greatly reducing standards?
- The Southeast Christian position paper on divorce and remarriage is available upon request. It may be useful as a supplement for your group members to be distributed *after* the lesson. (There are a handful of these available if you’re interested.)

4.) Trinity

Administrative Details

-If you didn't do it last week, get group members to choose their topic for world religions and potential cults of Christianity in weeks 5-7. Note that world religions are typically more complex and complicated than cults—and should, generally, be presented in week 7 to give them more time to prep and to see what others are doing in their presentations. (Imagine if a non-Christian did a report on “Christianity”.) You also might consider giving them more time for their presentation. Also, if someone chooses Islam, encourage them to avoid political tangents.

-To beef up the description in this edition of DC, feel free to add: the origins (e.g., who started it, when did it start, what it is an off-shoot from), demographics (e.g., number of members, region, growing or declining, how likely are we to encounter it), compare/contrast how it relates to Christianity. It is our hope that the resulting mini-papers would serve as a handy reference for future use in the future. Finally, they may want to look at the article in week 7 (on world religions) which may provide a useful framework.

-Make sure that they understand that the time limits in weeks 5-7 will be adhered to tightly.

-The load is heavier than normal if one is doing a presentation, but lighter otherwise. Encourage them to catch-up or read-ahead as they have time.

-Make plans to order the Jones book on Christian/Church History for early in DC402. (It will run \$12-15.) To order it, you may find it easiest to go directly to the publisher, Rose Publishing, by calling 800-532-4278 or emailing RosePubl@aol.com. Likewise, you'll want to order DC402-403 soon too.

-If you or your DC'ers have really enjoyed Ian Thomas' book, consider reading his book on Esther, *If I Perish, I Perish*, as you read Esther in week 9 of DC401.

Discussion

-Reeves' article and book are excellent. For another excellent book on “pneumatology”—among other things, connecting it to artistic efforts—check out this blog post on Steven Guthrie's excellent book, *Creator Spirit*: <http://schansblog.blogspot.com/2013/12/review-of-steven-guthries-creator-spirit.html>

-This topic is the first of a handful of “antimonies” in the rest of DC—the apparent (or in other contexts, real) incompatibility of two or more concepts. For example, is light a wave or a particle? Yes!

Week 4 Discussion (cont'd)

-You may find it useful to compare the Trinity to an apple—with God as the overarching skin, Christ as the meat, and the Spirit as the seed—an OK analogy except that it's three parts of one thing.

-You may find it useful to picture the Trinity as a three-fingered hand (a three-dimensional entity) perceived by a two-dimensional creature. Most of the time, the two-dimensional creature would be unable to see the hand; at best, would be able to see the hand as one circle or the three fingers as three circles.

-It's interesting that [the “triple point” of water is the pressure and temperature where steam, water and ice all co-exist. Because it is reproducible in a lab, it is used as a standard for calibrating thermometer scales and is defined to be exactly 273.16 Kelvin \(about 0 degrees Celsius\). It occurs at a pressure of 610 Pascals \(atmospheric pressure is \$5 \times 10^5\$ Pascals—a very low pressure\).](#)

-2a: The opening set of verses point to the difficulties in seeing Christ as divine—even though the bulk of Scripture argues for his divinity—leading to the tensions and errors in #4a and 4b.

-4a: Forcing “Unitarianism” misses the partnership/unity within the Trinity (as Christianity is meant to be communal/relational). Heresy here also (falsely) reduces God to something we can comprehend (vs. merely apprehend), signaling a lack of comfort with a “big God”.

-4a-b: Make sure they understand that these troubles with the Trinity are a big problem within false religions (the reason we use it as a lead-in for weeks 5-7) and a key catalyst for many events within Church History (DC402).

5-7.) World Religions and Potential Cults of Christianity

-Encourage them to keep their reports to one page. Considering the subject matter and their research, pray for your group members more passionately during these weeks. Considering how strange and serious these topics can be, you can expect to balance humor with what's at stake.

-If you have a smaller group, you might choose to have each person devote more time to each topic—or have each person do multiple reports.

-Discuss the Gomes book as useful. Finish Gomes as necessary or review Gomes as desirable in week 7. Gomes is critical of “annihilationism” on p. 34; we will discuss this topic in depth in week 4 of DC403.

-Memory Verse in Week 5: The term for “eternally condemned” is the strongest available—the Greek word “anathema”.

-Memory Verse in Week 6: Note the importance of context in defining this “test”—that Gnostic influences were arguing against the bodily resurrection of Christ.

-Memory Verse in Week 7: Note the importance of life and doctrine—and perseverance in them. Discuss what the term “save” means and does not mean (as we initially discussed in one of our first word studies in DC101.)

-In week 7, remind them that they have reading in Boyd & Eddy's book to complete for Week 8's lesson.

-Other resources:

-on Mormonism, see: *How Wide the Divide: A Mormon and an Evangelical in Conversation* by Craig Blomberg and Stephen Robinson (New Testament professors from each belief system)

-on Jehovah's Witnesses, see: <http://www.religionnewsblog.com/13163>

-on false religions, see: *Kingdom of the Cults* by Walter Martin

-on the “Word of Faith” movement, see: *Christianity in Crisis* by Hank Hanegraaff (especially the book-on-tape version which has all of the audio clips quoted in the book)

-on world religions, see: *Christianity at the Religious Roundtable: Evangelicalism in Conversation with Hinduism, Buddhism, and Islam* by Timothy Tennent

-on Islam: <http://schansblog.blogspot.com/2009/05/theology-and-practice-community-in.html>

-on Hinduism, see:

<http://www.himalayanacademy.com/basics/tenq/hindu10questions.pdf>

5-7.) World Religions and Potential Cults of Christianity (cont'd)

-The “interesting cases” are interesting for a variety of reasons.

1.) Mormonism contains a number of highly unorthodox doctrines and practices, and is typically considered a cult by Christians, but a higher proportion of its members have conventional orthodox beliefs than those who self-identify as Catholics or Episcopalians. (In other words, if Mormonism is a cult, what does that make the Episcopalians?) In any case, it points to the important principle that one should distinguish between doctrinal beliefs within a religion and the beliefs of an individual who self-identifies with a given religion.

<http://www.barna.org/barna-update/article/5-barna-update/53-religious-beliefs-vary-widely-by-denomination>

2.) In its higher degrees, Free Masonry is highly secretive. In its lesser “degrees”, it seems to be largely equivalent to a fraternal society.

3.) “Word of Faith” is related to Pentecostalism but contains a number of aberrant practices and troublesome theological beliefs. Nonetheless, many followers within the movement have views within the pale of orthodoxy on the essentials of the Christian faith.

4.) We used to include 7th-Day Adventists in the list of more interesting cases. They are often undefined with respect to cult status. (In Walter Martin’s seminal work, *Kingdom of the Cults*, he declines to label them either orthodox or cultic but relegates them to an appendix.) Again, there is considerable overlap with orthodox Christianity—and this is yet another example of the need to speak with individuals about their specific beliefs rather than inferring their beliefs from an incomplete understanding of complex doctrinal issues which may vary substantially by congregation or by leader/pastor.

5.) Worldwide Church of God was a cult and through an amazing but painful transformation, became an orthodox denomination in the 1990s. See:

<http://www.equip.org/article/the-worldwide-church-of-god-resurrected-into-orthodoxy/>.

-You may find presenters being more dogmatic than is appropriate on these “more interesting cases”. Take care to leave room for differences of opinion and interpretation here.

-A great quote on Buddhism from Garret Keizer: “My aspirations are a good deal less lofty than the Buddha’s. They are also of a different order. I have not left my wife, nor do I wish to. And in place of the Four Noble Truths, I have chosen the one ignoble truth of the cross. So much for nonattachment. Whatever else we may say about the man on that cross, he is most definitely—and painfully—attached.”

8.) Government/Politics

- Remind them that they have reading in Boyd & Eddy's book to complete for next week.
- Memory Verse: They often struggle with the last sentence.
- 1b: Sufficient order to promote freedom but not so much that freedom is inappropriately stifled (somewhere between anarchy and totalitarianism); the promotion of righteousness and justice; the use of godly means in the pursuit of godly ends; government as service vs. self-serving
- 1d: avoid violations of the 3rd Commandment; good intentions vs. good results; because righteousness and justice are so important to God; great opportunities for success and failure; frequent Biblical warnings; questions of allegiance; can be inappropriately divisive vs. building common ground and developing empathy
- 2a: a number of points including taking our best (vs. giving it to God), giving a tenth to government (paralleling God and the tithe; if only it were so little today!), the repeated use of the terms "take/make"
- 2b: gods of wood and stone vs. depending on man/government—gods we've created vs. playing god. See also: II Kings 23:29-30 as a sobering failure in this regard, from an otherwise-effective king.
- 2c: political/military; we should take care to avoid similar errors
- 3a: John 19:16 is included to make the point that the State (in tandem with the Jewish religious authorities) had Christ put to death.
- 3b: I Timothy 2 lists a pre-requisite for any other pursuit of government activism.
- 3c: Daniel is instructive in that he compromised over some things (but not all) in chapter 1, but refuses to obey the king when doing so would cause him (vs. others) to sin in chapters 3 and 6.
- The framework in between questions 3 and 4 is a distillation of what I develop in *Turn Neither to the Right nor to the Left: A Thinking Christian's Guide to Politics and Public Policy* (Alertness Books, 2003). The questions are meant to be provocative, getting Christians to think more critically about when government is an ethical, appropriate, and practical means to godly ends.
- 4b: the rights of others (healings, children) and God's name trashed by religious people (Pharisees, Temple)
- For other articles on this topic, see: <http://www.acton.org/files/mm-v5n2-schansberg.pdf> and <http://www.centerforajustsociety.org/press/forum.asp?cjsForumID=1137>.

8.) Government/Politics (cont'd)

-This lesson is a light touch on a topic that may be of too little or too much interest for members of your group. Of course, people can differ on the extent to which they pay attention to politics—and the intersection with their faith. But “too little” can result in apathy toward injustices that anger God. And “too much” can lead into idolatry of the State (why this lesson follows our studies on false religions).

9.) *Genesis 1-3*

-This week or next, as before, hand out DC402-403, set up a mid-break meeting time, and encourage them to meet in smaller groups on occasion during the break. If you're at Southeast, remind them to purchase their books.

-For next week, encourage them to memorize the books of the Bible. And note that we're looking for them to fill in the books of the OT in the first table/figure in next week's study.

-This as the first of two wrap-up lessons on Biblical history—here, covering the crucial doctrinal issues of “the beginning”.

-1b: the “Big Bang” (but what was before that?); Chemical Soup (Miller/Urey experiments as deceptively performed, and even if so, controlled by an Intelligent Designer!); macro-evolution and natural selection (Could it be completely responsible for all of what we see today and able to evolve *repeatedly* through vital organs and reproductive organs? To what extent is macro-evolution a scientific “explanation” or a Creation-like story?)

-1c: from Crabb's *The Silence of Adam*, our call to move into chaos, mystery and darkness—in order to create light, beauty, and order

-2a: In addition to the obvious varied uses, the NIV translates “in that *day*” as “when” in 2:4 and 2:17, masking two other uses of the Hebrew term “yom”. The reference to 1:24-31 and 2:15-22 is meant to question whether Adam could have done all that—and felt a profound sense of loneliness—in 24 hours. The references to Hab 3:6 and II Pet 3:5 allude to the earth's antiquity. Some commentators find it odd that the earth would be considered so ancient (also, used as a picture of God's eternity) if it was merely 144 hours older than Adam.

-2b: Of course, the debate has picked up considerable intensity since Darwin. But it's very interesting to note that the old/young earth debate precedes the scientific evidences for an old earth. As in question #2a, good theology and hermeneutics apparently allow for both.

-2: Given the weight of tradition—and interpretations of the Scripture &/or scientific evidences (at least in some circles)—some will find it quite difficult to wrestle faithfully with the Scripture, theology, science, etc. Especially for those who are struggling, make the point that being able to enunciate this position may be helpful in removing a stumbling block within evangelism or ministry. Others might say it doesn't matter to me; the response to them is that “it doesn't matter to me does not mean that it doesn't matter”. As so many other difficult theological issues, one should be able to coherently make the case for more than one answer.

9.) Genesis 1-3 (cont'd)

-3a: Speech can be very powerful. With God, speech and action are equivalent; for us, sadly, they are not!

-3b: All people have value; we are created to be creative (1:2); we are granted a special ability to communicate and have fellowship; and so on. You might want to quip that we were made in God's image and we often return the favor.

-3e: Work does not complete us; relationships do. But marriage also follows our kingdom-work in terms of importance—or alternatively, is an important form of kingdom-work for many people.

-4a: Sets up Sabbath and the symbolism of the number 7; more effectively lays out cause and effect; each day and its details are special; implies order/process/rhythm; to consider it more carefully (vs. a picture of it “seems easy”)

-4c: dust and breath (as Christ's spit and mud), body and soul, material and spiritual

-5b: Satan injects doubt into God's word (vs. denying it) and questions God's love and goodness. Eve adds a legalism. Satan denies God's judgment and twists the truth.

-5f: various deaths: 7's psychological, 8's spiritual, 11-13's sociological (blame game), 17-19a's environmental/economic, 19b's physical

-5h: eternal life in this state?!

10.) Overview of Biblical History

-After week 6 of DC402, we offer an optional, guided tour of the local Hindu Temple. (We do this after week 6, since that's the last, strongly-relevant doctrinal topic for dealing with other religions. The last of our strongly-relevant doctrinal topics for denominations occurs at the end of DC402—thus, the timing of our coverage of “denominations” early in DC403.) Particularly with an effective guide, this can be a valuable opportunity to interact with sincere believers of other faiths. Consider doing something like this within your community.

-A nice article on theology and discipleship:

<http://www.christianitytoday.com/ct/2010/march/13.22.html>.

-Encourage them to read ahead in the Christian History book if possible. It is not difficult reading and the author takes an approach where picking up weeks later will not result in much loss of memory. This will also allow them more time to research topics of interest in the mini-reports for the three weeks we'll look at that topic.

-Your group members may come up with (very) different dates. Of course, good people (scholars) disagree on how to date empires and how to date older events that pre-date thorough historical documentation.

-The lesson is meant to provide an overview of the Bible—and aligns with finishing our Bible readings over the historical parts of the Bible. We've also held Isaiah until after DC401, when we've read all of Biblical history.

-for the chart on p. 130...

-the big blocks are a timeline on OT history: Genesis, Exodus, Numbers, Joshua, Judges, I Samuel, II Samuel, I Kings, II Kings, exile, Ezra, Nehemiah

-the relevant books are underneath the timeline: Job, Leviticus, Deuteronomy, Ruth, I Chronicles, II Chronicles (with Lamentations), Esther

-David wrote much of Psalms; Solomon wrote Proverbs, Ecclesiastes, and Song of Solomon

-for the prophets, it's Jonah, Nahum and Obadiah to the foreigners; Daniel and Ezekiel from within captivity, Haggai, Zech and Malachi are post-exilic; Amos and Hosea prophesied to the North; and the rest prophesied to Judah

-5a: before a legend like this most likely could have started