



Christian foundations

A GROUNDING FOR A LIFE OF FAITH



Wycliffe
College

Christian foundations

A GROUNDING FOR A LIFE OF FAITH

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A word of thanks

There are many people that played a part in helping the Christian Foundations project become a reality.

First and foremost the Anglican Diocese of Toronto graciously provided funds to seed this project; covering the costs of development. We particularly want to thank those that read and approved our grant application.

Secondly, we want to thank George Sumner, principal of Wycliffe College at the time of the initial proposal, who supported this project, along with John Bowen, Director of Wycliffe Serves. Without their helpful suggestions and encouragement the initial proposal wouldn't have been made.

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ministries, and who contributed much of the material relating contemporary issues to the various modules.

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May all of our efforts be used by God to build a foundation from which people will continue to grow as apprentices of Jesus Christ.

Judy Paulsen

General Editor for Christian Foundations
Professor of Evangelism
Director of the Institute of Evangelism Wycliffe College



**THE INSTITUTE
OF EVANGELISM**

Introduction

ONE OF THE MOST RAPIDLY GROWING segments of the North American population is people with little to no knowledge of Christian teaching or practice. Christian Foundations was written with these people in mind. The content and structure are deliberately aimed at those being introduced for the first time to the Bible, Christian theology, church history and Christian disciplines and practices. We've unashamedly kept it simple; highlighting key narratives, events, characters, beliefs and practices. It is meant to be a foundation that will enable further study and learning.

Our goal for this program is that it will be used by leaders who enjoy growing others in the Christian faith. The user-friendly materials are aimed at helping women and men, whether inside or outside the church, to build a foundational understanding of the Gospel. The workbook is self-contained, but allows plenty of room for further exploration and learning. The leader in no way needs to be a biblical, theological, or pastoral 'expert' themselves. They will simply facilitate people working through the materials. Hence, Christian Foundations can be used equally well as a congregation-wide program or as a small group resource.

Above all we have aimed for the Scriptures to be at the center of each module, shaping the content and being pointed to for further reading and study. Direct quotations are woven throughout and longer passages are referenced for further study.

Although presenting the subject matter at a basic level, an adult learning model set the framework. Our writers have made use of narratives, bullet points highlighting key material, time-lines & maps, self-test quizzes, and interactive exercises that involve use of resource material.

The primary focus for every module is the Triune Living God, made known to us in Jesus Christ. This God calls us to both individual transformation and to a collective transformation as people learning to walk in the way of Jesus. The modules teaching the story of Israel point to God's plan for the incarnation of Jesus; the gospels are presented as the lens through which we read the whole of Scripture; the Christian disciplines are seen as tools that help us live and serve as disciples of Jesus; and the module discussing vocation presents baptism as the sign of a life re-oriented to Jesus as Saviour and Lord.

The nine modules are each framed around a particular focus question. These questions are as follows.

1. How can I Know and Serve God?
2. What is the Story of Israel? PART ONE
3. What is the Story of Israel? PART TWO
4. Who is Jesus?
5. How did the Church Get Started?
6. What do All Christians Believe (and Not Believe)?
7. Why are There So Many Sorts of Christians?
8. How can I Grow in My Faith?
9. What is My Part in the Kingdom of God?

Our prayer is that these materials will be one very practical tool helping local churches teach and share the Christian faith. Enjoy!



Module 3

What is the Story of Israel? PART TWO



We invite someone in the group to read the following paragraphs aloud as everyone reads along silently:

Once out of the wilderness, the Hebrews had to face all kinds of new challenges (both from without and within). The next few hundred years would be very tumultuous and formative in their history as a people and would set the stage for the coming of the prophet/Messiah Moses promised them.

OPENING PRAYER: ^[1]

(Prayed together)

*Gracious God,
as we gather in your presence we praise you. For you created all things, and formed us in your own image. When we turned away from you in sin, you did not cease to love us, but opened a path of salvation for all humankind. Through your servants Abraham and Sarah you gave the promise of a blessing to all nations. Through Moses you led your people into freedom; through the prophets you called your people to once again walk in your ways. Open our eyes to see you at work in our lives and in our world. We ask all this in the name of Jesus, our Lord and Saviour, the promised Messiah.
Amen.*

1. Adapted from Eucharistic Prayer 1, found in *The Book of Alternative Services*, p. 193, used by the Anglican Church of Canada



Digging deeper: the details of the following narrative can be found in the books of Joshua and Judges.

Section 3.1

How did Israel get Settled into the Promised Land?

We invite someone in the group to read the following paragraphs aloud as others read along silently:

With the death of Moses, leadership of Israel passed to Joshua who led Israel into the promised land - what was then called Canaan. After a long period of almost constant wars (not all successful), Joshua was able to divide the land among the twelve tribes, giving certain allotments to each. The exception was the tribe of Levi. Since they were the priestly tribe, they were not to be settled in one area, but were scattered throughout the land.

In his book, *The Land*, Old Testament scholar Walter Brueggemann points out that Israel now faced internal and external challenges: (1) Invasion from foreign enemies (2) Divisions and fighting between the tribes (3) Temptations of idolatry they saw in their neighbours and (4) Temptation to forget God and their history with Him. He adds that, having their own parcels of land, they came to see themselves as “*managers of achievement*” rather than “*recipients of grace*”. These attitudes would ultimately be their downfall^[1].

1. Walter Brueggemann, *The Land: Place as Gift, Promise and Challenge in Biblical Faith*, 2nd edition Fortress Press, 2002

The Tabernacle which they had carried throughout their wanderings was given a 'home' at Shiloh. This was where all the tribes of Israel would come to make sacrifices and worship. During this period, Israel was led by people called 'judges'; individuals whose role was to administer justice and to lead Israel in battle against their enemies. These individuals were not elected or chosen by tribe, but were called by God to the role. The two most famous judges were Gideon and Deborah whom God called and used in powerful ways to guide Israel (see Judges 4-5 and 6-8).

Unfortunately, during periods of peace, Israel tended to forget God and what He had done for them (just as Moses warned them they would). However, when threatened by an enemy, they called upon God who raised a judge to lead them into victory. Once settled again, they slipped back into an apathetic relationship with God - until the next crisis hit. This pattern repeated itself through several judges, culminating in the rule of Samuel (the last judge and the first of a line of prophets). The last line of the book of Judges says it all: "In those days Israel had no king; everyone did as they saw fit". (Judges 21:25) The people demanded that Samuel appoint a king over them, turning them into a monarchy like their neighbours. Samuel warned them of the consequences of such an action, but after consulting with God, he granted them their wish and a new era of Israel's history began: the period of the monarchy.



Figure 3-4: The Promised Land

TIMELINES:
[Prehistory]



[Patriarchs & Matriarchs, Exodus]



[Settlement in the promised land]



Joshua

He took over leadership after the death of Moses, leading Israel into the promised land.

Levites

The priestly tribe of Israel descended from Levi.

Canaan

The land the Israelites invaded following the exodus (part of the 'promised land').

Judges

People (men and women) whom God called to lead Israel in battle and legal matters, prior to the period of the Kings.

Shiloh

The Tabernacle was stationed here once Israel was in the promised land.

Now, cover over the above timelines and see how many of the following you can add in chronological order:

[Prehistory]

Adam & Eve, Cain & Abel, Noah, Creation, Tower of Babel



[Patriarchs & Matriarchs, Exodus]

Moses, Abraham & Sarah, Exodus, Egypt, Isaac & Rebecca, Joseph, Jacob & Rachel/Leah



[Settlement in the promised land]

Entrance to promised land, Samuel, Judges (Gideon, Deborah, etc.), Joshua



INTERACTIVE EXERCISES:

1. *(Fill in the blank)*

_____ led Israel into the promised land and oversaw the division of the land amongst the tribes.

2. Why do you think the tribe of Levi did not get a separate allotment of land?

3. *(Fill in the blank)*

In the new land, the tabernacle was placed at _____.

4. The two primary functions of the judges were:

1: _____

2: _____

5. *(Fill in the blank)*

Deborah led the Israelites to a major victory over the Philistines at _____, although a courageous woman named Jael killed the commander of the enemy army. (Judges 4)

6. *(Fill in the blank)*

The two most renowned judges were _____ and _____.

7. Walter Brueggemann points out that Israel now faced new challenges. Which ones?

External (or societal):

1-

2-

Internal (spiritual):

1-

2-

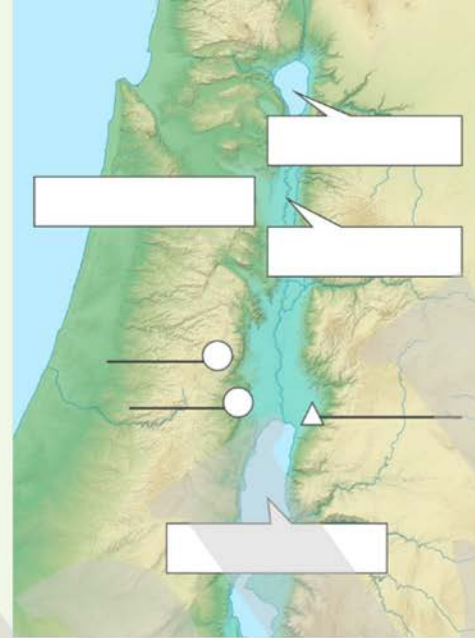
8. Match the following people and events:

Deborah the last of the judges and the first new prophet

Gideon led Israel to victory against the Philistines

Rahab changed from a fearful person into a great leader

Samuel saved the lives of Joshua's spies at Jericho (Joshua 2)



9. Write the following place names onto the map:

Jordan River, Jericho, Canaan, Dead Sea, Sea of Galilee, Mt. Nebo, Shiloh.



CONTEMPORARY ISSUE:

Occupation of Palestine

The story of Israel's conquest of the Promised Land involves other nations being driven out, killed and enslaved. Today the conflict between Israel and Palestine is in part about who has a right to live in the land.

Question: Can it be that God commands acts of violence and injustice, or do aspects of our sacred story have to be re-interpreted in the light of Jesus' teaching to love our enemies? An important role of Biblical scholarship is to help us better understand troubling sections of Scripture.

MINI-QUIZ:

1. Fill in the timelines again to this point, with the following:

[Prehistory]

Adam & Eve, Cain & Abel, Noah, Creation, Tower of Babel



[Patriarchs & Matriarchs, Exodus]

Moses, Abraham & Sarah, Exodus, Egypt, Isaac & Rebecca, Joseph, Jacob & Rachel/Leah



[Settlement in the promised land]

Entrance to promised land, Samuel, Judges (Gideon, Deborah, etc.), Joshua



2. Try to describe the story in the narrative in your own words (you can use point form and the map as a guide). Compare your story with others at the table.

(Maybe have one person read theirs out and then work through the story as a group.)



Digging deeper: the details of the following narrative can be found in the books of 1 Samuel through to 1 Kings chapter 11.

Section 3.2

When, How and Why did Israel Become a Monarchy?

We invite someone in the group to read the following paragraphs aloud as others read along silently:

Samuel was the last of the judges and the first of the prophets (since Moses). Samuel's mother, Hannah had made a vow that if God would give her a son, she would dedicate him to the Lord's work at the tabernacle under the priest. God answered her prayer and Samuel was born. She fulfilled her vow and Samuel was raised in the Tabernacle by the priest, Eli.

While Samuel was at the Tabernacle, God called him to a life of service as a prophet. A prophet's role was to act as a kind of 'spokesperson' or representative of God. He or she was to challenge and encourage the kings (and people) to stay faithful to their covenant with God which was started with Abraham. Remember, God had promised to use Israel to be a blessing to all nations if they remained faithful.

Once Samuel was older, the people came to him demanding that he give them a king so they could be like the other nations ^[2], even though being like the other nations was exactly what Israel was NOT supposed to be. However, God led Samuel to anoint a man named Saul to be Israel's first king.

Saul's reign as king began well, with him leading Israel into battle to save one of the cities in northern Israel. However, as time went on, Saul became more and more impulsive, wanting to take matters into his own hands rather than obeying

2. 1 Samuel 8:5



Prophet

People (men and women) whom God called to (1) encourage/challenge the Kings and people of Israel to remain faithful to the covenant with God and (2) to foretell future events.

Philistines

A non-Semitic (not Arabs or Jews) sea-faring people who inhabited the coastal region of the Mediterranean. They were a constant enemy of Israel until they were destroyed by the Assyrians in the 8th century BCE.

Samuel

The last of the judges and the first of the prophets for Israel. He served in the period of the early Monarchy.

Hannah

The mother of Samuel who dedicated him to God and to service in the Tabernacle.

God's instructions through Samuel. He also became paranoid and tried several times to kill David, a shepherd who had become his servant and who led the Israelites to victory over the Philistines^[3] by defeating their champion Goliath^[4] and in several other battles. Saul was not aware that God had led Samuel to anoint David as king over Israel after God rejected Saul's kingship. David fled from Saul into the far south where he raised an army to follow him.

Following the death of Saul, David was anointed king over the southern tribes of Israel and seven years later was also anointed as king over all of Israel. David made Jerusalem his capital and brought the Ark of the Covenant from the Tabernacle at Shiloh to his new city. David was faithful to God and enjoyed great success. God made a new (and eternal) covenant with David that his line would always be rulers in Israel. An important part of this covenant was that the Messiah would be of the line of King David.^[5]

However, David was human and fell in love with a married woman (Bathsheba), having her husband killed so she could move into his palace. A prophet named Nathan challenged King David over this and David repented of his acts. He continued to have great success but also suffered through civil wars and wars with rebellious sons. On his deathbed, he passed the kingship on to his son Solomon.^[6]

Like Saul before him, Solomon began his reign well and ruled with wisdom, even building a beautiful temple for God in Jerusalem which now replaced the Tabernacle as the symbol of God's presence with His people and the center for sacrifices. However, also like Saul, Solomon soon began to become proud and arrogant. He built a huge palace for himself but also started ruling his people harshly; overworking and overtaxing them. On top of this, he started marrying foreign wives, who brought idol worship into the Temple of God. His harsh treatment of his people led them to the point of rebellion, but he died before that could happen. His death would mark the end of a monarchy over a united Israel.^[7]

3. The main enemy the Israelites faced throughout this period was the Philistines. Even King David was not able to expel them from their land of Philistia. Interestingly, this parcel of land is now the region known as the Gaza Strip!

4. 1 Samuel 17

5. Isaiah 9:6-7)

6. 2 Samuel 11 & 12

7. 1 Kings 11

TIMELINES:

[Prehistory]



[Patriarchs & Matriarchs, Exodus]



[Settlement/Judges/Kings]



Now, cover over these timelines and fill in as much as you can of the blank timelines below:

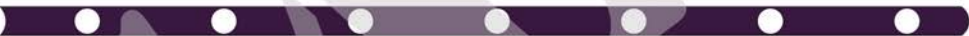
[Prehistory]

Adam & Eve, Cain & Abel, Noah, Creation, Tower of Babel



[Patriarchs & Matriarchs, Exodus]

Moses, Abraham & Sarah, Exodus, Egypt, Isaac & Rebecca, Joseph, Jacob & Rachel/Leah



[Settlement/Judges/Kings]

King Solomon, Judges, Entrance to promised land, Samuel, Joshua, King David, King Saul



INTERACTIVE EXERCISES:

1. (Fill in the blanks)

The great judge/prophet Samuel came into Jewish history because of the faithful persistence in prayer of _____ (1 Samuel 1)

Samuel's upbringing was unusual because he was raised in _____ by the priest _____.

The people of Israel demanded that Samuel anoint a king over them because they wanted _____.

2. Samuel was reluctant to give Israel a king because he knew what life would be like under a king. List a few of the consequences that he warned the people about. (1 Samuel 8:10-18)

•

•

•

•

3. Match the following:

Hannah	priest who raised Samuel
tabernacle	a nation that David helped Israel defeat in battle
Philistines	Samuel's mother who dedicated him to God's service
Eli	Samuel was raised here

4. (Fill in the blanks)

The first three kings of Israel were: _____, _____, & _____.

5. Saul's reign as king (circle one):

- a) went well from beginning to end
- b) started out badly but improved before his death
- c) started out well but got worse by the end

6. (Fill in the blanks)

Saul's main problem as king was that he impulsively tried to take matters into _____ rather than _____.

Saul tried to kill David because _____.

As a result of Saul's actions and attitude, God _____ and had Samuel anoint _____ as the new king.

David ruled over the south of Israel for _____
before being anointed king over the entire nation of Israel.
David made _____ the new capital of
Israel and moved the _____ there.

7. David's lowest point in his reign came when he (*circle one*):

- a) started cheating on his taxes
- b) had an affair with a married woman and had her husband killed
- c) built idols in the hills of Israel

8. (*Fill in the blanks*)

Following this, David was challenged by the prophet _____.

God's covenant with David was unique in that it was _____.

On his deathbed, David passed the kingship to his son _____.

The greatest thing about David was that God promised that the _____ would come from among his descendants.

9. Solomon's reign as king (*circle one*):

- a) went well from beginning to end
- b) started out badly but improved before his death
- c) started out well but got worse by the end

10. (*Fill in the blanks*)

The greatest thing Solomon did was to build _____
_____ to replace the
_____.

11. The major mistakes Solomon made were that he (*circle one*):

- a) treated his people harshly by overworking them
- b) became proud and arrogant
- c) introduced idol worship through his foreign wives
- d) all of the above

CONTEMPORARY ISSUE:

Speaking truth to power

The prophets risked their lives in confronting their kings and people with unpalatable and unwanted truths. To this day it requires courage to speak out against a powerful organization or individual because the repercussions can be costly. Prisoners of conscience are among those who suffer.

Discussion question: Who are some people in our era who have been like the prophets in confronting the powerful with their injustices?



MINI-QUIZ:

1. Fill in the timelines up to this point using the following labels:

[Prehistory]
Adam & Eve, Cain & Abel, Noah, Creation, Tower of Babel



[Patriarchs & Matriarchs, Exodus]
Moses, Abraham & Sarah, Exodus, Egypt, Isaac & Rebecca, Joseph, Jacob & Rachel/Leah



[Settlement/Judges/Kings]
King Solomon, Judges, Entrance to promised land, Samuel, Joshua, King David, King Saul



2. Match the following:

- | | |
|-------------|--|
| Hannah | priest who raised Samuel |
| tabernacle | a nation that David helped Israel defeat in battle |
| Philistines | Samuel's mother who dedicated him to God's service |
| Eli | Samuel was raised here |

3. (Fill in the blanks)

The first three kings of Israel were: _____,
_____, & _____.

4. David's lowest point in his reign came when he (circle one):

- a) started cheating on his taxes
- b) had an affair with a married woman and had her husband killed
- c) built idols in the hills of Israel

5. (Fill in the blanks)

Following this, David was challenged by the prophet _____.

God's covenant with David was unique in that it was _____.

On his deathbed, David passed the kingship to his son _____.

The greatest thing about David was that God promised that the _____ would come from among his descendants.

6. Solomon's reign as king (circle one):

- a) went well from beginning to end
- b) started out badly but improved before his death
- c) started out well but got worse by the end

7. (Fill in the blanks)

The greatest thing Solomon did was to build _____
_____ to replace the
_____.

8. Try to describe this part of Israel's story in your own words using the following key words:

Prophet, tabernacle, temple, Philistines, Samuel, Saul, Hannah.

Compare your story with others at the table.

(Maybe have one person read theirs out and work through the story as a group.)



Digging deeper: the details of the following narrative can be found in the books of 1 Kings through to Nehemiah

Section 3.3

How did Israel Cease to Be a Nation?

We invite someone in the group to read the following paragraphs aloud as others read along silently:

Following the death of Solomon (c. 930 BCE), under his son, King Rehoboam, there was a civil war within Israel, with ten of the twelve tribes turning against him and appointing their own king. This led to a division of the nation of Israel into two kingdoms: Israel in the north (under King Jeroboam) with Samaria as its capital and Judah in the south (under King Rehoboam) with Jerusalem as its capital.

God did not abandon His people, however. He sent prophets to both kingdoms to encourage the people (and the kings) to continue to honour the covenant God made with Abraham, Isaac and Jacob: to continue to be the people of God. The prophets constantly challenged the kings and people to abandon two behaviours: idolatry and social injustice.

Unfortunately, most of the kings (of both kingdoms) refused to listen to the prophets and instead turned to the idols of the nations around them. In 722 BCE, the Assyrian empire conquered the northern kingdom of Israel and dispersed the people throughout their empire. (Hence the myth of 'the ten lost tribes of Israel').^[8]

Just over a century later, the Babylonian empire conquered the Assyrians and also defeated the southern kingdom of Judah, destroying the temple and taking the majority of the people into exile to Babylon in 587 BCE. God wanted kings who would lead the people to live in covenant with Him, but they failed miserably and as a result, the nations of Israel and Judah ceased to exist by 587 BCE.^[9]

This was a traumatic time for the people of Israel because they were no longer in their promised land. For almost 1000 years, the land had been a major part

8. 2 Kings 17

9. 2 Kings 25





Figure 3-5: The Divided Kingdom

of their identity as a people and now it was gone. Even worse, the Temple (the symbol of God’s presence) was destroyed. There seemed to be no hope left.

Even then, however, God did not abandon His people. Rather, he had prophets (especially Jeremiah and Ezekiel) encourage the people to be faithful to God even while captive in a foreign land. Within seventy years, the Medo-Persian Empire conquered Babylon and the new King (Cyrus) allowed the Jews to return to Jerusalem.^[10]

Some years after their return from Babylon, a Jew named Ezra came to Jerusalem and led the people in rebuilding the Temple. He re-instituted the priesthood and he and the Levites led the people in a time of huge celebration and worship. Although back in Judah, the people were still in danger because the walls of the city had been destroyed, leaving them vulnerable to attack.

The king of Persia allowed an Israelite named Nehemiah to go to Jerusalem and direct the rebuilding of the walls around the city. Nehemiah also led the people in a religious reform and taught them in renewing their covenant with God. Although the Jews were now back in Jerusalem, it is important to remember that they remained under Persian rule.

Saul
The first King of the united nation of Israel.

David
The second King of the united nation of Israel. The Messiah would come through David’s line.

Solomon
The third (and final) King of the united nation of Israel. Solomon built the temple in Jerusalem, replacing the tabernacle.

Temple
The building Solomon built to replace the tabernacle as symbolizing God’s presence on earth and as the central place for worship and sacrifice for Israel.

TIMELINE:

[Prehistory]



[Patriarchs & Matriarchs, Exodus]



[Settlement/Judges/Kings]



[Divided Kingdom/Exile/Return]



10. Ezra 1

Now, cover over the above timelines and see how many of the following you can place in chronological order:

[Prehistory]

Adam & Eve, Cain & Abel, Noah, Creation, Tower of Babel



[Patriarchs & Matriarchs, Exodus]

Moses, Abraham & Sarah, Exodus, Egypt, Isaac & Rebecca, Joseph, Jacob & Rachel/Leah



[Settlement/Judges/Kings]

King Solomon, Judges, Entrance to promised land, Samuel, Joshua, King David, King Saul



[Divided Kingdom/Exile/Return]

Babylon conquers Judah, Rebuilding the Temple (Ezra), Divided Kingdom, Return from Exile, Assyria conquers Israel, Nehemiah, Babylonian exile



Divided kingdom

Following the death of Solomon, Israel suffered a civil war and split into two kingdoms which would often fight against each other.

Judah

Following the civil war, the southern kingdom whose capital was Jerusalem.

Israel

Following the civil war, the northern kingdom whose capital was Samaria.

Assyria

The empire which would destroy and scatter Israel in 722 BCE.

Babylon

The empire which would destroy Judah, Jerusalem and the temple in 587 BCE

2nd Temple

Following the return from exile in Babylon, the temple was rebuilt in Jerusalem.

INTERACTIVE EXERCISES:

1. What happened to the nation of Israel following the death of King Solomon?

2. (Fill in the blanks)

The northern kingdom was called _____ and
the southern Kingdom was called _____.

3. What were the two issues that the prophets mainly spoke out against?

-
-

4. (Fill in the blanks)

In 722 BCE, Israel was conquered by the _____
_____.

In 587 BCE, Judah was conquered, the temple was destroyed and the people were taken into exile to _____.

Rather than abandoning His people, God _____

_____.

5. Match the following:

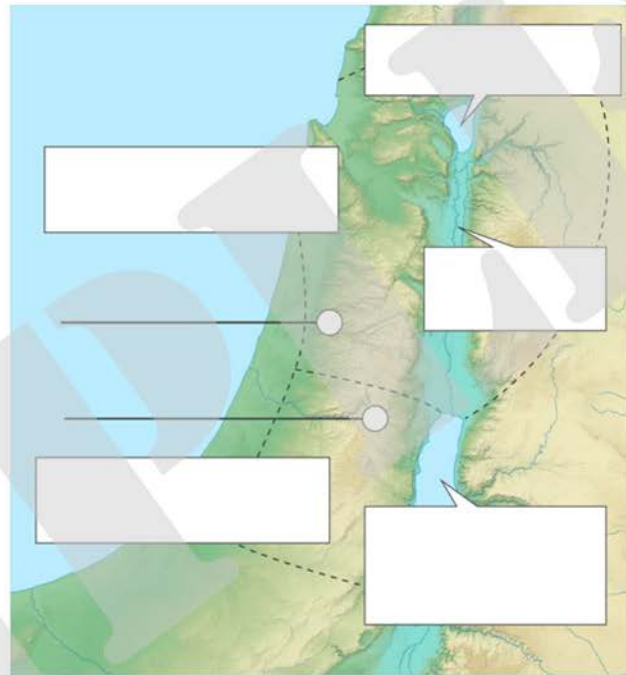
Samaria	capital of Judah
Judah	the northern kingdom
Israel	capital of Israel
Jerusalem	the southern kingdom

6. (Fill in the blanks)

_____ and _____ were instrumental in leading the people back into a covenantal relationship with God following their return from Babylon. _____ directed the rebuilding of the

temple and _____ directed the rebuilding of the city walls.

7. Write the following place names on the map: Israel, Judah, Samaria, Jerusalem, Sea of Galilee, Jordan river, Dead Sea.



CONTEMPORARY ISSUE:

Refugees

The people of Israel suffered defeat, exile and humiliation. They were also comforted with promises of being brought home and having their kingdom restored. Today almost 60 million people are refugees or internally displaced because of wars, conflicts and persecution. The figure has never been higher in all of human history. The vast majority want to be able to return home, rather than emigrate permanently.

Discussion question: What message of comfort can people of faith give to refugees, or is practical assistance of more importance?

MINI-QUIZ:

1. Fill in the timelines with the following labels:

[Prehistory]

Adam & Eve, Cain & Abel, Noah, Creation, Tower of Babel

[Patriarchs & Matriarchs, Exodus]

Moses, Abraham & Sarah, Exodus, Egypt, Isaac & Rebecca, Joseph, Jacob & Rachel/Leah

[Settlement/Judges/Kings]

King Solomon, Judges, Entrance to promised land, Samuel, Joshua, King David, King Saul

[Divided Kingdom/Exile/Return]

Babylon conquers Judah, Rebuilding the Temple (Ezra), Divided Kingdom, Return from Exile, Assyria conquers Israel, Nehemiah, Babylonian exile

2. Try to describe this part of the story of Israel in your own words using the following key words:

Assyrians, Babylonians, exile, Ezra, Nehemiah, Second Temple

Compare your story with others at the table.

(Maybe have one person read theirs out and work through the story as a group.)